





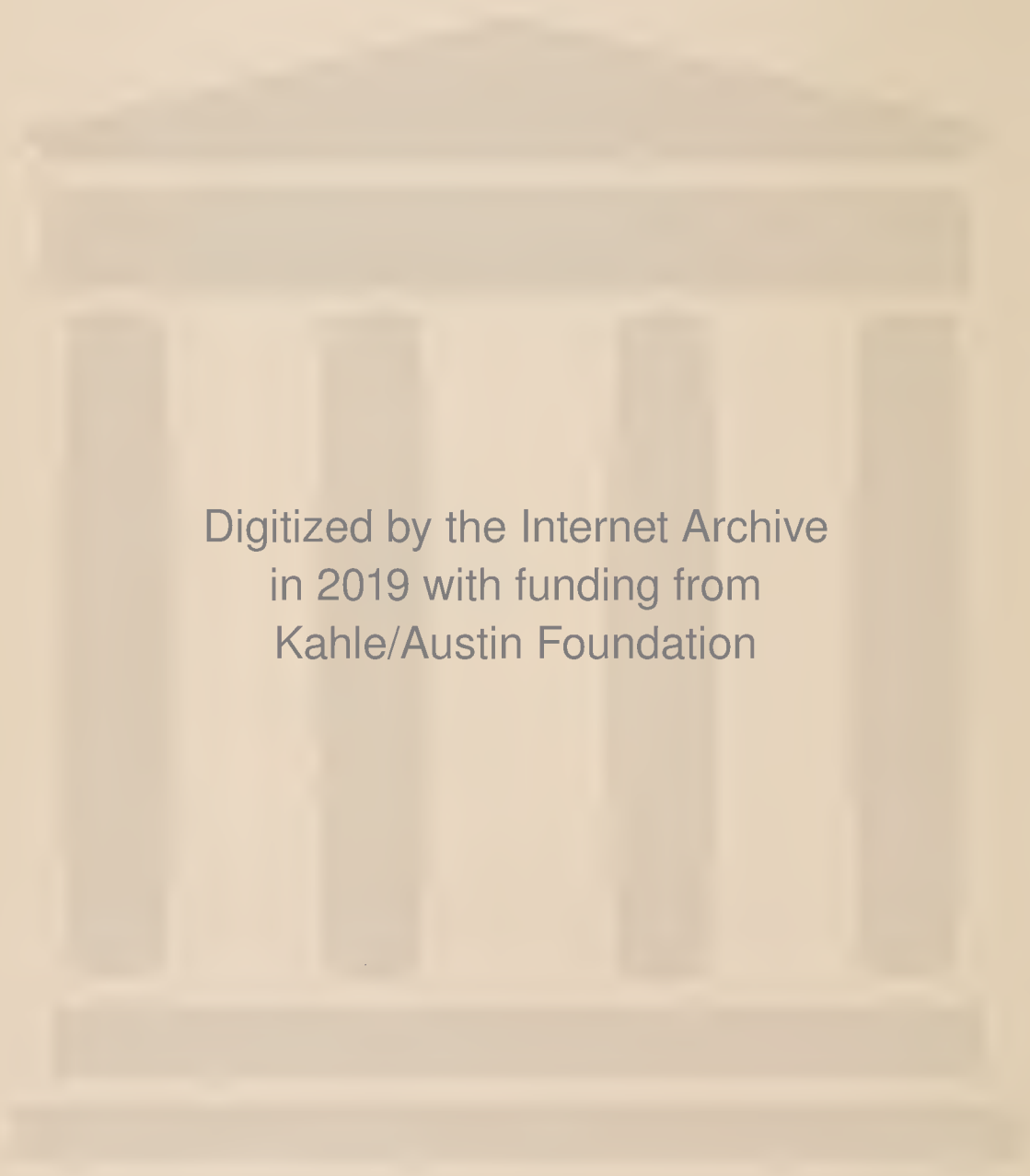
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THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

TO THE
SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 1



WASHINGTON
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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, \$42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's *Guide to Materials for the History of the United States in the Principal Archives of Mexico*, published by the Carnegie Institution of Washington, and Twitchell's *Spanish Archives of New Mexico*, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnoissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyi, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of $2\frac{1}{2}$ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scripus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corncobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnaissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "Shagowenotha, or The Spirit of the Tides," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doadanegen and Hotkwisdadegena," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal inter-linear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwathoⁿ, Wadóka Weko, Wazhiⁿgao, Zhiⁿgázhiⁿga Zhazhe Thadse, and Wéx-thexthe. Of these the Wáwathoⁿ is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is revered by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwathoⁿ is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwathoⁿ ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odóⁿ*, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhiⁿgao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhiⁿgázhiⁿga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetóⁿga*, or great sacred pack, which once belonged to Waçétoⁿzhiⁿga, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification.

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297-429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Ahantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller to Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844-1848 and 1861. Kindly presented by Mrs. Eliza Innes, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Scomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gailland. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (*Bulletin 40*, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukechee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers	2, 810
Bulletins	9, 943
Contributions to North American Ethnology	22
Introductions	5
Miscellaneous publications	39
Total	12, 819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, 20 volumes; *Instituto Geografico Argentino, Boletin*, 10 volumes; and *Königliches Museum für Völkerkunde, Veröffentlichungen*, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel book-stacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to \$24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915-16.

F. W. HODGE,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons — a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaite, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

E
i e, î, ê, a, ô, o u
ĩ ě, ě, ä, ā, á, õ ũ
u

- Eobscure e, as in *flower*.
i eare probably the same sound, intermediate between the continental values of i and e.
îi in *hill*.
êe in *fell*.
ahas its continental value.
ôGerman o in *voll*.
o uare probably the same sound, intermediate between the continental values of o and u.
ěa somewhat doubtful sound, varying greatly in its pronunciation among different individuals between ě and ěi.
äGerman ä in *Bär*.
áaw in *law*.
uindicates that the preceding consonant is pronounced with u position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar.....	g	q	q'	x	....
Palatal.....	g(w)	k(w)	k'(w)	x(w)	....
Anterior palatal.....	g'	k'	k'!	x'	n
Alveolar.....	d	t	t'	s	....
	(dz)	(ts)	(ts')	....	....
Labial.....	b	p	p'	....	m
Lateral.....	ɹ	L	L'	ɹ, l ¹	....
Glottal stop.....	ε	....	....	....	....
	h, y, w.				

¹ Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are k sounds pronounced with the soft palate. x corresponds to ch in German *Bach*. The palatal series corresponds to our g (hard) and k. x is like x, but pronounced farther forward. g' and k' sound almost like gy and ky (with consonantic y); x' is the German ch in *ich*. d, t, and s are almost dental. ɹ, L, and L' are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In ɹ the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. l is the same as the English sound. ε is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

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Index	I

I. INDUSTRIES

The Making of Dishes.—The dish-maker takes | along his ax 1
when he goes into the woods. When he | reaches a patch of alder-
trees, he picks out a good one | that has no knots and that is not
twisted, for he is || careful that it is straight when it is split in 5
two. After he has found | a good one, he chops it down. It must
be six spans | around at the bottom. When it falls down, he chops
off | one fathom length from the tough part at the butt, | and he
measures off four spans in length and || chops it off there. After it 10
has been cut off, he splits it in two | straight through the heart of
the wood. After it has been split in two, he chops off | the heart of
the wood, so that the block is one span thick. | He chops it off
carefully, so that it is level and that it has no twist, | for the heart
of the tree will be the bottom of the dish. When this is done, || he 15
chops out the sides so that they are wide in the middle. The dish
is one span wide | at each end, and it is one span and four | fingers
wide in the middle, for it bulges out. | The bottom part of the end
is one short span long, | and the height is one hand-width, || including 20
the thumb. | The bottom is one short span | wide and three spans

The Making of Dishes (Łōqwēlāxa lōq!wē). — Wä, hēem daax^usa 1
lōqwēlaēnoxwaxa lōq!wēs sōbayowaxs laē lāxa āl!ē. Wä, g'īl-
mēsē lāg'aa lāxa L!āsmadzEXEkūlaxs laē dōq!ūx^ēīdxa ēk'ētēlaxa
k!ēāsē L!ēnāk'a. Wä, hē^ēmēsēxs k'!ēsaē k'!īlpēla qa^{ēs} hē^ēmaē
dōqwasōsēda nāq!Eqē lax kūsxentse^ēwē. Wä, g'īl^ēmēsē q!āxa 5
ēk'axs laē sōp!EXōdxa q!EL!Ep!ENx^ēsēsta lāxens q!wāq!wax'ts!ā-
na^ēyēx, yīx wag'it!EX!aasas. Wä, g'īl^ēmēsē t!ax^ēīdEXs laē tem-
k'ōdxa ^ēnemp!ENk'ē lāxens bāLax qa lawāyēs t!Emgūlts!EX!a^ēyas.
Wä, lā bāl^ēīdxa mōp!ENk'as wāsgemas lāxens q!wāq!wax'ts!āna-
^ēyēxs laē temx^usendeq. Wä, g'īl^ēmēsē lāx^ēsexs laē kūsxendeq 10
nāq!Eqax dōmaqas. Wä, g'īl^ēmēsē kūsxaakūxs laē sōpālax
dōmaqas qa ^ēnemdenēs lāwōyās hāyāqaxa dōmaqē. Wä, lā
aēk'la sopālaq qa neqelēs. Wä, hē^ēmis qa k'!ēsēs selgwasnokwa
qaxs hē^ēmaē āwābewēsa lōq!wēs dōmaqē. Wä, g'īl^ēmēsē gwāLEXs
laē sōsebenōdzendeq qa lēxoyowēs yīxs ^ēnemdenaē wādzEXg'iwa- 15
sasa ōba^ēyas lōq!wē. Wä, la mōdenbalēda ^ēnemp!ENk'ē lāxens
q!wāq!wax'ts!āna^ēyēx yīx ^ēwādzEGoyūwasa lāxēs k'ak'īlx'alaēna^ēyē.
Wä, lā ōxsg'iwa^ēyas ^ēnemp!ENk'ōstā lāxens ts!EX^uts!āna^ēyaxsens
q!wāq!wax'ts!āna^ēyēx. Wä, laEMx!a laxs ^ēwī!aen q!wāq!wax'ts!ā-
na^ēyēx L^ēwENS qōmax yīx ^ēwālagāk'īlasas. Wä, la ^ēnemp!ENG'apa 20
āwabāyasēxENS ts!EX^uts!āna^ēyasENS q!wāq!wax'ts!āna^ēyēx yīx ^ēwā-
dzEGabasas. Wä, lā mōden lāxENS q!wāq!wax'ts!āna^ēyēs yīx

and | four finger-widths long. | This is the size of the large feasting-
 25 dish when a feast is given to many tribes. || When the sides have been
 chopped, it is | in this way: |  Then he puts it right-side
 up and chops out the inside, so that it is hollow. | The
 bark is still on that part that will be the inner side.
 Now he chops it off; and | he only stops chopping it when it is two
 30 finger-widths || thick all around and at both ends. Then he carries
 it | home on his shoulder, and he puts it down in his house, | takes
 his adz, and adzes the bottom so that it is level. | When this is
 done, he adzes the outside. It | is adzed well. Then he also adzes
 35 the ends well || on the outside; and when this is done, he adzes along
 the sides | so as to make them thin. He just feels the thickness. |
 After this has been done, he takes his small crooked knife and |
 scoops out two grooves on the outer side. When this is done, he |
 40 takes spawn of the dog-salmon, chews it, and spits it into || his paint-
 dish. He takes coal and rubs it in | the place where is the salmon-
 spawn that has been spit out. When it is really | black, he takes his
 paint-brush, dips the end of the | paint-brush
 into the black color, and paints all around |
 the rim of the dish, in this way:  When this
 45 is done, || he puts it away, so that it dries. Then
 it is done. |

23 māmōp!enk'elayās lāxens q!wāq!wax'ts!āna'yēx yīx ēwāsgemabasa.
 Graemxat! lōq!ūsa ēwālasē k!wēlasxa q!lēq!egāla k!wēl lēlqwāla-
 25 La'ya. Wā, g'il'mēsē gwāl sōpālax ēwanōdza'yasēxs laē g'a
 gwālēg'a (*fig.*).

Wā, lā hāng'aelsaq qa's sōbēlēg'indēq qa lōbēg'ax'ēidēs. Laem
 āxālē xek!ūmas lāx ōgūg'a'yas. Wā, hē'mē la sōp!ētsō'sē. Wā,
 āl'mēsē gwāl sōbēlēg'iqēxs laē mālden lāxens q!wāq!wax'ts!āna'yēx
 30 yīx wāgwasas hā'stāla lē'wis wāx'sbēlēxsē. Wā, lā wēk'ilaqēxs
 laē nā'nak^u lāxēs g'ōkwē. Wā, lā hāng'alīlas lāxēs g'ōkwaxs laē
 ax'ēdxēs k'limlayowē qa's k'lim'ēidēx āwabā'yas qa neqelēs.
 Wā, g'il'mēsē gwālēxs laē k'lim'ēidēx ēwanōdza'yas. Wā, laem
 aēk'laxs laē k'limlaq. Wā, lā aēk'la k'lim'ēidēx ōxsg'iwa'yas
 35 lāxa l'āsadza'yas. Wā, g'il'mēsē gwālēxs laē k'limlēlēgendēq
 qa pelsgemx'ēidēs. Wā, laem āem plēxwax wāgwasas. Wā,
 g'il'mēsē gwālēxs laē āx'ēdxēs āma'yē xelxwāla k!wēdayā qa's
 k!wēt!ēdēxa małts!aqē lāx ōxsg'iwa'yas. Wā, g'il'mēsē gwālēxs
 laē āx'ēdxa gē'nāsa gwāxnisē qa's malēx'widēq qa's kwēts!ālēs
 40 lāxēs k'latlaasē. Wā, lā āx'ēdxa dzeğūtē qa's yildzełts!ālē lāx
 la q!ōts!ewatsa kwēsdekwē gē'nā. Wā, g'il'mēsē la ālak'lāla la
 ts!ōłtōxs laē āx'ēdxēs hābayowē. Wā, lā hāpstents ōba'yasa
 hābayowē lāxa ts!ōłtowē gelyayā qa's k'lat!ēdēs lāx āwī'stās
 ōgūlāxtā'yasa lōq!wē g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālēxs
 45 laē g'ēxaq qa lem'ēwidēs. Wā, laem gwāl laxēq.

This size of dish is used at a feast by six men. | If it is three 46
spans | long, then two¹ guests eat out of | one dish. It is used in
lesser feasts. || The dish for a feast to the host's own numaym² 50
is two spans and a half long. | It is used by three guests. | A
dish two spans long | is used by husband and wife | and their chil-
dren; and those that are one span and four finger-widths || long are 55
used for the chief's daughter | and the chief's son. Two (a man and |
his friend) eat out of it too; | and the dish for a woman whose hus-
band is away is | smallest. It is one span long. | It is only for one
person. || That is all now. | 60

Dish for pounding Salal-Berries.—The husband | of the woman
first goes to get a good piece of cedar-wood without knots, three |
spans long and | four spans || wide and one short span high. | He 65
takes his ax and chops out | the inside, until it is hollow and like
a box. When | it gets thin, he takes his hand-adz, turns it bottom-
side up, | and adzes it over finely at the bottom and the ends, || so 70
that it does not slant; and after he has finished the outer side, |
he puts it bottom downward and he adzes it inside, so that there are

Wä, hēem q!EL!alasōsa k!wēlē bēbegwānemē 'wāla'yasa lōq!wē. 46
Wä, g'il'mēsē yūdux^up!enk'ē lāxens q!wāq!wax'ts!āna'yēxyīx 'wās-
gēmgi'g'aasasa lōq!waxs laē maēma'lēda k!wēlē bēbegwānemxa
'nāl'nēmēxla lōq!wa. Wä, laem la lāxa g'wāsa'yē k!wēlasa. Wä,
hē'mis lōq!ūsa k!wēlasaxēs 'nē'mēmota babelālas 'wāsgēmgi' 50
g'aasē lōq!wa. Wä, laem yaēyūdoxulasōsa k!wēlē bēbegwānema.
Wä, hē'misa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgēm-
gi'g'aasasa lōq!wē. Wä, laem hēlexstalilats!ēsa hayasek'āla
lē'wis sāsēmē. Wä, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx
lāxa 'nemp!enk'as 'wāsgēmgi'g'aasē hēlexstalil lālogūmsa k!lēdēlē 55
lē'ma lāwelgēma'yasa g'igēma'yē. Wä, laem maltaq lē'wis 'nē-
mōkwē. Wä, hē'mis lōq!ūsa ts!edāqaxs laasnōkwaēs lā'wūnema
āma'yīnxa'yasa lēloq!wēda 'nemp!enk'as 'wāsgēmgi'g'aasē lāxens
q!wāq!wax'ts!āna'yēx. Wä, laem hēlexstaliltsa 'nemōkwē. Wä,
aem 'wī'la laxēq. 60

Dish for pounding Salal-Berries.—Wä, hēem g'il āx'ētsō's lā'wūne-
masa ts!edāqa ēk'ē k!waxlāwaxa k!lēāsē l!ēnāk'a. Wä, lā yūdux^u-
p!enk' lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgēmasas. Wä, la
mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx
wādzewasas. Wä, lā ts!ex^uts!āna'yē 'wālasgēmasas lāxens q!wā- 65
'q!wax'ts!āna'yēx. Wä, lā āx'ēdxēs sōbayowē qa's sōp!ēdēx
ōts!ālas qa's lōpts!ōdēq qa yuwēs gwēx'sa g'ildasē. Wä, g'il-
'mēsē la pelsgēmxs laē āx'ēdxēs k!līmlayuwē. Wä, lā qep!ēlsa-
qēxs laē aēk'la k!līmleltsemdeq lē'wis āwābā'yē lē'wis ōba'yē
qa k!lēsēs sēnoqwa. Wä, g'il'mēsē g'wālxa ōsgēma'yaxs laē 70
hāng'aēlsaq qa's k!līmlelēg'indēq qa k!lēāsēs tenx'ts!ās. Wä,

¹ Evidently a mistake, instead of four.

² A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

72 no lumps. | After he has finished this, he takes his straight knife
and | his bent knife, and he cuts all around the corners with the
straight knife, | around the inside of what he is working at; and
75 after he has done so, || he takes his crooked knife and shaves out the
inside until it is very | smooth. This is the box for pounding salal-
berries, and it is | just like a box after it is finished. Now the box
for pounding salal-berries is finished, | for it is called that way. |

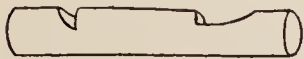
1 **The Making of Boxes.** — Now I will talk again | about her husband,
who has to make a box for the lily-bulbs. |

He takes his wedge-basket, | his stone hammer, and his ax, and
5 he goes to a || patch of cedar-trees in the woods, looking for a good
tree, | the bark of which runs straight up and down, without a twist.
When | he finds one of this kind, he chops the cedar-tree | down
on the side on which the branches are, so that it falls on its back |
when it falls. When he passes the heart of the tree while chopping,
10 he goes around || and chops the smooth side; and when it falls, it
goes down on the side where it has been chopped in | deeply, and
falls on its back. Now the cedar-tree lies on its back; | and the
smooth side, which is the best side, is on top. He chops it off two |
fathoms from the foot of the tree; and when | he has chopped down
15 to the heart of it, he measures || eight spans, beginning at the place

72 g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa LE'wis
xelxwāla k'lāwayowa. Wā, lā xūtsē'stālasa nexx'āla k'lāwayō
lāx ēwanux'ts!āwasēs ēaxelase'wē. Wā, g'il'mēsē gwālexs laē
75 āx'ēdxēs xelxwāla k'lāwayowa qa's xelxūleg'indēs lāq qa ālak!ā-
lēs qēsē ōgūg'a'yasa leg'atslāxa nek!ūlē. Wā, lā yūem la
gwēx'sa g'ildasaxs laē gwāla. Wā, laem gwāla leg'ats!āxa nek!ū-
lē qaxs hē'maē lēgēmsē.

1 **The Making of Boxes.** — Wā, la'mēsen ēdzaqwał gwāgwēx'sx'ideł
lax lā'wūnemas yīxs laē xesēlax'īd x'ōkumats!ēlē xāxexadzema.

Wā, hē'em āx'ētsōsēs q!waats!āsēs let!ex'se'yasē lemlemg'a'yā.
Wā, hē'misēs pelpelqē LE'wis sōbayowē. Wā, lā qās'ida qa's lā
5 lāxa wilg'ixekūla lāxa āl!ē ālāx ēk'ētelāsa wēlkwē. Wā, hē'misa
neqemg'ustāwas ts!āgēg'a'yēxa k'lēsē k'īlp!ēna'yā. Wā, g'il-
mēsē q!āxa hē gwēx'sē, laē hēx'idaem sōp!exōdeq gwēk!ōt!ē-
xawa'yēs sōp!exōtse'wē lāxa L!enx'k!ōt!ēna'yas qa t!ēx'īlsēs
qō t!āx'īdlō. Wā, g'il'mēsē lāk!ōdīlē sōbēla'yas laē lāk!ōt!exōda
10 qa's sōpk!āēdzendēq. Wā, lā gwāgwaaqaxs laē t!ax'īd lāxa wūn-
qelās sobēlē lāxa āwīg'a'yas. Wā, la'mē t!ēk!ēsa wēlkwē. Wā,
laem ēk!ēk!āēsala yīxa wīlemas. Wā, lā temx'wīdxa mał-
p!enk'ē lāxens bāLax g'āg'īlela lāxa ōxLā'yas. Wā, g'il'mēsē
lālaqē temkwa'yas lāx dōmaqasēxs laē bāl'ītsēs q!wāq!wax'ts!ā-
15 na'yē qa małgūnālp!enk'ēs 'wāsgēmasas g'āg'īlela lāx temkwa-

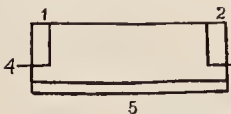
where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first
 one || that he drives in is the longest one of 20
the board wedges at | the far side from where
he stands.¹ He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and || the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ||
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only || the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

ʼyasēxs laē temxʼwīdeq. Wä, gʼilʼmēsē lālaqē temkwaʼyas lāx 16
dōmaqas laē sāgʼililaxēs temkwaʼyē qa qwēsgrʼilēs saōstowa qaxs
LEMgʼasilaē qaēs LEMLEMgʼayowē. Wä, gʼilʼmēsē hēlakʼ!lāē LEM-
LEMgʼayās lā dēxʼwīdayo lāxa gʼa gʼwālēgʼa (*fig.*) laē hē gʼil
dēgʼwīlbendayowa gʼilt!ēgʼaʼyasēs lat!ayowē LEMgʼayowa lāx 20
qwēsōt!Enaʼyasēs laxwālaasē. Wä, lā āxʼēdxā ts!āts!akwaḷaga-
waʼyē qaʼs dēxʼwaḷelōdēs lāxa makʼāla lāxa la dēgʼwīlbaʼya. Wä,
laxaē āxʼēdxā ts!āts!akwaḷagawaʼyas qaʼs dēxʼwaḷelōdēs lāxa
makʼālāxat! lāxa la dēdegʼwīlbaʼya. Wä, laʼmē ts!ēgūʼnākūlēda
āḷebōts!aqē LEMLEMgʼayoxs laē dēdegʼwīlbaʼya. Hēem makʼāla 25
lāxa lat!aēnoxwēda ts!ēk!wagaʼyasa LEMLEMgʼayowas. Wä, lā
ʼnālʼnemp!enxtōdālasēs pelpelqaxs laē pelgeteʼwēsēs pelpelqē
lāxa LEMLEMgʼayowē. Āem aēdaaqiʼlālaxs pelgetāyaaq. Wä,
gʼilʼmēsē xōxʼwīdexs laē k!wēt!ēdeq qa nelāxēs. Wä, lā xūldel-
bendxa maldenas wāgwasē lāxens q!wāq!waxʼts!ānaʼyēx. Wä, lā 30
āxʼēdxēs sōbayowē qaʼs maēlbendēs negēlenēxa la xūldekwa.
Wä, gʼilʼmēsē gʼwālēxs laē ēt!ēd āxʼēdxēs LEMLEMgʼayowē. Wä,
hēemxaāwisē gʼwālē gʼwālaasdāsēxs lāxʼdē lat!ōdxa temgʼikwē.
Wä, āxʼsāʼmēsē hē gʼwēgʼilaxa la hanāl lat!asōʼs. Wä, lāḷa
ʼnemʼem wākwēda gʼaloyās qaxs āʼmaē la ʼnaʼnemden lāxens 35
q!wāq!waxʼts!ānaʼyēx yix wāgwasasa la mēmakʼila lat!ālayōs
yixs lōmaē ēkʼa wēlkwē qaxs hēmenāʼmaē pēlaxʼwīdēda gʼālē





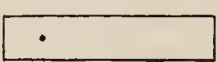
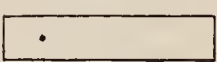
¹ See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

38 runs outward: | therefore the first one that is split off is thick. |
 As soon as it has been split, he carries the boards out as he is going
 40 home; || and when he has carried them all out, he takes his adz |
 and adzes them smooth. When he has finished | one side, he turns
 them over and adzes the other side also; so that they all have the
 same | thickness. When they are half a finger-width thick, | they
 45 are done, and he puts them on edge. Then he adzes down || one
 edge to make it straight; and after that has been done, he puts them
 down flat, | takes a piece of cedar-stick and splits it so that it is
 thin, and | he takes his straight knife and cuts off the end so that | it
 is square at the end. He measures one span | and a short span,
 50 beginning at the end that he cut off, || and there he cuts it off. He
 uses this as a measure for the width | of the box that he is making.
 He puts it down and takes his | straight knife, and again puts on
 edge the board out of which | he is making the box. Then he shaves
 off the edge smooth, so that it is very | straight and smooth; and
 55 when it is really || straight, he puts it down flat. Then he takes his |
 cedar-stick measure and puts it down on one end of the box | that
 he is making. The end of the measure is flush with the | straight
 edge that he has shaved off. He marks with his knife | the other end

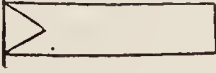
38 latōdayowa. Wä, hē^εmis lāg^εilas wākwa g^εālē latoyōs. Wä,
 g^εīl^εmēsē wīwelx^εsexs laē yīlx^εūt!ālaqēxs laē nā^εnak^u lāxēs g^εōkwē.
 40 Wä, g^εīl^εmēsē ^εwilōt!axs laē hēx^εīdaem āx^εēdxēs k^ε!īm^εlayowē
 qa^εs k^ε!īm^εLEldzōdēq qa nēn^εemadzowēs. Wä, g^εīl^εmēsē gwāla
 āpsādze^εyaxs laē lēx^εīdeq qa^εs k^ε!īm^εLEldzōdēxaaq qa ^εnemōkwēs
 wāgw^εwasas. Wä, g^εīl^εmēsē la k^ε!ōdenē wāgw^εwasas lāxens q!wā-
 q!wax^εts!āna^εyēx laē gwāla. Wä, lā k^ε!ōt!elsaq qa^εs k^ε!ēm^εīdēx
 45 āpsenxa^εyas qa neqelēs. Wä, g^εīl^εmēsē gwālexs laē paxelsaq
 qa^εs āx^εēdēxa k^ε!waxlāwē qa^εs xōx^εwidēq qa wilenēs. Wä, lā
 āx^εēdxēs nexx^εāla k^ε!āwayowa qa^εs k^ε!imtōdēx ōba^εyas qa
^εnemābēs ōba^εyas. Wä, lā bā^εītsēs q!wāq!wax^εts!āna^εyaxa ^εnem-
 p!enk^εē hē^εmesa ts!ex^uts!āna^εyē g^εāg^εīlela lāxa k^ε!imtba^εyasēxs
 50 laē k^ε!imtōdeq. Wä, laem menyayono^xLES qa ^εwādze^εwasLESēs
 welāse^εwēda xesēlase^εwas. Wä, lā k^ε!at!elsaq qa^εs āx^εēdēxēs
 nexx^εāla k^ε!āwayowa. Wä, lāxaē ēt!ēd k^ε!ōt!elsaxēs welase-
^εwēda xesēlase^εwas. Wä, aēk^ε!la k^ε!ax^εwidxa āwenxa^εyē qa āla-
 k^ε!ālēs la neqela. Wä, hē^εmēs qa qēsēs. Wä, g^εīl^εmēsē la āla-
 55 k^ε!āla la neqelaxs laē xwēlaqa paxelsaq. Wä, lā āx^εēdxēs k^ε!wax-
 lāwē menyayowa qa^εs k^ε!adedzōdēs lāx āpsba^εyasēs wūlase^εwēda
 xesēlase^εwas. Wä, laem ^εnemabālē menyayās ^εlē^εwa neqenxa-
^εyas yīx lax^εdē k^ε!ax^εwasōs. Wä, lā xūlt!ētsēs k^ε!āwayowē lāx
^εwalālaasas ōba^εyas menyayās. Wä, lā lāxa āpsba^εyē. Wä,

to which the measure reaches, and he goes to the other end of the board || and does the same thing there, in this way: |  60
 (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). Now he splits it off, so that the width is greater than || the height 65 of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also puts it || at the other end of the mark that he made at (4), and 70 he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when || he comes close to the mark that 75 he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, || he takes up his straight-edge and another piece of thin split cedar- 80

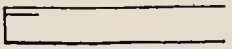
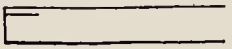
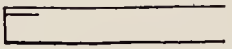
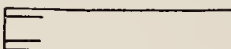
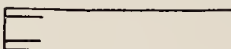
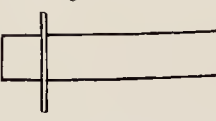
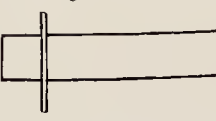
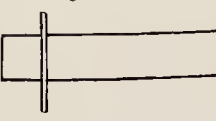
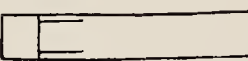
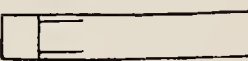
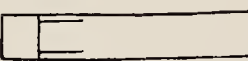
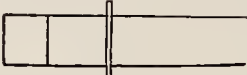
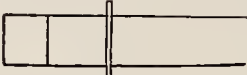
hëemxaāwisē gwēx·īdeq g'a gwālēg'a (*fig.*). Wä, hëem men- 60
 yayosē (1) lāxa āpsba'yē. Wä, hë'mis (2) yīxs lābend lāq qa's
 xūlt!ēdēsēs k'!āwayowē lax (3) lāxēs gwēx·īdaasax (4). Wä,
 g'il'mēsē gwāl mensaqēxs laē āx'ēdxēs k'!īmlayowē qa's k'!īm-
 lōdēx (5). Wä, laem xōweyōdeq qaxs āwila'maē wādzogawa'yē
 wūlasē'was lāx wālasgemaslasa xetsemlē. Wä, lā āx'ēdxēs 65
 xōweyowē lāx āwenxa'yasēs wūlasē'wē qa's k'!āx'wīdēsēs k'!ā-
 wayowē lāx āpsenxa'yas qa neqelēs. Wä, g'il'mēsē la ālak'!āla
 la neqelaxs la k'adedzōts āpsba'yas lax (3). Wä, laem nex-
 stā'yē negenōselās lāx xūlta'yas. Wä, lāxaē k'adedzōtsa
 āpsba'yas lāx xūlta'yas lāx (4). Wä, lā xūlt!ētsēs nexx'āla 70
 k'!āwayowē lāx āwenxa'yasa negenōsē. Wä, g'il'mēsē lā
 āwelx'sē xūlta'yasēxs laē āxōdxēs negenōsē qa's lā g'ēxaq. Wä,
 lā āx'ēdxēs k'!īmlayowē qa's k'!īmLālē lālak'!enaxēs xūlta'yē
 hēbendālax ōba'yas. Wä, g'il'mēsē gwāl k'!īmLālaq yīxs laē
 ēx'ak'!ēndxēs xūlta'yaxs laē g'ig'alīlaxēs k'!īmlayowē. Wä, lā 75
 āx'ēdxēs nexx'āla k'!āwayowa qa's k'!āx'wīdēq. Wä, laem
 aēk'!axs laē k'!āxwaq qa neqelēs; wä, hë'mis qa qēsēs. Wä,
 g'il'mēsē gwālēxs laē k'!āx'wīdex āpsba'yas qa lawāyēs sōpa-
 'yasxa le'noqwa. Wä, g'il'mēsē wī'ēlāwa lenoxba'yasēxs laē ēt!ēd
 āx'ēdxēs negenōsē lē'wa ōgū'lamaxat! xōk' wī'ēn k'!waxLāwa. 80

- 81 wood, | and he cuts off the end of the cedar-stick that he took up last. |
 He measures it off three spans long. | There he cuts it off, and with
 it he measures the board | at which he is working, in this way,
 85 slanting: As soon || as he finds the end of the measure,
 he marks  it | in the middle of the board with his knife,
 and he | measures it with his cedar-stick, in this way:
 He is trying  to find the middle; | and as soon as
 he has found  the middle of the board, he marks it with
 his | knife in  the middle, and he takes a cedar-stick
 90 and || he cuts off again one finger-width. | Then he takes his drill and
 drills through the end. As | soon as the drill-hole goes through, he
 puts it on the board out of which he is making a box. | He tries to
 put the end of the drill as the end shows at the | under side of the
 95 cedar-stick measure at the mark in the middle of || the board at
 which he is working, in this way:  As soon as | the
 end of the drill goes in a little |  at the middle of
 the board at which he is working, he bevels | the other end of the
 measure, and he marks along it at the end of the beveled meas-
 ure, | on the edge of the board at which he is working; and he
 100 turns || the free end which has been beveled so that it goes to the
 other edge, and | he marks its end. After he has done so, he takes
 off | his beveled measure and he takes his straight-edge and | puts


- 81 Wä, lä k'limtbendxa ālagawa'yē āx'ētsōs k'waxlāwa. Wä, lä
 bāl'idxa yūdux'p!enk'ē lāxens q!wāq!wax'ts!āna'yēx lāxa xōkwē
 k'waxlāwaxs laē k'limtts!endeq. Wä, lä mens'ides lāxa wūlase-
 'was g'a g'wālēg'a (fig.). Wä, laem senoqwāla. Wä, g'il'mēsē
 85 q!āx 'wālag'ilasas ōba'yasa menyayāxs laē xūlt!ētsēs k'lāwa-
 yowē lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä men-
 s'itsa k'waxlāwē g'a g'wālēg'a (fig.). Wä, laem q!aq!aax negedzā'yas
 (1). Wä, g'il'mēsē q!āxa negedzā'yasēxs laē xūlt!ētsēs k'lāwa-
 yowē lāxa negedzā'yas. Wä, lä āx'ēdxā k'waxlāwa qa's
 90 ēt!ēdē k'limtōdxa 'nemdenē lāx ōba'yas lāxens q!wāq!wax'ts!ā-
 • na'yēx. Wä, lä āx'ēdxēs selemē qa's selx'sōdēx ōba'yas. Wä,
 g'il'mēsē lāx'sāwē sela'yas laē k'adedzōts lāxēs wūlase'wē xesē-
 lase'wa. Wä, laem nānaxste'was ōba'yasa selemāx nēlbalaē lāx
 benadze'yasa menyayowē k'waxlāwa lāxa xūltā'yē lāx negedzā-
 95 'yas wūlase'was xesēlase'wa g'a g'wālēg'a (fig.). Wä, g'il'mēsē
 nexstōdeq laē xāl!ēx'īd selx'īda qa xāl!ēbetēs ōba'yas selemas
 lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä sēnōgūdžōts
 āpsba'yas qa's xūlt!ēdēx wūlg'ilasas ōba'yasa sēnōgūdžā'yē men-
 yayo lāx āpsenxa'yasēs welase'wē. Wä, laxaē melbax'īdeq
 100 qa's sēnōgūdžōdēs qa's g'wēbax'īdēs lāxa āpsenxa'yē. Wä, laxaē
 xūlt!ēdex wūlg'ilasas ōba'yas. Wä, g'il'mēsē g'wālēxs laē āx'āle-
 lōdxēs sēnogwayowē menyayowa. Wä, lä āx'ēdxēs negenōsē qa's

it down on the thin mark on each | edge. He wants the measure
to lie || on the end of the beveled mark (1). | The straight edge of 5
his measure is turned towards the rough end of | the board at which he
is working, in this manner,  and he marks it with his
straight knife. | Now he takes off the straight-edge
and he puts it down, and | he takes his straight knife
and cuts along with it at || the mark, so that the end is smooth | and 10
so that it does not slant. As soon as the rough end has been cut
off, | he takes the cedar-stick and splits it so that it is thin and
square. | It is another measure. He splits out two pieces, and he
measures | them so that one of them is two spans long || where he 15
cuts it off with his straight knife and puts it down. Then | he
takes up one of the square split cedar-sticks and cuts off | one end
of it square, and he measures it so that it is | one long span and
one short span | long; and he cuts it off with his knife. || The cedar- 20
stick two spans in length | is to be the measure for the long side
of the box, and the measure for the short side | is one short span
and one long span. First he takes | the shorter measure and puts
it down on one edge of | the box that he is making, beginning at
the place where he cut the edge smooth. || He puts down the 25

k'adedzōdēs lāx welba^éyasēs xūlta^éyē lāxa āpsenxa^éyē lē^éwa āwūn- 3
xa^éyasa āpsenxa^éyē. Wä, la^émē 'nex' qa 'nemenxālēs negenōsa
lō^é ōba^éyasa sēnogūdza^éyē xūlta^éya lāx (1). Wä, laxaē gūyīnxa^éya 5
negenōdza^éyas negenōsas lāxa lēnoxba^éyas wūlase^éwas xesēlase-
^éwa. Wä, lä g'a gwālēga (*fig.*). Wä, lä xūlt!ētsēs nexx'ūla k'!āwayowē
lāq. Wä, laem āx^éalelōdxēs negenōsē qa^és k'at!alilēq. Wä, lä
āx^éēdxēs nexx'ūla k'!āwayowa qa^és xūldelena^éyēs lāxēs neqela
xūltay^éa. Wä, laem xūltaqēxs laē xūltōdeq qa qēsēs ōba^éyas. Wä 10
hē^émis qa k'!ēāsēs sēnogwats. Wä, g'īl^émēsē lawāyē lenoxba^éyas laē
āx^éēdxa k'!waxlāwē qa^és xōx^éwidēq qā wīlenēs k'!ewelx^éūna ōgū-
laemxaē lāx menyayās. Wä, lä malts!aqē xā^éyas. Wä, lä bāl'itsēs
q!wāq!wax'ts!āna^éyē qa malp!enk'ēs 'wāsgemasasa 'nemts!aqas laē
k'!īmtts!entsēs nexx'ūla k'!āwayowē lāq. Wä, lä k'at!alilāq qa^és 15
āx^éēdēxa 'nemts!aqē xōk^u k'!ewelx^éūn k'!waxlāwa qa^és k'!īmtōdēx
ōba^éyas qa 'nemābēs. Wä, laxaē bāl'itsēs q!wāq!wax'ts!āna^éyē lāq
qa 'nemp!enk'ēs lāxens g'īlt!ax bāla. Wä, hē^émisa ts!ex'uts!āna^éyē
ēseg'iwa^éyasēxs laē k'!īmtōtsēs k'!āwayowē lāq. Wä, hēem men-
yayōltsēxa g'īldolaslasēs wūlase^éwē xesēlase^éwa malp!enk'as 'wās. 20
gēmasē k'!waxlāwa. Wä, hē^émis menyayōltsēxa ts!eg'ōlāsa ēseg'e-
yōwasa ts!ex'uts!āna^éyē k'!waxlāwa. Wä, hē^émis g'īl āx^éētsō^ésēyēdē
ts!ekwagawa^éyē menyayowa qa^és k'adedzōdēs lāx āpsenxa^éyasēs
wūlase^éwē g'āg'īlela lāxa la aēk'!aak^u xūtts!aakwa. Wä, laem 'ne-

- 25 measure at the end of the board at which he is working in this way:  and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has  done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks the end with his knife. || After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks,  he cuts along it with his | knife on the board that he  is working. After doing so, he puts down ||
- 35 the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After  he has done so, he takes off the measure || for the  long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks
- 45 that he has made || on the board, in this way:  When the straight-edge is | on the marks on the  board,

- 25 mabalēda menyayowē lō^ε ōba^εyaſa wūlaſe^εwas g'a g'wālēg'a (*fig.*). Wä, lä xāl!EX^εid xūt!ētsēs nexx'āla k'!āwayowē lāx^εwālalaſas ōba^εyaſa menyayowē k!waxlāwa. Wä, g'il^εmēsē g'wālēxs laē āx^εalēlōdxēs menyayowē qa^εs lä k'adedzōts lāxa āpsenxa^εyē g'a g'wālēg'a (*fig.*). Wä, laxaē xūt!ētsēs k'!āwayowē lāx^εwālalaſas ōba^εyaſa menyayowē g'a g'wālēg'a (*fig.*). Wä, g'il^εmēsē la nexstāyē negenōdza^εyaſa negenōſas lax xūlta^εyaſēxs laē xūldeſenēsēs k'!āwayowē lāxēs wūlaſe^εwē. Wä, g'il^εmēsē g'wālēxs laē āx^εalēlōdxēs negenōsē qa^εs k'at!alilēqēxs laē āx^εēdxēs negenōsē qa^εs k'adedzōdēs lāx^εwālalaſdās ōba^εyaſa menyayowē g'a g'wālēg'a (*fig.*). Wä, g'il^εmēsē la nexstāyē negenōdza^εyaſa negenōſas lax xūlta^εyaſēxs laē xūldeſenēsēs k'!āwayowē lāxēs wūlaſe^εwē. Wä, g'il^εmēsē g'wālēxs laē āx^εalēlōdxēs negenōsē qa^εs k'at!alilēqēxs laē āx^εēdxā g'iltagawa^εyē k!wāx^εen menyayowa qa^εs k'adedzōdēs lāx āwūnxa^εyaſēs wūlaſe^εwē. Wä, laem^εnemābalē ōba^εyaſa menyayowē lē^εwa lā xūldek^u qaēda ts!E-g'ōlaLē, g'a g'wālēg'a (*fig.*). Wä, lä xāl!EX^εid xūt!ēdex^εwālagaſiſas ōba^εyaſa. Wä, g'il^εmēsē g'wālēxs laē āx^εalēlōdxēs menyoyāxa g'ildōla qa^εs k'adedzōdēs lāxa āpsenxa^εyaſa. Wä, laxaē hēem gwex^εidqēs gwēx^εidaſasaxa g'ilx^εidē mens^εitsōs. Wä, g'il^εmēsē g'wālēxs laē āx^εalēlōdxēs menyayowē qa^εs g'ēg'alilēqēxs laē āx^εēdxēs negenōsē qa^εs k'adedzōdēs lāxa lā xūldekwa. Wä, laem gwēnodza^εya negenōdza^εyaſa lāxa mālē xwēxūltē lāx wāx^εsenxa^εyaſa wūlaſe^εwas g'a g'wālēg'a (*fig.*). Wä, g'il^εmēsē neqemstāya negenōsē lāx xwēxūltenxa^εyaſa wūlaſe^εwasēxs laē xūldeſenēq yīsēs nexx'āla

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the || mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down || on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. || Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife || and marks along it. After this has been 65
done, he measures the | thickness (1)¹ of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

k'!āwayowa lāq. Wä, g'îl'mēsē gwālexs laē āx'alelōdxēs nege- 47
nōsē qa's k'at!alilēq. Wä, laxaē ēt!ēd āx'ēdxēs menyayāxa ts!E-
g'ōla qa's k'adedzōdēs lāx āwunxa'yasēs wūlase'wē g'āg'îlela lāxēs
xūltēx'dē. Wä, laxaē xāl!EX'īd xūlt!ēdex 'wālālaasas ōba'yas 50
menyayās. Wä, laxaē āx'alelōdxēs menyayāxa ts!Eg'ōla qa's
k'adedzōdēs lāxa āpsenxa'yē. Wä, laxaē hēm gwēx'īdqēs
gwēx'īdaasaxa g'îlx'dē. Wä, g'îl'mēsē gwāl xūltaqēxs laē āx'ale-
lōdeq qa's k'at!alilēs. Wä, lā āx'ēdxēs negenōsē qa's k'adedzō-
dēs lāxēs wūlase'wē g'a gwālēg'a (*fig.*). Wä, laxaē āx'ēdxēs nexx'āla 55
k'!āwayowa qa's xūlt!ēdēs lāxa mag'îlena'yaxēs negenōsē. Wä,
lā āx'alelōdqēxs laē gwāla qa's g'ig'alilēq. Wä lā āx'ēdxēs men-
yayāxa g'îldōla qa's k'adedzōdēs laxaaxa āwūnxa'yē g'āg'îlela
lāxēs xūlta'yē. Wä, lā xāl!EX'īd xūlt!ēdex 'wālālaasas ōba'yas.
Wä, lā āx'alelōdeq qa's lā k'adedzōts lāxa āpsenxa'yasēs wūla- 60
se'wē. Wä, laxaē xāl!EX'īd xūlt!ēdex 'wālālaasas ōba'yas. Wä,
lā āx'alelōdxēs menyayowē qa's g'ēg'alilēq. Wä, lā āx'ēdxēs ne-
genōse qa's k'adedzōdēs lāq. Wä, g'îl'mēsē neqemstōdē negenō-
dza'yas lāxa lā xāl!aak^u xūldekwaxs laē āx'ēdxēs k'!āwayowē
qa's xūldelela'yēq. Wä, g'îl'mēsē gwālexs laē mens'īdex wā- 65
gwasas (1) xa ōba'yē yāsa xōkwē k!waxlāwa. Wä, g'îl'mēsē q!ālax
wāgwasasēxs laē k'adbentsa k!waxenē menyayō lāx 'wāx'senxa'ya

¹ See figure on p. 68.

- 67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
- 70 He marks each end with the straight knife, and, after || doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:

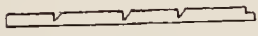
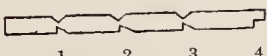
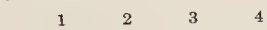
1	2	3	4
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 After
- 75 he has done so, he takes his || straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
- 80 after he has cut half through the thickness of the board, || he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
- 85 After doing so, he takes his || straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:

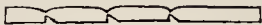
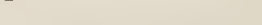
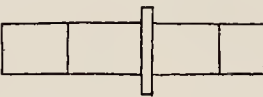
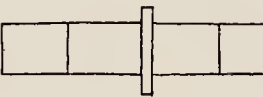
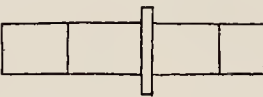
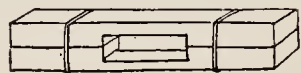
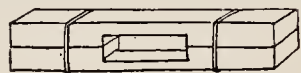
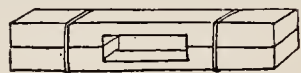
1	2	3	4
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 and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ||

- 68 (5), g'äg'îlela lāx xūltā^εyas lāx a^εwagawa^εyas (4) lō^ε (5). Wä, lä xūlxūltbendeq yīsēs nexx'āla k'!āwayowē lāq. Wä, g'îl^εmēsē
- 70 gwālexs laē āx^εalelōdxēs menyayowē qa^εs g'ig'alilēqēxs laē āx^ε-ēdxēs negenōsē qa^εs lä k'ādedzōts lāx āwagawa^εyas (4) lō^ε (5). Wä, g'îl^εmēsē neqemstōdē negenōdza^εyas lāx xūltā^εyasēxs laē xūldele-nēsēs nexx'āla k'!āwayowē lāq. Wä, laem xūlts!endeq qa lawä-yēs qa g'ās gwälēg'a (*fig.*). Wä, g'îl^εmēsē gwālexs laē āx^εēdxēs nex-
- 75 x'āla k'!āwayowa qa^εs nexbetendē xūlt!ēdex (1) lābendex 'wādze-wasasēs wūlase^εwē. Wä, g'îl^εmēsē negōyōdē 'wālabedadas xūltā^εyas lāx wāgwasasa wūlase^εwasēxs laē ēt!ēd xūt!ēdex (2). Wä, hēemxaāwisē 'walabetē xūta^εyas lāqēxs laē ēt!ēd xūt!ēdex (3). Wä, g'îl^εemxaāwisē nexsendē xūta^εyas lāx wāgwasasēs wūlase^εwaxs laē
- 80 xūt!ēdex (4). Wä, g'îl^εmēsē nexsendē xūta^εyas laqēxs laē gwāla. Wä, lä aēdaaqa lāx (1). Wä, laem āx^εēdxēs negenōsē qa^εs k'ādedzōdēs lāxēs wūlase^εwē. Wä, lä mens'idxa 'nemdenē lāxens selt!a-x'tslāna^εyēx g'äg'îlela lāx xūta^εyas (1). Wä, lä xūlt!ēdeq. Wä, lāxaē hēem gwēx'idxa āpsba^εyas. Wä, g'îl^εmēsē gwālexs laē āx^εēdxēs
- 85 negenōsē qa^εs k'ādedzōdēs lāxa la xūldekwaxs laē xūldelelēq lāx hēlk'!ōt!ēna^εyasēs g'îlx'dē xūltā^εya, xa g'a gwälēg'a (*fig.*). Wä, lāxaē ēt!ēd xūt!ēd hēlk'!ōt!ēna^εyas (2). Wä, lāxaē xūt!ēdex hēlk'!ōt!ēna^εyas (3). Wä, g'îl^εmēsē gwālexs laē āx^εalelōdxēs negenōsēla qa^εs g'ig'alilēq. Wä, lä āx^εēdxēs t!ēsemē t!ēg'ayowa qa^εs t!ēx'ēalāben-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. || Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his || knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of (4). As soon as he has finished,
it is in this way:  After | this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, || just over 5
the  groove that he cut at (1). When it is in this
way,  | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked || knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

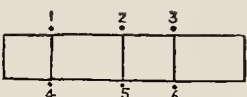
dēxēs nexx'āla k'lawayowa qa ālak'!alēs ēx'ba. Wā, g'îlēmēsē la āla- 90
k'!āla la ēx'bē nexx'āla k'lawayāsēxs laē xūt!ēdxēs ālē xūltā'ya. Wā,
laem ōlālē ōxtā'ēyas xūda'ēyās k'lawayowa gwagwaak'alēs ōxtā'yē lā-
xens hēlk'!ōtts!āna'yēx. Wā, g'îlēmēsē lāxlē xūt!ētse'ewas lāxa ōxlā-
'yasa nexbeta xūtās laē āem k'atwūlts!ōwē xwatmotas. Wā, laem
āem aēk'laxs laē k'lax'wīdeq qa qēstowēsa xūta'ēyas. Wā, hēem (1) 95
g'ālē xūt!ētsōs. Wā, lā ēt!ēdex (2). Wā, lā hēemxat! gwēx'ēideq
lāxēs gwēx'ēidaasax (1). Wā, g'îlēmēsē gwālexs laē ēt!ēdex (3).
Wā, lā hēemxat! gwēx'ēideq lāxēs gwēx'ēidaasax (2). Wā, g'îl-
ēmēsē gwālexs laē naq!ēgendālax wāgwasas (4) yīsēs xūdāyowē
k'lawayowaxs laē pak'!ōdeq. Wā, laem aēk'laxs laē k'lax'waq qa 200
ālak'!ālēs neqela. Wā, hēmis qa qēsēsa sak'ōda'yē qaxs hē'māē
lēgēms (4). Wā, g'îlēmēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, g'îl-
ēmēsē gwālexs laē lēx'elilaxēs wūlasē'wē. Wā, lā āx'ēdxēs nege-
nōsē qa'ēs k'adedzōdēs lāxēs wūlasē'wē. Wā, la k'adēg'înts lāx
nexsāwasa la xūdelts!ewakwa lax (1). Wā, g'îlēmēsē lā g'a gwālēg'a 5
(*fig.*) la nexsāsā xūdelts!ewakwaxs laē xāl!ex'ēid xūdelēnēxēs ne-
genōsēla. Wā, ā'emesē gwanāla qa pelbida'wēsa āwāgawa'yasa xūdel-
ts!ewakwē lē'wa xūdēk'a'yē lax (1). Wā, lā hēemxat! gwēx'ēi-
dex (2) lō' (3). Wā, g'îlēmēsē gwālexs laē āx'ēdxēs xelxwāla
k'lawayowa qa'ēs t!ēx'ēidēq lāxēs t!ēg'ayowē t!ēsēmē. Wā, g'îl-
ēmēsē ālak'!āla la ēx'baxs laē xelxūldzōdex mōdenē lāxens qhwā 10

- 12 shaves off four finger- | widths on the upper side of the cut that he has
just made. It is two | finger-widths that he shaves off on each |
side of the mark that he put on, in this way:  As
15 soon as the back || at (1), (2), and (3) has  been
hollowed out, and | they have all the same thickness, he stops shav-
ing it off. Then he | takes well-splitting red-pine wood and splits
it | like tongs. The pieces are four | spans long and three finger- ||
20 widths thick. They are split out square. There are | two pieces.
Then he puts them down  on the board at which
he is working, in this way:  so | that the ends of
the board-protector project  equally on both sides
of the | board. As soon as the board is in the center of the
board-protector, he marks | the edges of the board at which he is
25 working. After doing so, || he takes off the board-protector. He
takes his straight | knife and cuts out a notch at the place where
he made a mark for | both edges of the board. Then he adds to it
one | finger-width, so that it is a little longer than the width of the
plank, | and he shaves the wood out between the two marks, so that
30 the part removed is half the || thickness of the plank at which he is
working, and he puts it down. Then he takes up the other piece, and
he | measures it by the part that he has  finished,
and he imitates what he has done  before.
As soon | as it is done, it is in this way:  This is
the board-protector when it is finished. |

- 12 q!wax'ts!āna'yēx lāx nexena'yasēs ālē xūlta'ya. Wä, laem maē-
malden lāxens q!wāq!wax'ts!āna'yēx yīx xelxūldzōtse'was lāx
wāx'sōt!ēna'yasa xūldekwxēa' g'a gwālēg'a (*fig.*). Wä, g'il'mēsē la
15 xūlboyālē (1) yīx āwīg'a'yasēxs laē ōgwaqax (2); wä lä ēt!ēdex (3).
Wä g'il'mēsē la 'nemōkwē wīwāgwasas laē gwāl xelxūldze'waq. Wä,
lä āx'ēdxā wūnāgulēxa ēg'aqwa lāx xāse'wē. Wä, lä xōx'wīdeq qa
yōwēs gwēx'sa ts!ēslāx. Wä, la mōp!enk'ē 'wāsgemasas lāxens
q!wāq!wax'ts!āna'yēx. Wä, lä yūdux'denē 'wāg'idaasas lāxens
20 q!wāq!wax'ts!āna'yēx lāxēs k'!ewūlk!wēna'yē. Wä, lä hēx'sendeq qa
małts!ēs. Wä, lä k'adedzōts lāxēs wūlāse'wē g'a gwālēg'a (*fig.*) qa
k'!eāsēs g'iltagawēs ōba'yasa L!ebedzā'yē lāx wāx'senxa'yasēs wūla-
se'wē. Wä, g'il'mēsē nālnaqeloyālēda L!ebedzā'yaxs laē xūlt!ētsēs
nexx'āla k'!āwayo lāx wālenxa'yasēs wūlase'wē. Wä, g'il'mēsē
25 gwālēxs laē āx'ālelōdxā L!ebedzā'yē. Wä, lä āx'ēdxēs nexx'āla
k'!āwayowa qa's k'!imbtetendēxēs xwēxūlta'yē lāx wūlg'ilasas wāx-
senxa'yasēs wūlase'wē. Wä, laem g'īnwasa 'nemdenē lāxens q!wā-
q!wax'ts!āna'yēx qa g'āg'ilstālēs lāx 'wādzewasasēs wūlase'wē. Wä,
lä k'!ax'wīdex āwāgawa'yasēs k'!imbtetenda'yē qa nexsendēsēx
30 wāgwasasēs wūlase'wē. Wä, lä g'ig'alilasēxs laē āx'ēdxā āpsex'sē qa's
mens'idēs lāxa lä gwāla. Wä lä nānaxts!ewax gwālaasas. Wä, g'il-
'mēsē gwālēxs laē g'a gwālēg'a (*fig.*) yīxa L!ebedzā'yaxs laē gwāla.

As soon as it is finished, he takes twisted cedar-withes and he ties 33
 them | to the ends of (1) and (2) and ties them on tightly; and he twists
 them on so that || the board-protector can not get out of shape. Then 35
 he puts the board-protector on the board. | After doing this, he takes
 up another piece of red-pine wood and | splits it so that it is two
 finger-widths in thickness, | and it is also square. He takes his
 straight knife | and shaves it off on one side so that it is straight;
 and when || it is very straight, he shaves off the under side, | which 40
 is to lie flat on the plank. When this is also | straight, he puts it
 down on the plank on which he is working. This will be the instru-
 ment for bending the corners | when he bends the corners of the
 board at which he is working. | After he has done so, he goes to get
 driftwood for heating stones; || and when he has the driftwood, he 45
 piles it up in a heap close | to the fire. He takes a basket, goes down
 to | the beach in front of the house, and puts medium-sized stones into
 it; | and when he thinks he has as many as he can carry, he carries
 them up the beach | into the house in which he is making the box.
 He pours || them out by the side of the fire. Then he goes down to 50
 the beach again, | carrying his basket, and he puts more stones | into
 it (some Indians call this "putting stones into the | stone-carrying
 basket"); and when he has as many as he thinks he can carry, he |

Wä, g'íl'mēsē gwāla laē āx'ēdxa selbekwē dewēxa qa's qEX'ALE- 33
 lōdēs lax (1) Lōē (2). Wä, laem lalak!ūt!axs laē mel'gaalelōts qa
 k'lēsēs q!wēqulēda L!ēbedzā'yē qō lāl L!ēbedzōdles lāxa wūlase'wē. 35
 Wä g'íl'mēsē gwālexs laē āx'ēdxa ōgū'la'maxat! wūnāgūla qa's
 xōx'wīdēxa māldenē lāxENS q!wāq!wax'ts!āna'yēx yīx wāg'idasas.
 Wä, laemxaē k'!EWELx'ūna. Wä, lä āx'ēdxēs nexx'āla k'!āwa-
 yowa qa's aēk'!ē k'!āx'wīd āpsōt!ēna'yas qa neqelēs. Wä, g'íl-
 'mēsē ālak'!āla la neqelaxs laē ēt!ēd k'!āx'wīdex benk'!ōt!ēna- 40
 'yasxa k'adedzāyayōlas lāx wūlase'was. Wä, g'íl'EMxaāwisē la
 neqelaxs laē k'adedzōts lāxēs wūlase'wē. Wä, hēem k'ōgwayuwē
 qō lāl k'ōx'wīdēlxēs wūlase'wēxa k'!EWELx'ūnē wūnāgūla. Wä,
 g'íl'mēsē gwālexs laē hēx'idaem ānōx'ēdxa q!ēxa'lē qa's t!ēqwa-
 pela. Wä, g'íl'mēsē lāxa q!ēxa'fāxs laē mōgwalīlas lāx māg'īn 45
 walisasēs legwīlē. Wä, lä āx'ēdxa lēxa'yē qa's lä lents!ēs lāx
 L!ēma'isasēs g'ōkwē. Wä, lä xE'x'uts!ālasa hā'yā'fā t!ēsem lāq.
 Wä, g'íl'mēsē gwanāla lōk'sēxs laē k'!ōx'ūsdēselaq qa's lä k'!ō-
 g'wīlelaq lāxēs wūlēlasē g'ōkwaxēs wūlase'wē g'ōkwa qa's lä gūgē-
 nōlisas lāxēs legwīlē. Wä, lä xwēlaqents!ēsa lāxa L!ēma'isē k'!ōx- 50
 k'!ōtelaxēs t!āgats!ē lēxa'ya. Wä, laxaē ēt!ēd t!āxts!ālasa t!ēsemē
 lāq. Wä, la 'nēk'ēda waōkwē bāk'lumas xE'x'uts!ālasa t!ēsemē lāxēs
 xegwats!ē t!ēsema. Wä, g'íl'EMxaāwisē gwanāla lōk'sēxs laē
 k'!ōqūlīsaq qa's lä k'!ōx'ūsdēselaq qa's lä k'!ōg'wīlelaq lāxēs

- 55 takes (the basket) up the beach and into the || house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
 60 on | the stones, the box-maker takes the basket, || carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
 65 his || basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
 70 so, he takes his || drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
 75 into the floor at  each end || of the grooves on the edge of the board at which he has been working, in this way, from (1) to | (4), and also from

- 55 wŭl̥^élasaxēs wŭlase^éwē qa^és lā gŭgēnōlisas lāxēs legwīlē. Wā, g'īl^émēsē k'ōtaq laem hēlalaxs laē leqwēlax^éitsa q'lēxa^élē. Wā laem gayi^élālas. Wā, g'īl^émēsē gwāl leqwēlaxs laē t'lāqeyīndālasa t'lēsemē lāxa gayi^élālakwē q'lēxa^éla. Wā g'īl^émēsē wīlk'eyīndēda t'lēsemaxa legwīlaxs laēda wŭ^élēnoxwē k'!ōqŭlilaxa lexa^éyē qa^és lā
 60 k'!ōqŭnts!ēsēlaq lāxa L!ema^éisē qa^és lē k'!ŭlg'īlaxa L!ESL!Ekwē qa^és lā lēxts!ālas lāxēs L!ESL!Egwats!ē lexa^éya. Wā, g'īl^émēsē qōt!axs laē ōXLEX^éīdaq qa^és lā ōXLOsdēsēlaq qa^és lā ōXLEG'alīlas lax onālisasēs t'lēqwapa^éyē legwīla; wā, qa^és gŭx^éālilēs lāxēs ēlap!ālilasLē qa xē^éx^{uts}!Ewasltsa x'īx'EXSEMāla t'lēsema. Wā, lāxaē ēt!ēd dāx^éīdxēs
 65 lexa^éyē qa^és lā xwēlaqents!ēs lāxa L!ema^éisē k'!ōqŭlaxēs lexa^éyē. Wā, lā āx^éēdxa ts!āts!ESmōtē lāxa ya^éx^umōtasa yEXwa qa^és lēxts!ālēs lāxēs tsāts!ESmōdats!ē lexa^éya. Wā, g'īl^éemxaāwisē qōt!axs laē ōXLEX^éīdeq qa^és lā ōXLOsdēsēlaq qa^és lā ōXLEG'alīlaq lāx māg'īnwalīlasa mewēlē L!ESL!Ekwa. Wā, g'īl^émēsē gwālEXs laē āx^éēdxēs
 70 SElemē L^éwa ēg'aqwa lāx xāSEwē k'!waxLāwa qa^és lā g'īg'alīlas lāx māg'īnwalīlasa ts!ats!ESmōdats!ē lexa^éya. Wā, laxaē āx^éēdxēs wŭlase^éwē qa^és pax^éālilēs lāxa ēnemaēlē lāx āwīnagwīlasēs g'ōkwē. Wā, lā āx^éēdEX k'!lākwasēs genēmē, yīx dzēg'ayowasēxa g'āwēq!ānēmē. Wā, lā ts!EX^ubetalīlas ōba^éyasa k'!lāk^uwē lāx wāx^ésba^éyasa xwēxū-
 75 ta^éyē lāx wāx^éSENxa^éyas wŭlase^éwasxa g'a gwālēg'a (*fig.*) lax (1) Lō^é (4). Wā, lā ēt!ēdEX (2) Lō^é (5); wā, laxaē ēt!ēdEX (3) Lō^é (6). Wā,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, | he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. | Then he digs up the soil from
(1) to (4) four fingers || wide and a short span | deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.¹ || This hole is called the 85
“steaming-place of the box-maker for the box-board.” | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- || hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the || floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done | in the three holes, he takes | the board
at which he is working and places it on top of it, laying the || kerfs 300

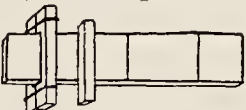
g'íl'mēsē 'wī'la la kwaḡ^ukūwīlē neqelā's wāx'sba'yasa xwēxūta'yaxs 77
laē āx'alilaxēs wūlase'wē qa's lā k'!ox'walīlas lāx onēgwīlasēs g'ōkwē.
Wā, lā g'äg'īlīl lap'līdxa t!Ek'a lāx (1) lālaa lax (4) xa mōdenas
'wādzegas lāxens q!wāq!wax'ts!āna'yēx. Wā, la ts!Ex'ts!āna'yē 80
'wālabetalīlasas lāxens q!wāq!wax'ts!āna'yēx. Wā, g'íl'mēsē hēla-
betalīlexs laē ēt!ēd 'lāp'līdex (2) lālaa lāx (5). Wā, lāxaē hēem
gwēx'īdex. Wā, g'íl'mēsē gwālexs laē ēt!ēd 'lāp'līdex (3) lālaa lax
(6). Wā, g'íl'emxaāwisē hēlabetalīlexs laē g'a gwāleg'a.¹ Wā,
hēem lēgades k'!ālasasa wīwū'lēnoxwaxs xesēlaaxa xetsemē, yīxa 85
la 'labegwēlkwa. Wā, g'íl'mēsē gwāl 'lāpaxs laē āx'ēdxēs k'!līplālaa
qa's k'!līp'līdēs lāxa x'īx'EXSEMāla t!ēsema qa's lā k'!līpts!ōts lāx
(1). Wā, g'íl'mēsē megūg'īlts!axtē 'lāpa'ya lōxs laē hālselaem k'!ēs
qōt!a; wā, lāxaē ēt!ēdex (2). Wā, laemxaē k'!līpts!ālasa x'īx'EXSE-
māla t!ēsem lāq. Wā, g'íl'emxaāwisē elāq qōt!axs laē ēt!ēd k'!līp'līd- 90
xa x'īx'EXSEMāla t!ēsema qa's lā k'!līpts!ālas lax (3). Wā, g'íl'em-
xaāwisē elāq qōt!axs laē k'at!alilaxēs k'!līplālaa qa's lā lex'ēd lāxa
L!ESL!Ekwē qa's lā lexel'ts!axstālas lāx ōkū'ya'yasa x'īx'EXSEMāla
t!ēsema. Wā, āl'mēsē gwāl lexasa L!ESL!Ekwaxs laē 'nemāg'as lē'wa
āwīnagwīlē. Wā, lā hāstaem gwex'īdxa māldzeqē ōgū'la lāx g'īlx'dē 95
lexts!ōtsō's. Wā, g'íl'mēsē gwāltsa L!ESL!Ekwaxs laē āx'ēdxa ts!ā-
ts!esmōtē qa's lexeyīndēs lāxa L!ESL!Ekwē. Wā, laemxaē 'nāxwaem
hē gwēx'īdqēxs yūdux'dzeqaē. Wā, g'íl'mēsē gwālexs laē āx'ēd-
xēs wūlase'wē qa's pāqeyalīēs lāq. Wā, laem nānaxste'wasa

¹ The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

300 over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;¹ and when it is | piled
5 on thickly, he takes his bailer, fills it with || water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the |
10 steam. He takes his tongs, picks up red-hot || stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it
15 along || the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He
20 shaves them off || so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

300 xūta^éyē lāxa la k'!āhela. Wā, g'îl^émēse la ^énāxwa neqemstā^éya xwēxūltā^éyē lāxa la xēxē^éx^uts!Ewax^usa x'îx'EXSEMāla t!ēSEMxs laē āx^éēd lāxa ts!āts!Esmōtē qa^és lEXEDzōdēs lāx ēk'!adZE^éyasēs wūlase^éwē lāx nexsāwasa xwēxūltā^éyē, g'a g'wālēg'a.¹ Wā, g'îl^émēse la wākwa ts!āts!Esmōtas laē āx^éēdxēs tsālayowē qa^és tsēx^éidēs lāxa
5 ^éwāpē. Wā, lā L!Elg'ostōDEX āpsba^éyasēs welase^éwē. Wā, hē^émis la gūGELEYîndaatsēsa ^éwāpē ^énāxwa lāxa yūdux^udzeqē k'!ālasasa wēwū^élēnoxwaxs xesēlaaxa xetsemē. Wā, g'îl^émēsē g'wāl gūqasa ^éwāpē laqēxs laē pāqaxōtsēs wūlase^éwē qa^és pāqEYîndēs lāxa la k'!āhela. Wā, lā āx^éēdxēs k'!îplālaa qa^és k'!îp!idēs lāxa x'îx'EXSE-
10 māla t!ēsema qa^és k'!îPEYîndālēs lāxa lEXEDzā^éyē ts!āts!Esmōta lābendālaX neGELEna^éyasa xwēxūltā^éyē lāxēs yūdux^uts!aqāē. Wā, g'îl^émēsē la tāsālēda x'îx'EXSEMāla t!ēSEMxs laē āx^éēdxa ts!āts!Esmōtē qa^és lEXEYîndālēs lāq. Wā, lā g'îg'alilaxēs k'!îplālaa qa^és āx^éēdēxēs tsālayowē qa^és tsēx^éidēs lāxa ^éwāpē qa^és tsūdZELEna^éyēs
15 lāxa yūdux^uts!agē^énākūla x'îx'EXSEMāla t!ēsema la lēlEXEYalaxa ts!āts!Esmōtē. Wā, g'îl^émēsē g'wāLEXs laē āx^éēdxa waōkwē ts!āts!Esmōta qa^és lEXEYîndālēs lāxā x'îx'EXSEMāla t!ēSEMxs laē k'!ā^élīda. Wā, g'îl^émēsē g'wāLEXs laē āx^éēdxēs nexx'āla k'!āwayowa qa^és xōx^éwidēs lāxa k!waxLāwē qa wīsweltowēs. Wā, lā k'!āx^éwīdeq
20 qa wīswelbēs. Wā, lā mens^éīdeq qa mōdenēs lāxENS q!wāq!wax^uts!āna^éyēx yīx āwāsgEMASasēxs laē k'!îmtts!Endeq. Wā, g'îl^émēsē q!lēnemē k'!āxwa^éyasēxs laē g'wāla. Wā, hēem lābemltsēxēs xesē-

¹ That is, over the kerfs as indicated in the figure on p. 72.

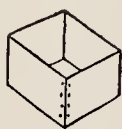
box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around || the box that he is making when he bends the corners. 30 When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He || puts them down at a 35 place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the box-board. Then | he takes the implement for bend- ing the corners (1, 4),¹ and puts it on towards the side of kerf || (1, 4), 40 very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).² Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

lase^éwē. Wä, g'il^émēsē g'wālexs laē et!ēd āx^éēdxa ēg'aqwa k'lwax- 23 lāwa lax xāse^éwē qa's xōx^éwidēq. Wä, lä hālselaem wisweltoga- wēsens selt!ax'ts!āna^éyēx. Wä, laemxaē q!ēnemē xāyas. Wä, g'il- 25 'mēsē g'wālexs laē āx^éēdxa g'ilt!a densen denema qa's lexstendēs lāxa 'wāpē qa pēx^éwidēs. Wä, laem dzōbeltalas qa ha'nakwēlēs pēx^éwida. Wä, g'il^émēsē pēx^éwidexs laē āxwüstendeq qa's k'!elälēx 'wābek!ēna^éyas qa's L!ax^éaliles qa k'!ēses xōl^éidel qo lāl qex'semdel lāxēs wūlase^éwe qō lāl k'ōx^éwidleq. Wä, g'il^émēsē la 'nāxwa gwalī- 30 lexs laē āx^éēdxēs L!ebedzā^éyē qa g'āxēs g'aēla LE^éwa k'ogwayowē qa g'āxēs ōgwaqa g'aēla. Wä, g'il^émēsē 'nāxwa gwalilexs laē āx^é- ēdxēs k'!iplālaa qa's k'!ip!idēs lāxa ts!elqwa ts!āts!esmōta lē^éwa ts!elts!elxsemē t!ēsema lāx ēk'!adze^éyasēs xesēlase^éwē, qa's k'!ip!ā- lilelēs lāxa k'!ēsē qwēsalālil lāxēs neg'asaxēs xesēlase^éwē. Wä, 35 g'il^émēsē 'wīlg'eldzowē xesēlase^éwasēxs laē dāx^éidxēs L!ebe- dzā^éyē qa's q!ōx^éwalelōdēs lāx ōba^éyasēs xesēlase^éwē g'a g'wāleg'a (fig.). Wä, laem māx^éba^éya L!ebedzā^éyē lāx xesēlase^éwas. Wä, laxaē dāx^éidxa k'ogwayowē (1, 4) qa's k'adedzōdēs lāxa gwēk'!ōtstā^éyē lāx (1, 4) xūta^éya. Wä, laem māx^éenēx xūta^éyas. Wä, lä t!ēpa- 40 lasēs wāx^ésōltsēdza^éyē g'ōg'igūyō lāx wāx^ésba^éyasēs k'ogwayowē (1, 4). Wä, lä dādebentsēs wāx^ésōlts!āna^éyē lāx wāx^ésba^éya L!e- bedzā^éyē. Wä, la^émē g'elqōstōdeq qa k'ōx^éwidēs k'!ōsūs xesēla-

¹ These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.

² That is, the ends of the tool.

the box | that he is making; and when he has bent it over enough, he
 45 takes off the board-protector || and puts it on the other end at (2, 5):
 and | when it is near the kerf at (2, 5), he stops the board-protector,
 and he | takes off the instrument for bending the corner and puts it
 down at (2, 5). He | steps on the ends with his feet, | takes hold of
 50 the board-protector with his hands, and pulls it upward; || and he
 only stops pulling when it is bent up enough. Then | he places the
 board-protector at the other side of (3, 6), and | he does as he did before
 when he bent with it. Now the | three kerfs are bent, forming the
 corners of the box that he is making. As soon as | this is done, he
 55 takes the long cedar-bark rope and ties it around || the box that he is
 making, which has now the shape of a box. Then he puts together
 the | two end joints of the box that he is making to fit them; and he
 pulls the | cedar-bark rope tight, twisting it around. He winds it
 around many times, | so that the box that he is making does not get
 twisted. After doing so, | he takes his drill and drills holes through
 60 the two ends, in this way: || After he has put the drill-
 holes through, he pulls out the drill, puts it down, | and
 takes up one of the cedar pegs which he shaved to a
 point, | puts it into the mouth to wet it with saliva so | that
 it is | slippery; and when it is wet all over with saliva, he puts
 65 it into the drill-hole before it gets dry || and drives it in with
 a round stone; and when [the peg does not go in any farther when



se^εwas. Wä, g'il^εmēsē hēlālē k'ōqwa^εyas, laē āx^εōdxēs L!ēbedzā^εyē
 45 qa^εs lä q!ōx^εwaLēlōts lāxa āpsba^εyē lāx (2, 5). Wä, g'il^εmēsē ēx'a-
 k!ēndex xūta^εyas (2, 5) laē wālasēs L!ēbedzā^εyē. Wä, lä āx^εa-
 Lēlōdxa k'ōgwayowē qa^εs lä k'atstōts lāx (2, 5). Wä, lāxaē t!ēt!ē-
 bentsēs g'ōg'ēgūyowē lāx wax'sba^εyasa k'ōgwayowē. Wä, lä dāde-
 bentsēs wāx'sōlts!āna^εyē lāxa L!ēbedzā^εyaxs laē gēlqōstōdeq.
 50 Wä, laemxaē āl^εem g'wāl gēlqaqēxs laē hēlālē k'ōqwa^εyas. Wä,
 lä āem k'āx^εaLēlōdxa L!ēbedzā^εyē lāx āpsōt!ēna^εyas (3, 6). Wä,
 lāxaē āem neqemg'ltewēxēs g'ālē k'ōqwasōs. Wä, la^εmē wī^εla
 k'ōgekwa yūdux^εts!aqē xūta^εya lāx xesēlase^εwas. Wä, g'il^εmēsē
 g'wālēxs laē āx^εēdxa g'ilt!a densen denema qa^εs qex'sem^εdēs
 55 laxēs xesēlase^εwaxs laē q!ōlatsemala. Wä, la^εmē aēk!ax sak'ō-
 da^εyasēs xesēlase^εwē qa benbegālēs. Wä, lä hek!wēt!ēdxa qex'se-
 ma^εyē g'ilt!a densen denema. Wä, la^εmē q!ēp!enē^εstēda qex'se-
 ma^εyē qa k!ēsēs q!wēqūlē xesēlase^εwas. Wä, g'il^εmēsē g'wāla laē
 āx^εēdxēs selemē qa^εs selemx'ōdēsxa sak'ōdaēxa g'a g'wālēg'a (*fig.*).
 60 Wä, g'il^εmēsē lax'sāwē sela^εyasēxs laē lēxōdxēs selemē qa^εs k'at!a-
 lilēsēxs laē dāg'ililaxa ēnemts!aqē lāxēs k!axwa^εyē lābem k!wāx^ε-
 ena qa^εs hām k!ēndēq qa k!ūnxelalēsēs k!ūnēL!exawa^εyas qa
 tsāx^εenēs. Wä, g'il^εmēsē la hamelxenālaxa k!ūnēL!exawa^εyaxs
 laē hayalōmalaa dēxōstōts lāxēs sela^εyē yīxs k!ēs^εmaē lem^εx'ūnx^ε-
 65 īda. Wä, laem dēqwasa lōxsemē t!ēsē lāq. Wä, g'il^εmēsē g'wāl

he drives it in, he drills another hole at the other corner, | and when the 67
drill-hole goes through, he pulls out the drill, | puts it down, and takes
up another cedar peg, and | does as he did before with the first one.
He drives it in || with a round stone; and after doing so, he measures | 70
three finger-widths, beginning with the first | peg that he drove in,
and he drills another hole through it; | and when it is through, he
pulls out his drill and puts it down. | He wets the peg with saliva,
and || drives it in with the stone. He continues doing this | in all the 75
holes which he makes at distances of three finger-widths apart, | and
there is one cedar peg in each of them. | That is the way in which in
ancient times the people | pegged the corner joint of a box with cedar
pegs. The present Indians || sew them together with twisted, thin cedar- 80
withes, which are soaked for four days in | urine to make them soft,
and so that they do not | rot quickly, for they have a red color. Only
two | finger-widths apart are the drill-holes for cedar-withes | on the
corner joint of the box that is being made. After the pegging || has 85
been finished, the box-maker unties the cedar-bark rope with which |
he kept it together, and he puts it away. Then he takes the board
that will be the bottom of | the box, and his adz, and he puts them

sex^uts!ēda lābēm dēqwaxs laē ēt!lēd selx'sōdxa āpsenxa^{yē}. 66
Wä, g'il^eemxaāwisē lāx'sāwē sela^yasēxs laē lēxōdxēs selemē qa^s
g'ig'alilēsēxs laē dāg'ililaxa 'nemts!aqē k!wāx^een lābema. Wä, lā
hēemxat! g'wēx^eidqēs g'ilx^edē g'wēx^eidaasa. Wä, lā dēx^ewitsa
lōxsemē t!ēsem lāq. Wä, g'il^mēsē g'wālexs laē mens^eālelōtsa 70
yūdux^udenē lāxens q!wāq!wax^{ts}!āna^{yē}x g'äg'ilēla lāx g'ilx^edē
lāp!itsōsēsa k!wāx^eenē lābema. Wä, hē^emis la ēt!lēd selx^eitsōsē.
Wä, g'il^emēsē lāx'sāxs laē lēxōdxēs selemē qa^s g'ig'alilēs. Wä,
lāxaē ēt!lēd k!ūnx^eendxa lābēmē lāxēs k!ūnēl!exawa^{yē} qa^s
ēt!lēdē dēx^ewitsa t!ēsemē lāq. Wä, āx'sā^emēsē hē g'wēg'ilāq 75
lābendalēs sela^{yē}xa yūdux^udenēs āwālagālaasē lāxens q!wāq!wax^{ts}-
ts!āna^{yē}x. Wä, hē^emis la q!wāxōstālaxa k!wāx^eenē lābema.
Wä, hēem g'wēg'ilatsa g'ildzesē begwānemaxs lāpaasa k!wāx^eenē
lābēm lāx sāk'oda^yasēs xesēlase^{wē}. Wä, lālōxda ālēx bāk!um
t!ēmt!egōtsa selbekwē wī^een hapstālil mōp!enxwa^{sēs} 'nāla lāxa 80
kwāts!ē qa ālak!ālēs la pēkwēda dewēxē. Wä, hē^emis qa k!lēšēs
g'eyōl q!ūls^eidexs laē l!āl!ex^eūna. Wä, lālā hāmāldengāla lāxens
q!wāq!wax^{ts}!āna^{yē}x yīx āwālagālaasasa sela^{yē} qaēda dewēxaxs
t!ēmt!egoyāaxa sak'oda^yasa xesēla. Wä, g'il^emēsē g'wāl lāpaqēxs
laē qwēlk!wētendxa qex^sema^{yē} g'ilt!a densen denema qa^s 85
qes^eēdēq qa^s lā g'ēxaq. Wä, lā āx^eēdxa paq!exsdēlasēs xesēla-
se^{wē} lē^{wis} k!īm!ayowē. Wä, lā pax^ealīlaq qa^s k!īm!eldzā-

88 down flat, and he adzes off the flat side | to make it smooth. When it is
 very smooth and level, | he turns over what is to be the bottom of the
 90 box, for that is its name, and || he adzes it again. After he has
 adzed it, he takes | split cedar-sticks and the box that he is making,
 and he puts it down on the floor, in this way: | Then he takes
 one of the split cedar-sticks and measures it | crosswise at
 the four corners. He first puts the | cedar 3 4
 95 (1), going across to (2), and he pushes the 2 end || of the
 measure into the inner corner at (2), and he marks the distance of
 the corner | on the measure from (1). Then he takes his measure |
 and puts it crosswise at (3), and pushes the measure | into the corner
 at (4); and when the distance of the corners from (3) [to (4) is the
 same as the distance of the corners from (1) to (2), then the box is
 400 not awry || that is made by the box-maker. Then he takes his
 straight | knife and cuts off his measures where he has marked them, |
 and he takes another split cedar-stick and | puts it down so that the
 end is equal to the end that he has cut off, and he | cuts them to the
 5 same length; and he does the same to the two other || cedar-sticks, so
 that they have the same measure in length. | After he has done
 so, he puts one end of the cedar-stick in the | corner of the
 box that he is making, close to the upper rim, and he puts the
 other | end of the (same) stick in the upper corner at (2), in this

88 ^εyēq qa ^εnemādzōx^εwīdēs. Wä, g^εil^εmēsē ālak!āla la ^εnemādzōxs
 laē lēx^εelīlaxa pāq!ēxsdayalasē qaxs hē^εmaē lēgēmsē qa^εs ōgwaqē
 90 k^εlīmleldzōdeq. Wä, g^εil^εmēsē gwa! k^εlīmleldze^εwēqēxs laē āx^εēdxa
 xōkwē k!waxlāwa lē^εwis xesēlase^εwē. Wä, lä hang^εalīlaq (*fig.*).
 Wä, lä dāx^εīdxa ^εnemts!aqē lāxa xōkwē k!waxlāwa qa^εs mensi^εlālēs
 lāxa mōwē k!ēk^ε!ōsa. Wä, hēm g^εil k^εat!alēlōdaatsēsa menya.
 yowē k!waxlāwē (1) la hāyōsela lāx (2). Wä, laem sek^εālē ōba-
 95 ^εyasa menyayowē lāx ōnēqwas (2). Wä, lä xūlt!ēdex welg^εīlasas
 lāxa menyayowē lāx ōnēqwas (1). Wä, lä āx^εalēlōdxēs menyayowē
 qa^εs lä k^εat!alēlōts lāx (3). Wä, lä sek^εālē ōba^εyasa menyayowē
 lāx ōnēqwas (4). Wä, g^εil^εmēsē āem nexstōdē ^εwādzeqawīlasas (3)
 lō^ε (4) lāx ^εwādzeqawīlasas (1) lō^ε (2). Wä, laem k^ε!ēs k!wē^εx^εse-
 400 malē xesēlase^εwasa we^εlēnoxwē. Wä, ā^εmēsē la dāx^εīdxēs nexx^εāla
 k^ε!āwayowa qa^εs k^εlīm^εts!endōxēs menyayowē nexstōdxa xūlde-
 kwē. Wä, lä ēt!ēd dāx^εīdxa ōgū^εla^εmaxat! xōk^ε k!waxlāwa qa^εs
 k^εāk^εētōdēs qa ^εnemābalēs lē^εwa la k^εlīm^εts!aakwa. Wä, lä k^εlīm^ε-
 ts!endaxaaq qa ^εnemāsgēmēs. Wä, lä ēt!ēdxa malts!aqē ōgū^εla
 5 k!waxlāwa k^εlīm^εk^εlīm^εts!ālaq qa ^εnē^εnamasgēmēs lē^εwa menyayō-
 wē. Wä, g^εil^εmēsē gwāla laē k^εīt!alts!ōts ōba^εyasa k!waxlāwē lāxa
 k^ε!ōsūsēs wūlase^εwē lāxa mag^εixsta^εyas ōts!āwas. Wä, lä qēt!alts!
 ts!ōts āpsba^εyas lāxa neqāwa (2) k^ε!ōsaxa g^εa gwālēg^εa (*fig.*). Wä, lä

way:

stick
at (4).

with

other side of the box that he is making.
and drills through the two joints of

making, | in this way:

takes || a well-shaved

puts the cedar peg in

Then he takes up the

drives in the cedar peg.

When the peg does not go any farther, | he

takes his drill and drills a hole at a distance || of three finger-widths, 20

beginning at the hole which he drilled first; | and when the drill has

gone through, he pulls out the drill and | puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he 25

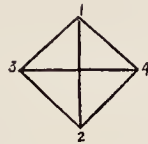
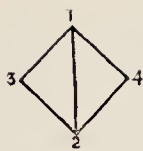
takes some of what was left | when he split the boards for making the

box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the

ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side. When the ridges that were on it 30






As soon as he has drilled through, he

cedar peg, pulls out his drill, and | 15


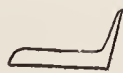
the place where his drill was before. |



stone with his right hand, | and he

t!ēd dāx·īdxa ʿnemts!aqē xōx·menēk^u k!waxlāwa qa k!t!alts!ōdēs
ōbaʿyas (3) k!ōsās. Wä, lä qet!alts!ōts āpsbaʿyas lāx (4). Wä, lä g'a
ḡwālxas laē ḡwāla (*fig.*). Wä, laxaē hēm ḡwēx·itsa malts!aqē
xōx·menēk^u k!waxlāwa lāxa ēpsanāʿyasēs wūlaseʿwē. Wä, lä
āx·ēdxēs selemē qaʿs selx·sōdēxa wīwaqodaʿyas ōbaʿyasēs wūlase-
ʿwēxa g'a ḡwālēg'a (*fig.*). Wä, ḡ!ēmēsē lāx·sāwē selaʿyas laē āx·ēdxa
aēk!lakwē k!lāk^u k!waxlāwa; wä, lä lēxōdxēs selemē. Wä, lä 15
L!ayogwaaLeLōtsa k!wāx·enē lābem lāx k!eqwalaasdāsēs selemē.
Wä, lä dāx·itsēs hēlk!lōts!ānaʿyē lāxa t!ēsemē. Wä, lä dēx·e-
wīts lāxa k!wāx·enē lābema. Wä, ḡ!ēmēsē ḡwāl seʿxʿts!a dē-
qwē lābemasēs laē ēt!ēd dāx·īdxēs selemē qaʿs selx·sōdēs
lāxa yūdūx·denē lāxens q!wāq!wax·ts!ānaʿyēx ḡ!ēlēla lāx ḡ!lē 20
selēs. Wä, ḡ!ēmēsē lāx·sāwē selaʿyas laē lēxōdxēs selemē. Wä,
lä L!ayogwaaLeLōtsa k!wāx·enē lābem lāx k!eqwalaasdasēs selemē.
Wä, laxaē dāx·īdxa t!ēsemē qaʿs dēx·widēs lāxa k!wāx·enē lābema.
Wä, ōx·sāēmēsē hē ḡwēg·ila lābendālx lāpax ʿwādzōsgemasasēs wū-
laseʿwē. Wä, ḡ!ēmēsē ʿwīla la lābekwa laē āx·ēdxa ḡ!yolē lāxēs 25
lāt!anēmē yīxs lāx·dē lat!a qaʿs xesēlaseʿwa. Wä, laēmē āx·ēdxa
wādzowē ts!egudzo lāt!akwa qaʿs pax·ālilēq. Wä, lä āx·ēdxēs
k!līmLayowē qaʿs k!līmLeLdzōdēs lāq qa ʿnemadzōx·widēs. Wä,
ḡ!ēmēsē ʿwīla k!līmLālx t!ēt!enxdzāʿyas laē lēx·īdeq qaʿs hēxat!
ḡwēx·īdex āpsādzaʿyas. Wä, ḡ!ēmēxaāwisē ʿwīlāwē t!ēt!enxdzā- 30

- 31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way, and
- 35 he marks it all round with the straight knife  || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
- 40 the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
- 45 along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way:  | Then he takes the box that he is making and puts it on | so that the inside fits well to the bottom. Then
- 50 he takes  his || drill and drills in a slanting direction in this way: | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

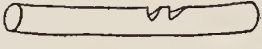
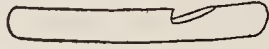
- 31 ʔyasēxs laē ēēk!a k!imLEldzōdeq qa ʔnemādzowēs. Wä, g!ilēmēsē gwāla laē lēx!ideq qaʔs hēxat! gwēx!idxa ʔpsādzeʔyas. Wä, g!ilēmxaāwisē gwālexs laē ʔxēdxēs wūlasēwē qaʔs hāndzōdēs lāxa pāq!EXsdēlas wūlasēwas (*fig.*). Wä, lä xūltsēstālasēs nexx!āla k!āwayowa
- 35 yowē lāx L!āsadzēʔyasēs wūlasēwē. Wä, g!ilēmēsē lästa xūltaʔyasēxs laē ʔxēALElōdxēs wūlasēwē qaʔs hāng'alilēs. Wä, laxaē dāx!idxēs nexx!āla k!āwayowa, qaʔs k!āxwīdēx ēwūnxaʔyas lālak!Enaxēs xūltaʔyē. Wä, g!ilēmēsē lāk!endē k!āxwaʔyas lāqēxs laē xūlts!endex wāx'sbaʔyas. Wä, g!ilēmēsē wīlāwa wāx'sbaʔyaxs laē
- 40 xwēlaqa dāx!idxēs wūlasēwē qaʔs hāndzōdēs lāq. Wä, laxaē xūlde!ts!āla x ōts!āwasēs wūlasēwē. Wä, laem xūltsēstāla x wāla-lasas ōts!āwasēs wūlasēwē lāxa pāq!EXsdēlasēs wūlasēwē. Wä, g!ilēmēsē lästē xūltaʔyasēxs laē ʔxēALElōdxēs wūlasēwē qaʔs hāng'alilēq. Wä, lä dāx!idxēs nexx!āla k!āwayowa qaʔs xūlde!lEnaʔyēxs
- 45 g!ilx!dē xūltaʔya. Wä, g!ilēmēsē k!ōden lāxens selt!ax!ts!ānaʔyēx y!x wālabedaxas xūltaʔyas lāx ʔwēstāsa pāq!EXsdēlas wūlasēwas, laē k!axālaq qa lāwāyēs. Wä, g!ilēmēsē gwālexs laē g!a gwālēg!a (*fig.*). Wä, lä dāx!idxēs wūlasēwē qaʔs hāndzōdēs lāq. Wä, g!ilēmēsē benālē ōts!āwas lāxa pāq!EXsdaʔyē laē hēx!idaem ʔxēdxēs
- 50 selemē qaʔs masL!Ek!ālaē selemasēxs laē selx!ideq g!a gwālēg!a (*fig.*) lāx qepālaēnaʔyasēs welāsewē. Wä, lä t!ēbedzeʔwēsēs ʔpsōltsēdzaʔyē lāxa pāq!EXsdaʔyasēs welasewē. Wä, g!ilēmēsē lāx'sāwē

he takes a cedar-stick and his straight knife and | cuts it, making a peg. When he has finished many, he || puts the pegs in the whole number of holes that he has drilled. When he has done so, he | takes the other cedar board that he split, which is one hand-width thick. | He puts it down at the place where he is working, takes his stone hammer and his | wedges, and marks a line on one end with his marker, that is a short blunt-ended wedge, | in this form:  As soon as he finishes marking the end, || he takes his wedges and drives them along the line that he made on the end. | The wedges are close together as they are standing on the end of what he is splitting. | Then he strikes them lightly with his stone hammer, striking them one at a time; | and when he has split off the piece, then it is in this form,  as he had planned it | for the cover of the box that he is making. When this is done, || he takes his adz and adzes it well all over on both sides; and | when all the ridges have been adzed off, he adzes the top side | of what will be the top of the cover that he is making. |

When the cover has been finished, he takes his small crooked | knife, turns the box that he is making on its side, and he cuts grooves on it in this way: || and when his grooves go all round, he has finished his box for lily bulbs. | When it is done, his wife takes twisted cedar-bark rope | and puts it around in this way:   70

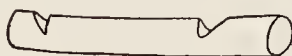
selemas, laē āxēdxa k!waxlāwē lēwis nexxāla k!lawayowa qa's k!lāxwīdēq. Wā, laem lapēlaq. Wā, g'ilēmēsē gwāla q!lēnemē la k!laxwēs laē lap!lits lāx 'wāxaasasēs sela'yē. Wā, g'ilēmēsē gwāla laē āxēdxa wākwē k!wagedzo lat!aakwaxa āmxlās wāgwasē. Wā, g'āxē paxēlsas lāxēs g'edasē. Wā, lā āxēdxēs pelpelqē lēwis lemlemg'ayowē. Wā, lā maēlbentsēs maēlbanowē ts!ek!wa lem'ayo lāqxa g'a gwālēg'a (*fig.*). Wā, g'ilēmēsē gwāl maēlbendqēxs laē āxēdxēs lemlemg'ayowē qa's dēx^ustōdalēs lāxa maēlba'yē. Wā, laem memk'ātē lemlemg'ayāsēxs laē q!waēlba'ya lāx latoyolas. Wā, lā hāselāem dēgutewēsēs pelpelqē lāxēs 'nāl'nemp!enxtōdalaēna'yaq. Wā, g'ilēmēsē lawāyē latoyās laē g'a gwālē sēnatasēg'a (*fig.*) yīx yīkūyēlasa xesēlase'was. Wā, g'ilēmēsē gwālēxs laē āxēdxēs k!līmlayowē qa's aēk'!ē k!līmleldzōdex wāwāx'sadza'yas. Wā, g'ilēmēsē 'wiēlāwē t!ent!enxdzā'yasēxs laē aēk'!a k!līm!īdex ēk'ladze'yasa yīkūyēlasa xesēlase'was. 65

Wā, g'ilēmēsē gwāla yīkwaya'yaxs laē āxēdxēs k!wēdayowē āmē xelxwala. Wā, qōx'walītaxēs xesēla'yē qa's aēk'!ē k!wēt!ēdeq (*fig.*). Wā, g'ilēmēsē lā'sta k!wēta'yas laē gwāla x'ōgwats!ē xetsema. Wā, g'ilēmēsē gwāla laē genemas āxēdxēs mela'yē densen denema qa's welxsemdēs lāq (*fig.*). 70

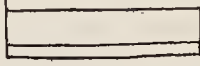
- 1 **The Making of Oil-Boxes.**—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting
5 boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying
10 out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more
15 room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between ¹ the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts
20 where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

- 1 **The Making of Oil-Boxes.**—Wä, hēxōlēn l!elēwēse^éwa mensa-^éyasa dengwats!ēmōtē. Wä, hēm g'il āx^éētsōs lā^éwūnemasa t!ēltslē-
noxwē ts!ēdāqēs lat!ayowē a!ēbōts!aq lēmlēmg'ayowa lē^éwēs
lāt!EX^éSE^éyasē pēlpēlqaxs q!wats!āē lāxēs q!waats!ē l!ēxens-
5 gēma. Wä, laēm ōxlalaqēxs laē ālē^ésta dāk!ōtelaxēs sōba-
yowē. Wä, laēm lāl lāxēs q!atse^éwa p!ēldzēk'īla lā gēs t!ā^és lēk'^u
wēlkwa, qaxs hē^émaē ālāso^ésa ^éwī^éwūlēnoxwaxa dengwats!ēlē,
qaxs ts!EXaē; wä hē^émēsēxs k!ēsaē ts!ētaxs wāx^émaē la gāla
ts!ēlqwasōsa l!ēsalāsa semx'dema lēq!ūsxa dzāxūnē. Wä, g'il-
10 ^émēsē lāg'aa lāxa ēk'ētelāxs laē hēx^éidaēm ōxlēg'aēlsaxēs q!wa-
ats!ē. Wä, la temx^éwīdxa gwēba^éyē lāxa ōxtā^éyasa wēlkwē. Wä,
g'il^émēsē ēseg'eyowē la ^éwālabedats sōpa^éyas lāxens q!wāqwax-
ts!āna^éyēx laē bāl'īdxa yūdux^up!ēnk'ē lāxens q!wāq!wāx^éts!ā-
na^éyēx laē sāg'īlila sōp!ēd g'āg'īlila lāxēs g'ālē sōpa^éyaxa g'a g'wā-
15 lēg'a (*fig.*). Wä, g'il^émēsē la^énēmalē ^éwālabetsas ālē temkwēs lē^éwis
g'ālē sōpa^éyaxs, laē kūgēlēlōdex āwāgawa^éyasēs temkwa^éyē. Wä,
g'il^émēsē lāwāxs laē g'a g'wālēg'a (*fig.*). Wä, hēm q!wālaasLES lēmlē-
mg'ayowasxa la g'iltsto sēnoqwāla sōpēs. Wä, lā g'āg'īlila lāxēs
temkwa^éyē (1), laē bāl'īdxa nēqap!ēnk'ē lāxens q!wāq!wāx^éts!ā-
20 na^éyēx. Wä, hē^émisa mōdēnē lāxens q!wāq!wāx^éts!āna^éyaxs
laē sōbētēdeq. Wä, la^émē g'wāgwaaxstālē sēnōqwa^élaēna^éyas

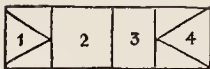
this place slants toward | the base of the cedar-tree. This place is 22 not as wide open as the one which he chopped out first, | but it is much deeper than the one that he chopped out at the top, | at (1). When it is deep enough, it is this way: Then || he takes 25 his wedge-bag and takes out his wedges and his | stone hammer, and he puts them down at (1) at the top of the cedar-tree. | Then he drives in the wedges with his stone hammer. | He hammers on each one at a time. | The seven wedges are all close together. When the top piece comes off, he turns it on its back. || Then he measures 30 the thickness of one finger, | which he will split off from the top piece. He takes the short | marking-wedge and drives it into the log in this way: Then | he takes a straight-edged cedar-stick and places it on the end of the piece that had been wedged off from the | cedar-tree at (1), as far as (2), and he marks along it. After he has done so, || he takes his marking-wedge and 35 his stone hammer, and puts his | marking wedge into the line that has been marked out, and drives it in with his hammer, | so that the wood splits a little. Then he pulls it out again | and puts it in at the end of the place where he drove it in before, and he pulls out his | marking-wedge and strikes it again with the hammer. He || does so 40 along the whole length of the line that has been marked with his marking-wedge. Then | he takes his wedges and drives them into the line that



sōpa^εyas lāxa oxla^εyasa wēlkwē. Wā, laem k'lēš lēxstowē sobēla- 22
^εyas. Wā, la^εmē k'wāyāla wūnqelagawēs g'ālē sōbēlēš lāxa ōxtā^εyē
 lāx (1). Wā, g'īl^εmēsē hēlabetaxs laē g'a g'wālēg'a (*fig.*). Wā, lā
 āx^εēdxēs q!waats!ē, qa^εs lōx^εwūltsālēxēs LEMlemg'ayowē LE^εwis 25
 pelpelqē, qa^εs q!waēlbendēs lāxa wīetā^εyasa wēlkwē (1). Wā,
 la^εmē dēgūtewēsēs pelpelqē lāq. Wā, la^εmē 'nā^εnemp!enxtōda-
 laxs laē dēqwasēs pelpelqē lāxa LEMlemg'ayowaxs memk'E-
 wakwaēda ālēbōts!ats!ē (*fig.*). Wā, g'īl^εmēsē nelewē āpsōdīlāsa
 wīlkwaxs laē mens^εīdxa 'nemdenē lāxens q!wāq!wax'ts!āna^εyēx, 30
 yīx wāgwasa lā lātoyoles lāxa āpsōdīlē. Wā, lā āx^εēdxa ts!ek!wa
 maēlbano LEMg'ayowa qa^εs maēlbendēsxa g'a g'wālēg'a (*fig.*). Wā,
 la^εmē āx^εēdxa negenōsela k!waxlāwa, qa^εs k'adēlbendēs lāxa āpsō-
 dīlē wēlkwā lāx (1) lā lax (2). Wā, la xūldeleñēq. Wā, g'īl^εmēsē
 g'wālexs laē āx^εēdxēs maēlbanowē LE^εwis pelpelqē. Wā, lā lāk'!entsēs 35
 maēlbanowē LEMg'ayowē lāxa la xūldekwa, qa^εs dēx^εwidēsēs pel-
 pelqē lāq, qa xāl!EX^εīdēs xōxwax^εīda. Wā, lāna^εxwē xwēlaqa lēx-
 'wīdeq, qa^εs xwēlaqē lāx^εīdēs lax ōba^εyasēs lāx^εdē lēx^εwīdaasxēs
 maēlbanowē LEMg'ayowa, qa^εs ēt!ēdē dēx^εwīdeq. Wā, āl^εmēsē
 g'wālexs laē lābendē maēlba^εyas lāxa xūldekwē. Wā, lā āx^ε- 40
 ēdxēs LEMlemg'ayowē, qa^εs dēgūlna^εyēs lāxa maēlba^εyē. Wā,

42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat outside of his house. || Then he takes his hand-adz and adzes them 45 all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He 50 takes a cedar-stick and splits it in two so || that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-stick 55 is | three spans long. | This he lays on the || other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the 60 same | with the straight-edge as he did before: he marks its end; and, || after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making, | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole 65 length. After this has been done, he puts it on edge, takes his || hand-

42 g'il'mēsē nelâwē lātoda'yasēxs laē ēt!ēda; wā, lā âemxat! hē gwēx'idēs g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē hēlōlexs g'āxaē wix'wūtlālaxēs lāt!anēmē, qa's lā pāx'elsas lāx l!āsanā'yasēs g'ōkwē. 45 Wā, lā āx'ēdxēs k'limlayowē, qa's k'limledzōdē. Wā, g'il'mēsē gwālexs laē lēx'ideq qa's et!ēdē k'limledzōdxa āpsādze'yē lāxēs aēk!āēnaē k'imlaq. Wā, g'il'mēsē gwālexs laē k'ōx'ūlsaqa, qa's k'limlenxendēx āwūnxa'yas, qa neqenxelēs. Wā, g'il'mēsē gwālexs laē pax'elsaq, qa's āx'ēdēxa k!waxlāwē, qa's xōx'usendēq, qa 50 yūwēs wāg'itens selt!ax'ts!āna'yēx. Wā, lā k'limtōdex ōba'yas, qa 'nemābēs. Wā, hē'mis g'āg'ilēlaxs laē bāl'itsēs q!wāq!wax'ts!āna'yaxa yūdux^up!enk'axs, laē k'limts!endeq. Wā, laem yūdux^up!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasasa k!wāx'ene menyayowē. Wā, hē'misē k'adedzōdayōs lāx 55 āpsba'yasa wūlāse'wa dengwats!ē. Wā, lā xūt!ālelōdex 'wālag'ilasas ōba'yasxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē āx'ālelōdxēs menyayowē k!waxlāwa, qa's lāxat! k'adedzōts lāxa āpsba'yasēs dengwats!ēg'ilase'wē. Wā, laemxaē hēem gūyīnxendalē neqenxa'yas. Wā, lāxaē xūt!ālelōdex ōba'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa neqenxela neqenōsela k!waxlāwa qa's 60 k'adedzōdēs aōts!aqāla lē'wē wūlāse'wē dengwats!ā. Wā, la'mē nānaxte'was neqenxa'yasa neqenōsela lāxa xwēxūlta'yē lāx wāx'sba'yas wūlāse'was dengwats!āxs laē xūlde!endeq hēbendālax 'wāsgemasas. Wā, g'il'mēsē gwālexs laē k'!ōx'ūlsaqa, qa's āx'ēdēxēs

adz, and adzes along the mark that he has put on. When he | 65
nearly reaches this line, he stops. Then he takes his straight | knife
and euts off so that everything comes off down to the mark. After |
the board has been eut smooth, he lays it down flat again and puts it
on the other edge, | and he euts the other edge also so that it is
straight; and || after doing so, he puts it down flat. Three spans | is 70
the width of the oil-box. He | takes the cedar measure and cuts off
its end so that it is square. | He measures it off so that it is two spans
long, | and euts it off. Then he lays it on the || middle of one end of 75
the oil-box that he is making, and marks it. | After doing so, he
measures with his cedar measure | to find out the center of the
box that he is making. When he has found it, | he
marks it and measures it in this way:  | Now the
cedar-stick is beveled so that he may find out which
way it slants. || As soon as he finds that it is not 80
square, he takes his straight-edge | measure and lays it on the
end of the box that he is making, and | he marks along it;
and after he has finished, he takes his straight | knife and
eut across the grain, cutting off the slanting end. | As soon
as this is done, he takes another cedar-stick || and splits it so that 85
it is flat and one span wide. | It is very thin. He euts off | the end
so that it is square, and, after doing so, he measures | it so that it is

k'limlayowē qa's k'limlelena'yēxa xūldekwē. Wä, g'il'mēsē lā- 65
k'!End elāq lāqēxs laē g'wālā. Wä, la dāx'idxēs nexx'āla
k'!āwayowa, qa's k'!ax'wīdēq, qa'wīlāwēsa xūlta'yas. Wä, g'il'mēsē
la aēk'!a k'!ākūxs laē pax'elsaq, qa's xwēlaqē k'!ōx'ūlsaq, qa's
k'!āx'wīdēx āpsenxa'yas, qa'ōgwaqēs neqela. Wä, g'il'mēsē
g'wālēxs laē ēt!ēd pax'elsaq. Wä, laem yūdux'p!eng'adzowa 70
wūlāse'was dengwats!ē lāxens q!wāq!wax'ts!āna'yē. Wä, lā
āx'ēdxa k!waxlāwē, qa's k'!imtōdēx ōba'yas, qa'ēnemābēs
ōba'yas. Wä, lā bal'īdeq qa malp!enk'ēs 'wāsgemasas lāxens
q!wāq!wax'ts!āna'yēx laē k'!imtōdeq. Wä, lā k'ādedzōts lāx
negedzā'yas āpsba'yasēs wūlāse'wē dengwats!ā. Wä, lā xūltben- 75
deq. Wä, g'il'mēsē g'wālēxs laē mensi'lālasēs k!waxlāwē menyayowa,
qa's q!āstēx negedzā'yasēs wūlāse'wē. Wä, g'il'mēsē q!āqēxs laē xūt!lālelōdeq.
Wä, lā mensi'lālaq g'a g'wālēg'a (*fig.*). Wä, laem sēnoqwalēda k!waxlāwē menyayowa,
qa's q!āstēx sēnoqwalāxs laē āx'ēdxēs negenōsela 80
k!waxlāwē menyayowa, qa's k'atbendēs lāxēs wūlāse'wē, qa's xūldelelayēq.
Wä, g'il'mēsē g'wālēxs laē āx'ēdxēs nexx'āla k'!āwayowa, qa's gegēx'salē
k'!ax'wīdeq, qa's k'!ax'ālēx sēnoqwa'yas. Wä, g'il'mēsē g'wālēxs laē āx'ēdxa
k!waxlāwē ōgū'laemxat!, qa's xōx'wīdēq qa pex'ēnēs, qa'ēnemdenēs
'wādzewasas lāxens 85
q!wāq!wax'ts!āna'yēx. Wä, lā peldzowa. Wä, lāxāc k'!imtōdex
ōba'yas qa'ēnemābēs. Wä, g'il'mēsē g'wālēxs laē bal'īdeq, qa

three spans long. | Then he cuts it off. Then he measures two spans
 90 and two || finger-widths for the end (of another one), which he also
 cuts off. | Next, he places the shorter | measure on the edge of the box
 that he is making, beginning at the | end, and marks the end of the
 measuring- | stick. Then he takes it off. He puts it down on the
 95 upper side || and marks its end again. Then he takes the | straight-
 edge and puts it down so that it touches the marks, | and he marks
 along it. As soon as he has done this, he takes the longer one of
 the | cedar measures, puts it down on the box that he is making, |
 beginning at the last mark that he put on, and he marks its end; ||
 100 and he also puts it on the other edge and marks its | end. After
 this has been done, he takes his straight | cedar-stick and puts it
 down close to the marks that he has just made, and | marks along it.
 Then he puts it down on the floor. He takes the shorter | cedar
 5 measure and puts its end down on the edge || of the box that he is
 making, beginning at the last mark that he has put on, and he |
 marks its end. Then he takes it off and puts it down | on the other
 edge and marks its end. | After this has been done, he takes his
 straight-edge and puts it down on | the box that he is making so that
 10 it touches the marks that he has put on, and he marks along it; || and

88 yūdux^up!enk'ēs 'wāsgemasas lāxens q!wāq!wax'ts!āna'yaxs laē
 k'limtts!Endeq. Wä, lāxaē ēt!ēd bā'idxa hamaldengâlāsa malp!en-
 90 k'ē lāxens q!wāq!wax'ts!āna'yēx, yīx 'wāsgemasas laaxat! k'limt-
 ts!Endeq. Wä, gīl'mēsē gwālexs laē k'ātenxentsa ts!ekwa-
 gawa'yē menyayo lāx āwūnxa'yasēs wūlāse'wē g'āg'īlela lāx
 ōba'yas. Wä, lä xūlt!āLElōDEX 'wālālaasas ōba'yasēs menyayowē
 k!waxlāwa. Wä, lä āx'āLElōDEq, qa's lä k'ātenxents lāxa āpsenxa-
 95 'yas. Wä, lāxaē xūlt!āLElōDEX 'wālālaasas. Wä, lä āx'ēdxēs
 negenōsē, qa's k'adedzōdēs qa nexstāyēsēx xwēxūltā'yasēxs laē
 xūldele'Endeq. Wä, gīl'mēsē gwālexs laē āx'ēdxa gīltagawa'yē
 k!waxlāwa menyayowa, qa's lä k'ātenxents lāxēs wūlāse'wē g'ā-
 g'īlela lāx ālē xūltēs. Wä, lä xūlt!āLElōDEX 'wālālaasas ōba'yas.
 100 Wä, lāxaēs lāxa āpsenxa'yē. Wä, lāxaē xūlt!āLElōDEX 'wālālaasas
 ōba'yas. Wä, gīl'mēsē gwālexs laē āx'ēdxa negenōsela k!wax-
 lāwa, qa's lä k'at!āLElōts lāx neqelāsa xwēxūltā'yē. Wä, lä
 xūldele'Endeq. Wä, lāxaē k'at!ālīlaqēxs laē āx'ēdxa ts!ekwaga-
 wa'yē k!waxlāwa menyayowa, qa's lāxat! k'adedzōts lāx āwūnxa-
 5 'yasēs wūlāse'wē g'āg'īlela lāxēs ālē xūltā'ya. Wä, lāxaē xūlt!ā-
 LElōDEX 'wālālaasas ōba'yas. Wä, lä āx'āLElōDEq, qa's lä k'āten-
 xents lāxa āpsenxa'yē. Wä, lä xūlt!āLElōDEX 'wālālaasas. Wä,
 gīl'mēsē gwālexs laē āx'ēdxēs negenōsela, qa's lä k'adedzōts lāxēs
 wūlāse'wē. Wä, gīl'mēsē neqāla lāx xwēxūltā'yasēxs laē xūldele-

after all the places where the short sides are to be bent have been 10
marked, and also | the long sides of the oil-box that he is making, he
takes the measure of | the longer cedar-stick and puts it down on the
edge of the | box that he is making so that it touches the mark that
he made last. He marks the | end of the measure, takes it off, and
puts it down || on the other edge, and he marks the end of it again. 15
After this has been | done, he takes his straight-edge, puts it down so
that | it just touches the marks along it. This is | the place where
the two ends of the oil-box that he is making will meet. After he has
done so, it is | in this way.¹ Then he takes his straight knife and ||
cuts out the marks for the bending of the sides, | in this way.² The 20
ends are cut out in this manner.² After this has been done, he takes |
a basket, goes down to the beach of the house where he is making
the box, and | puts stones into his basket. As soon as | it is full,
he carries them in on his back into the house in which he is making
the box, || and he pours down the stones by the side of the fire. 25
Then he goes down again | and puts stones into his basket. | When
it is full, he carries them on his back | into the house in which he is
making the box. He pours them down by the side | of the fire.
When he thinks he has enough, he stops. || He rakes up his fire and 30
puts the stones on top of it. | When this is done, he takes the box

nēq. Wä, g'il'mēsē 'nāxwa xūldekwa k'lek'ōsasa ts!eg'ōla lē'wa 10
g'ildōlās wūlāsē'was dengwatslä; wä, lāxaē āx'ēdxā menyayowasa
g'ildolasēxa g'itagawa'yē k!waxlāwa lä k'adedzōts lāx āwūnxa'yāsēs
wūlāsē'wē. Wä, laem sex'enēx ālē xūltēs. Wä, la'mē xūt!alēlōdex
ōba'yāsēs menyayowē. Wä, lāxaē āx'ālelōdeq, qa's lä k'at!alēlōts
lāxa āpsenxa'yē. Wä, lāxaē xūt!alēlōdex ōba'yas. Wä, g'il'mēsē 15
g'wālexs laē āx'ēdxēs negenōsela k!waxlāwa, qa's k'adedzōdēs, qa
nēqatēs lāxa xwēxūltā'yē. Wä, lä xūdelelōq. Wä, hēm sak'o-
dēltsa ōba'yas wūlāsē'was dengwatslä. Wä, g'il'mēsē g'wālexs laē
g'a g'wālēg'a (*fig.*). Wä, lä āx'ēdxēs nexx'āla k'lāwayowa, qa's
xūxūtsōx'wīdēxa la xwēxūldekwxā g'a g'wālēg'a (*fig.*). Wä, lāla. 20
g'a g'wālē xūltā'yasa sak'ōda'yē. Wä, g'il'mēsē g'wālexs laē āx'ēdxā
lēxa'yē, qa's lä lentslēs lāx l!ema'isasēs wū'lats!ē g'ōkwa. Wä, lä
xē'x'uts!ālasa t!ēsemē lāxēs xegwats!āxa t!ēsemē lēxa'ya. Wä, g'il-
mēsē qōt!axs laē ōxlōsdēselaq qa's lä ōxlaēlelaq lāxēs wū'lats!ē
g'ōkwa, qa's lä gūgenōlīsas lāxēs legwīlē. Wä, lä ētents!ēsa, qa's 25
lāxat!ēt!ēd xē'x'uts!ōtsa t!ēsemē lāxēs xegwats!āxa t!ēsemē lēxa'ya.
Wä, g'il'emxaāwisē qōt!axs laē ōxlex'ideq, qa's lä ōxlosdēselaq,
qa's lāxat!ōxlaēlelaq lāxēs wū'lats!ē g'ōkwa, qa's lä gūgenōlīsas
lāxēs legwīlē. Wä, g'il'mēsē k'ōtaq laem hēlalaxs laē g'wāla. Wä,
lä lelqōx'wīdxēs legwīlē, qa's xē'x'ulālax'īdēxa t!ēsemē lāq. Wä, 30
g'il'mēsē g'wālexs laē āx'ēdxēs wūlāsē'wē qa's pax'ālilēs lāx

¹ See figure on p. 68.² See figure on p. 69.

32 which he is making and puts it down | close by the fire. He marks
on the floor a point on each side of the marks that he has put on | the
three corners of the oil-box that he is making. Then | he takes the
35 box away and puts it down flat at a place not far from || where he is
working. He takes his wife's clam-digging stick and digs up | the
soil. The hole that he digs is of the same length as the width | of the
box that he is making, and the width of the hole is one span, | and
40 it is one span deep. | As soon as he has done so, he takes the || large
basket, goes down to the beach, and picks off | dulce and throws
it into a basket. | When it is full, he carries it on his back up the
beach, | into the house in which the box is being made. He puts it
down at the place | near where he dug the holes. As soon as this is
45 done, he takes good, easily-splitting || pine-wood and splits it with
his knife into thin pieces. | He cuts them round with sharp | points.
The length of each is four finger-widths. | He cuts them of the same
size as the size of his drill, and he uses them to peg | the ends of the
50 box together. (Some people sew the ends || of the box with cedar-
withes.) | As soon as he has cut enough pegs, he goes to get his drill, |
and also the tongs, which he brings and puts down. As soon as this
is done, | he takes his large bucket and goes to draw fresh water. |

32 māg'inwalisāsēs legwīlē. Wä, lä xūlt!alilax wīwax'sba'yasēs xwēxū-
ta'ya yūdux^uts!aqē k'!ēk'!ōsaitsa dengwatslē wūlāsō's. Wä, lä
lēqūlilaxēs wūlāse'wē, qa's lä pax'ālilās lāxa k'!ēsē qwēsālali
35 lāxēs ēaxālasē. Wä, lä. āx'ēdex k'!lākwasēs genēmē, qa's 'lāp'li-
dēxa dzeqwa. Wä, laēm 'nemāsgēmē 'lāpa'yas lō'ē 'wādzewasasēs
wūlāse'wē. Wä, lä 'nāl'nemp!en lāxens q!wāq!wax'ts!āna'yēx, yix
'wī'wadzegasas. Wä, lāxaē 'nāl'nemp!enk'ē 'wī'walabetalilasas
lāxens q!wāq!wax'ts!āna'yēx. Wä, g'il'mēsē gwālexs laē āx'ēdxa
40 'wālasē lexa'ya, qa's lä lents!ēsela lāxa L!ema'isē, qa's lä k'!ūlg'ī-
laxa L!ESL!ekwē qa's lä lexts!ālas lāxēs L!egwatslē lexa'ya. Wä,
g'il'mēsē qōt!axs laē ōxLEX'īdeq, qa's g'āxē ōxlōsdēselaq, qa's lä
ōxlaēLElaq lāxēs wū'lats!ē g'ōkwa. Wä, lä ōxLEG'alilās lāxa
nēxwāla lāxēs 'lāpa'yē. Wä, g'il'mēsē gwālexs laē āx'ēdxa ēg'aqwa
45 lāx xāse'wē wūnāgūla, qa's xōx'wīdēsēs k'!āwayowē lāq, qa's wīswūl-
tewēs. Wä, lä k'!āx'wīdeq qa lēelx'enēs. Wä, hē'mis, qa wīswēl-
bēs ōba'yas. Wä, lä maēmōdenē āwāsgemasas lāxens q!wāq!wax'-
ts!āna'yēx. Wä, la'mē nānamag'it!aq lē'wis selemē qō lap'īdles
lāxa sāk'oda'yasēs wūlāse'wē. Wä, lāla t!emt!egōdēda waōkwē
50 wīwū'lēnox^usa wīswēltowē dewēx lāx sāk'oda'yasēs wūlāse'wē. Wä,
g'il'mēsē hēlalē k'!āxwa'yas lābema laē k'!eng'alilaxēs selemē.
Wä, hē'misē k'!lplālaa, qa g'āxēs k'adēla. Wä, g'il'mēsē gwālexs
laē āx'ēdxēs 'wālasē nagats!ā, qa's lä tsēx'īdex 'wē'wāp!ema,
qa's g'āxē hāng'alilās. Wä, lä āx'ēdxa k'!āk'!Ek'lobanē qa g'āxēs

Then he takes pieces of old mats and || puts them down; and after 55
 he has done so, he sees that the stones on his | fire are red-hot. Then
 he | takes his tongs and picks off the red-hot stones and | puts them
 into the holes that he has dug. He does not fill them too full of |
 stones; and when there are stones in every hole, || he takes the 60
 basket with dulce, takes out the dulce, and | puts it on the red-hot
 stones. He puts on a great deal of it, so that the | dulce in the
 three holes forms a thick layer. When this is done, | he takes the
 box that he is making and puts it down over the holes. He puts the
 grooved side down, | and he places the holes just under the grooves. ||
 Then he puts dulce over all the grooves. | As soon as a thick layer 65
 has been put on, he lifts up one end of the box that he is making | so
 that it does not stand quite straight on edge. He takes his bucket |
 and pours water on the three holes for steaming. After doing so, | he
 puts down the box that he is making, as the steam begins to come
 out. || He covers it with pieces of old mats. After | this has been 70
 done, he takes well-splitting pine-wood and splits it | so that it is two
 finger-widths in thickness and square. | He measures off five spans
 for the | length of the red-pine wood, and splits it so that it is || like 75
 tongs. After this has been done, he takes split cedar-strips | and
 ties them to one end, so that the pine-wood does not split. | After he

gwālīla. Wä, g'il'mēsē gwālexs laē dōx'walelaxa xē'x^ulālalisē lāxa 55
 lēgwīlē t'lēsemxs lē'maē 'nāxwa mēmenltsemx'ida. Wä, lä
 dāx'idxēs k'lip'lālaa, qā's k'lip'lidēs lāxa x'ix'exsemāla t'lēsema, qā's
 lä k'lip'ts'lālas lāxēs 'lāpa'yē. Wä, lä k'lē's hēlq'lālaq Lōma qōt'laxa
 t'lēsemē. Wä, g'il'mēsē 'nāxwa la xēq'lūxlālaxa t'lēsemāxs laē
 āx'ēdxa L!Egwats!ē lexā'yā, qā's lēx'wūlts!ōdēxa L!ESL!Ekwē, qā's lä 60
 lēx'alōdālas lāxa x'ix'exsemāla t'lēsema. Wä, āwīla'mēsē wāk!wēda
 L!ESL!Ekwē lāqcx̄s yūdux̄'dzaqaē. Wä, g'il'mēsē gwālexs laē
 āx'ēdxēs wūlāse'wē qā's lä paqeyints lāq. Wä, la'mē bensālaxa
 xwēxūdekwe. Wä, lä nēneqalē k'lek'alasas lāxa xwēxūdekwe.
 Wä, lä mōdzodalasa L!ESL!Ekwē lāx nēnexsāwasa xwēxūdekwe. 65
 Wä, g'il'emxaāwisē la wākwa laē wūyēnxēdxēs wūlāse'wē, qā
 hālsela'mēs k'lē's k'!ōx'walīlexs laē āx'ēdxa 'wābets!āla nagats!ā,
 qā's tsētsadzēlts!axtalēxēs yūdux̄'dzeqē k'lek'alasa. Wä, g'il-
 'mēsē gwālexs laē pāqeyintsēs wūlāse'wē lāqcx̄s laē k'!ālēla. Wä,
 lä āx'ēdxa k'!āk'!Ek'!ōbana qā's lä LEBēg'indālas lāq. Wä, g'il'mēsē 70
 gwālexs laē āx'ēdxa ēg'aqwa lāx xāse'wē wūnāgūla, qā's xōx̄'s-
 endēq, qā maldene'stalis lāxens q!wāq!wax'ts!āna'yēx, yīx 'wāg'i-
 dasas. Wä, lä bā'idxa sek'lāp!enk!ē lāxens q!wāq!wax'ts!āna-
 'yēx, yīx 'wāsgemasasa wūnāgūlē. Wä, la xōx̄'wīdeq qā yowēs
 gwex'sa ts!ēslāla. Wä, g'il'mēsē gwālexs laē āx'ēdxa dzexekwē 75
 ts!ēq!adzo denasa, qā's yīl!EXLēndēs lāq qā k'lē'sēs hēx'sa xōx̄'sa.

77 has done this to the pieee protecting the sides of the box when the
 eorners are being bent, | he takes off the old mat which he had
 spread over the side of the box that he is steaming, | and he puts it
 80 down a little ways from where he is working, and || he removes from
 the box all the dulee that has been steamed. | When it is all off,
 he takes hold of one edge of the box that he is making, which is now
 pliable. | He lays it down flat on a place where it is level. Then he
 takes the proteetor of the box, | he opens the two legs while he is |
 lifting the box-board from the floor, and puts the board between the
 85 legs of the tongs. || He plaees this close to the slanting side of the
 groove that he has made in the board. Then he places both feet, one
 on | eeach end of the proteetor. He takes hold of the two eorners of
 the box-board that he is making and | pulls it upward. Then the
 side of the box begins to bend; and | when it is in this way,¹ he moves
 his proteetor to the following | groove; and he does the same as he
 90 did before when he bent the first groove; || and after he has bent the
 three grooves, he takes a | long eedar-bark rope and winds it around
 the box that he is making. Now | he pushes the one end against the
 groove that will fit it at the other end; and after doing this, | he takes
 his drill and drills a slanting hole through the two ends that are fitted
 together. | The distanee between these holes is three finger-widths. ||
 95 When he has pushed his drill through, he pulls it out | and puts in its
 place a peg of red-pine wood, whieh he | hammers in with a stone.

77 Wä, g'il'mēsē gwāla L!Ebedzewēyasa k'ōqwāx k!ōsāsēs wūlāse-
 'waxs, laē āx'ēdxa LEpeya'yē k!āk!Ek!ōbanēsēs kūnsase'wēs
 wūlāse'wē, qa's lä LEp!ālīlas lāxa qwāqwesāla lāxēs ēaxelasē. Wä,
 80 la xēkūldzōdxēs wūlāse'wē, qa lawāyēsa la L!ōp L!ESL!Ekwa. Wä,
 g'il'mēsē 'wīlg'ildzōxs laē denxendxēs wūlāse'waxs laē pēqwa qa's
 lä pax'ālīlas lāxa 'nemaēlē. Wä, lä dāx'ēidxēs L!Ebedzā'yasa
 k'ōqwāx k!ōsāsēs wūlāse'wē, qa's lä āqālamasexs wāx'sanōdzexsta-
 'yasēxs laē wēg'ilīlaxēs wūlāse'waxs laē L!Ebedzōts lāxēs wūlāse'wē.
 85 Wä, laem hē gwāgawa'ya sēnoqwała xūta'yaxs laē t!ēt!Epbendxa
 L!Ebedzā'yasēs g'ōg'īgūyōwaxs laē dādenxendxēs wūlāse'wē, qa's
 gēlqōstōdēq. Wä, hē'mis la be'nakūlatsa k!ōsāsē wūlāse'wē. Wä,
 g'il'mēsē la g'a gwālēg'axs (*fig.*) laē LēgūLElōdxēs L!Ebedzoyē lāxa
 'nemē xūta'ya. Wä, laxaē āem nāqemg'iltowēxēs g'ilx'dē gwēg'i-
 90 lasa. Wä, g'il'mēsē 'wīla la k'ōgekwa yūdux'dāla xūtās laē āx'ēdxa
 g'ilt!a densen denema, qa's qex'semdēs lāxēs wūlāse'wē. Wä, laem
 sex'ba'ya sāk'odaē lāxa qemtba'yas. Wä, g'il'mēsē gwālexs laē
 āx'ēdxēs selemē, qas lānēxalaēs sela'yē lāxa sāk'oda'yē. Wä,
 lä yaēyudux'den lāxens q!wāq!wax'ts!āna'yēx yīx āwālagālaasas
 95 sela'yas. Wä, g'ilnaḡwa'mēsē lāx'sāwē sela'yasēxs laē lēx'ūLE-
 lōdxēs selemē, qa's L!ayogwaalelōdēsa wūnx'ūnē lābēm lāq, qa's
 dēx'wīdēsa t!ēsemē lāq. Wä, g'il'mēsē 'wīla la lābekwa, lāē

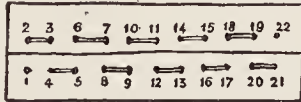
¹ At right angles.

When it has all been pegged together, he | takes a short board which 97
 is the end of the box that he is making, and | puts it down flat. He
 takes hold of each side of the box that he is making and puts it on
 top of his board. || He takes his drill and marks all round the outside 200
 of the | box that he has made; and as soon as he has marked all
 round it, he takes it off | and puts it down at a place not far from
 where he is working. Then he | takes his straight knife and he cuts
 the board until he reaches the mark that he put | round the bottom
 of his box. When he reaches || the mark up to which he is cutting, 5
 he cuts it very smooth with his crooked | knife at the place where the
 box is going to fit on the bottom board of the box that he is making. |
 Then he pounds up charcoal and puts it into the shell of a | horse-
 clam. He pours some water on it, stirs it, and | when it is mixed, he
 takes soft cedar-bark, dips it in, || takes the box that he is making 10
 and turns it bottom-side up. | When it is in this position, he soaks
 some shredded cedar-bark in the charcoal mixture, | and paints it all
 round the bottom edge of the box that he is making. He lays the
 bottom board | flat on the bottom of the box, and sits down on it, so
 that it is | pressed down against the box. After doing so, || he takes 15
 it off, and then he examines it to see if the black paint is all over
 the bottom board, | then there is no leak. If the black is in patches,
 then there will be | leaks at the points without paint. He takes his
 crooked | knife and shaves off all the black paint; and when | it is

ǎx'ēdxá 'ts!āts!ax^usemē grayōl lāx ōba'yasēs wūlāse'wē. Wā, lā 98
 pax'ālilas. Wā, lā dananōdxēs wūla'yē, qa's lā hāndzōts lāq. Wā,
 lā ǎx'ēdxēs selemē, qa's xūtsē'stālis lāx L!āsadza'yas āwī'stāsēs 200
 wūla'yē. Wā, g'īl'mēsē lā'sta xūlta'yasōxs laē ǎx'alelōdxēs wūla-
 'yē, qa's lā hāng'alilas lāxa k'!ēsē qwēsala lāxēs ēaxelasē. Wā, lā
 dāx'īdxēs nexx'āla k'!āwayowa, qa's k'!āx'widēq lālak'!īnaxēs xūl-
 ta'yē lāx āwī'stāsa pāq!exsde'yē. Wā, g'īl'mēsē 'wī'la lāk'!ēdē
 k'!āxwa'yas lāxa xwēxūlta'yaxs laē aēk'!a k'!āx'wītsa xelxwāla 5
 k'!āwayowē lāx k'!wadzāyaaslas wūla'yas lāxēs pāq!exsdēlē. Wā,
 la'mē q!wēl'īdxa ts!ōlna qa's k'!āts!ōdēs lāxa 'wālasē xālaētsa
 met!āna'yē. Wā, lā gūq!eqasa 'wāpē lāqēxs laē xwēt!ēdeq. Wā,
 g'īl'mēsē lelgoxs laē ǎx'ēdxá k'ādze'kwē, qa's dzopstendēs lāq.
 Wā, lā ǎx'ēdxēs wūla'yē, qa's ēk'!axsdālamasēqēxs laē qep!esa. 10
 Wā, lā dōstendxa hāpstaakwē k'ādze'k^u lāxa ts!ōlna'stala qa's
 gēltsē'tsālēs lāx ōgwāga'yasēs wūla'yē. Wā, lā ǎx'ēdxá pāq!exsdē-
 las, qa's pāq!exsdendēs lāq. Wā, lā k'!wadzōdeq, qa 'nāxwēs
 q!esālela. Wā, g'īl'mēsē g'wāhēxs laē ǎx'alelōdeq. Wā, g'īl'mēsē
 ǎx'alelōdqēxs laē dōx'wīdeq. Wā, g'īl'mēsē 'nāxwa ts!ōl'īdēxs laē 15
 k'!ēās g'īlx'a lāq. Wā, g'īl'mēsē lōlasālēda ts!ōlāxs laē hēm
 g'īlx'ēda lōlasawawa'yē. Wā, hē'mis la ǎx'ēdaatsēxs xelxwāla
 k'!āwayowa, qa's xālē k'!āk'!ax'wūqewaxa ts!ōlna. Wā, g'īl'mēsē

all off, he takes some more soft cedar-bark, dips it into the charcoal ||
 20 mixture, and rubs it over the edge of the box that he is making; then
 he puts | on the bottom board; and when the black charcoal is no
 longer in patches, | he takes his drill and drills | slantingly through
 (the side and the bottom). When he gets through, he pulls out his
 drill, | takes one of the pegs, wets it in his mouth with his saliva,
 25 and, || when it is wet all over, he puts it into the drill-hole. | He takes
 his stone hammer and drives it in. When it is all in, | he stops
 hammering. He takes his drill and drills another hole | three finger-
 widths away from the first one; | and when that also passes through,
 30 he wets another peg in his mouth || with his saliva. Then he pulls
 out his drill, | changes, and puts the peg in its place in the drill-hole.
 Then he takes the | stone and drives in the peg, as he did before.
 He | continues doing this, going around drilling and putting in pegs;
 and | when he has pegged all round the bottom, the oil-box is
 35 finished; || for the time when he makes the box is when the | winter
 is over and just before the olachen run in Knight Inlet. | Oil has to be
 put in the oil-box first, in order to make it tight | by filling the
 pegged edge of the bottom with oil. When | the time for picking
 40 viburnum berries comes, the oil box is empty. || Then the berries are
 put in; and now the juice of the viburnum berries will not run out, |
 although they leave it in the box for a whole winter. | That is all.

ʷwīlāxs laē ēt!ēd āxʷstendxa kʷadzēkwē dzōpʷstālaxa ts!ōlnaʷstāla
 20 ʷwāpa, qaʷs lāxat! gēltsēʷstālas lāx āwēʷstās wūlaʷyas. Wā, lālaxaē
 paxʷalēlōtsa pāq!ēxsdaʷyē lāq. Wā, gʷilʷmēsē kʷleās lōlāsawaʷya
 ts!ōlnāxs laē hēxʷidaēm āxʷēdxēs selemē, qaʷs selxʷidēxa lāne-
 xalēxs laē lāxʷsā. Wā, gʷilʷmēsē lāxʷsāxs laē lēxʷwīdxēs selemē, qaʷs
 dāxʷidēxa ʷnēmts!aqē lābēma, qaʷs melxʷündēsēs kʷlūnēl!ēxawaʷyē
 25 lāq. Wā, gʷilʷmēsē kʷlūnxʷenālaxs laē lāstōts lāxēs selaʷyē. Wā lā
 dāxʷidxa t!ēsemē, qaʷs dēgūtōdēs lāq. Wā, gʷilʷmēsē lāxlāxs laē
 gʷwāl dēqwaq. Wā, lā ēt!ēd dāxʷidxēs selemē, qaʷs selxʷidēxa
 yūdūxʷdenē lāxēns q!wāq!waxʷts!ānaʷyēx gʷāgʷilēla lāxēs gʷālē
 selaʷya. Wā, gʷilʷemxaāwisē lāxʷsāxs laē melxʷūntsēs kʷlūnēl!ēxa-
 30 waʷyē lāq, qa kʷlūnxʷenālisēx laē lēxʷwīdxēs selemē, qaʷs l!ayo-
 gwaalēlōdēsēs lābēmē la lāstōts lāxa selaʷyaxs laē dāxʷidxa
 t!ēsemē qaʷs dēgūtōdēs lāqēxs laē dēxʷbetēndeq. Wā, āxʷsāʷmēsē
 hē gʷwēʷnākūlaqēxs lāʷstalaē selʷnākūla, qaʷs lābēʷnākūlēq. Wā,
 gʷilʷmēsē lēlgowa lāpaʷyasēs laē gʷwālē wūlaʷyas dengwats!ā, yīxs
 35 hēʷmaē wūlxʷidexʷdēmsēxēs wūlāʷwē dengwats!ēxs gʷālaē gʷwāl
 ts!āwūnxa, yīxs kʷlēsʷmaē qwaḡūlisa dzāḡūnē lāx Dzāwadē, qaxs
 hēʷmaē gʷilts!āwēda l!ēʷnaxa dengwats!ē, qa ālakʷ!alēs āmxaxs laē
 qōqūt!aʷstowē sakʷodaʷyas lēʷwēs pāq!ēxsdaʷyaxa l!ēʷna. Wā, gʷil-
 ʷmēsē t!ēlt!ēlts!ēnxxa t!ēlsaxs laē lopts!āwēda dengwats!āxa l!ēʷna.
 40 Wā, lā t!ēlts!ālaxa t!ēlsē. Wā, laʷmē hēwāxa gʷilxʷsālē ʷwāpa-
 gaʷyasa t!ēlsaxs wāxʷmaē lēlgogwīlaxa ʷnēmxēnxē ts!āwūnxa.
 Wā, laēm gʷwāla.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two 1 split boards which he places side by side. Then he | drills close to the end slanting, and passes through the edges of the | two split boards, so that the end of the drill passes out on the other side of the || other board, thus:  As soon 5 as he comes to the end, he takes his | knife | and cuts a groove into it, in which the cedar-withes lie. | After cutting the grooves, he turns it over and cuts a | groove on the other side, where no groove has been cut (on the upper side). When he gets to the end, | he takes the twisted cedar-withes and puts the thin end through (1). || He pulls it; and when it reaches the thick end, 10 he takes | a cedar stick and cuts it so that it has a sharp point, and drives it in | alongside of the cedar-withe. Then the end of the cedar-withe comes out at (2). | He pulls it tight and twists it, and pushes it in | at (3), and it comes out at (4). He pulls it tight, and || 15 hammers it with a diabase pebble so as to | drive it into the groove, while another man is pulling | the cedar-withe, for it always requires two men to work at boards. He twists the | cedar-withe tight and smooth and pushes the thin end into (5), | and it comes out at (6). He pulls at it and hammers it with the stone; || and when it lies in 20 the groove, he twists the cedar-withe and | pushes it into (7), so that it comes out at (8); and | he does the same as he did before; and

Sewing with Cedar-Withes.—Wä, lä äx^éēdxā g^íltē xāx^éEN selema. 1 Wä, lä äx^éēdxā mālexsa lādekwa. Wä, la gwasōdeq. Wä, la selx^éīdxā max^éba^{yē} lānexālēs sela^{yē} la hēx^ésāla lāx ēwūnxa^{yasa} mālexsa lādekwa qa^s lä nē^éīdē ōba^{yasa} selemē lāx āpsādza^{yasa} ^énemxsa g^a g^wälēg^a (*fig.*). Wä, g^íl^émēsē lābēndēxs laē äx^éēdxēs 5 k[!]awayowē qa^s xūxūtadzēndēq^{yīx} lālē k[!]atbedatsa dewēxē. Wä, g^íl^émēsē g^wāl xūxūdēqēxs laē lēx^éīdeq qa^s ēt[!]lēdē xūxūdex^éīdex nexsāwasa k[!]lēsē xūdek^u lāxa āpsadze^{yē}. Wä, g^íl^émēsē lābēndēxs laē äx^éēdxā selbekwē dewēxa qa^s nēx^ésōdēs wīlba^{yas} lāx (1). Wä, lä nēx^éōdeq. Wä, g^íl^émēsē lag^{aa} lāx lēx^uba^{yasēxs} laē äx^éēdxā 10 k[!]waxlā^{wē} qas k[!]ax^éwidēq qa wīlbēs. Wä, lä dēgunōdzēnts lāxa ōnodza^{yasa} dewēxē. Wä, laēm nē^éīdē ōba^{yasa} dewēxē lāx (2). Wä, lä nēx^éēdeq qa^s hek[!]ūt[!]īdēq. Wä, lä selplēdēq qa^s nēx^ésōdēs lāx (3). Wä, g^āxē hēx^ésāla lāx (4). Wä, lä nēx^éēdeq qa^s hek[!]ūt[!]lēdēq. Wä, ledzēg[!]īntsa qētsemē ts[!]ēq[!]ūls t[!]ēsem lāxa dewēxē qa 15 t[!]ēbēg[!]ēs lāxa xūxūdēk[!]a^{yaxs} laē nēxālēda ^énēmōkwē begwānemxa dewēxē qaxs mā[!]lōkwaēda ēaxalāxa ts[!]ēx^usemē. Wä, laxaē selplīdxā dewēxē qa hek[!]ūtsōwēs selpa^{yasēxs} laē nēx^ésōts wīlba^{yas} lāx (5) qa lās nē^éīd lāx (6). Wä, laxaē nēx^éēdqēxs laē ledzēg[!]īntsa t[!]ēsemē laq. Wä, g^íl^éemxaāwisē t[!]ēbēg[!]axs laē selplēdxā dewēxē qa^s 20 nēx^ésōdēs lāx (7). Wä, g^āxē nēlbax^éīd lāx (8). Wä, âemxaāwise

23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

1 Care of Canoe.—I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he
5 pours four buckets of water, || and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
10 water || have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
15 finishes this, || he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
20 places it on the side of the steaming-box, so that || the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

22 nāqemg'iltāxēs gēg'ilasaxa g'āg'ili'yē. Wä, lä läbendälax 'wāxaasa läg'aa läx (22) xs laē dēx'witsa wilba k!waxlāwē läx ōnodza'yas.

1 Care of Canoe.—Wä, g'a'mēsēn L!ēlēsōxgūn lēx' g'wāgwēx's'āla läxa Lēq'lēnoxwaxs laē LEPaxēs Lēqa'yē xwāxwagūma yīxs laē gūx'ālēxselas 'wāpē lāqēxs laē elāq mēmēntsemx'īdēda t!ēsemē. Wä, hē'maaxs laē gūx'ālēxsasa mōwēxla nagats!ē 'wāpa läxa
5 xwāxwagūma. Wä, la 'nemēxla nagats!ēda kwāts!ē lä gūgēg'īn-dayosēq. Wä, läxaē ēt!lēd tsēx'īdxa mowēxla nagats!ē 'wāpa qa's läxat! gūx'ālēxsas. Wä, laxaē ēt!lēd tsēx'īd läxa kwāts!ēxa 'nemēxla nagats!ä qa's lä gūgēg'īnts läxa la tōxs 'wāpsa xwāxwagūmē. Wä, g'il'ēm mālēxlag'īyō nagats!ēda 'wāpē lä
10 gūx'ālēxdzemsēxa xwāxwagūmaxs laē mālēxla nagats!ēda kwāts!ē qa k!ēsēs ts!at!ālēxs L!ēsase'waasa L!ēsela qō g'wālamasla Lēq'lēnoxwaq. Wä, hē'em läg'ilasa kwāts!ē läq. Wä, g'il'mēsē hēlalēda 'wāpē Lē'wa kwāts!axs laē k!īp!ālēselasa x'ix'ixsemāla t!ēsem läq. Wä, g'il'mēsē g'wālamasēda Lēq'lēnoxwaxa xwāxwagūmaxs läe
15 āx'ēdxa külēyē. Wä, hē'mēsa lōq!wē lōxs āmāyaē q!ōlats!ēs āx'ētse'wē; wä, hē'mēsa dzēk!wēsē, yīx tsenxwa'yas Lēwulāsa g'ōmaga. Wä, lä hānōlisasa q!ōlats!ē lāxēs legwīlasēs g'ōkwē. Wä, lä āx'ēdxa külēyē qa's āxLēndēs laxēs legwīlasēs g'ōkwē. Wä, g'il'mēsē x'ix'ēdēxs laē āxägīnts läxa q!ōlats!ē qa tēx'āts!ālē
20 ts!ōts!ālmōtas läxa q!ōlats!ē. Wä, g'il'mēsē k'ōtaq laem hēlālaxs laē āx'ēdxēs pēlpēlqē qa lēselgayēs lexba'yas läq qa q!wēq!ūlts!ēs

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-
oil into it. Then he stirs it; and when it becomes a | thick paste, he
turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture
of oil and coal and blackens the outside of the | small canoe. He
rubs it well, so that it will penetrate the cedar wood; | and when it is
all covered, he finishes at the end of the canoe. | Therefore they do not
put a sun-protector on the outside of the small canoe when it is
blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and
with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and |
supports of cedar-wood are put on each side of the bow and on each
side of the stern. || Short boards of cedar-wood are placed on the 35
seats; and when | it is all covered, the man pours fresh water into it
so as to | keep the inside of the canoe cool. When the weather is
hot, | he takes a dipper and sprinkles water so as to wet the inside
of the canoe | in the morning. When the owner of the canoe has
no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe,
so that neither the sun nor the | cold winds of winter pass through,

qa yuwēs la gwēx'sa qūxēx. Wä, g'il'mēsē gwālexs laē gūq!Ek'asa 22
dzēk!wēsē laqēxs laē xwēt!ēdeq. Wä, g'il'mēsē lēlgōxs laē
gēnk'a. Wä, lā qep!ālisaxa xwāxwagūmaxs laē āx'ēdxa k'āk'ō-
banaxs laē kwapōdxa āem hēlāla lāx q!wētsemēse'waxs laē āxstents 25
lāxa q!elts!eqela ts!ōlna. Wä, lā q!wōxsemts lāx ōsgema'yasa
xwāxwagūmē. Wä, lā dzek'ak'ats qa ālak'!alēs lālaqa k!waxlāwē.
Wä, g'il'mēsē ha'emlxsemdqēxs laē gwāla lō'ōba'yas. Wä, hēm
lāgr'ifas hewāxa t!ayase'wa ōsgema'yasa xwāxwagūmaxs q!wa'x'se-
makwaasa q!elts!eqela ts!ōlna qaxs wīx'sāēda ts!elqwāsa l!ēsela 30
lāq. Wä, la 'nāxwaem hē gwēg'ilase'wēda xwāxwagūmē lē'wa
āwāwē xwāxwāk!ūna.

Wä, g'il'mēsē gwālexs laē t!āx'alīdzema qa's qēqedēnōlēm̄tse-
'wēsa k!waxlāwē lē'wis wāx'sanōl!exlā'yē. Wä, lā pāx'ālexdze-
ma ts!āts!ex'samē lāx ēk'!ōt!ēna'yas lēlēx'exas. Wä, g'il'mēsē 35
em̄ts!āxs laē gūgexsalasa 'wē'wap!emē laq qa hēmenāla'mēsē
wūdaxsa ōxsasa xwāk!ūna. Wä, g'il'mēsē ts!ets!elgūsa 'nālāxs
laē āx'ēdxa tsēxla qa's xōdzelexselēsa 'wāpē lāxa ōxsasa xwāk!ū-
nāxa gaāla. Wä, g'il'mēsē k'leās ts!āts!ē'x'sema xwāgwadāsa
xwāk!ūnāxs laē tsēx'īdxa ts!ap!axasa dzādzaxmedzemē qa's 40
lā lōx'ündālas lāx lēlēx'exasa xwāk!ūna, lēlbendex 'wās-
gemg'ig'aasasa xwāk!ūna. Wä, laem wīx'sewatsa l!ēsela lē'wa
yōyāxa ts!āwūnxē qaxs hē'maē xenlēla hōxwamasa yōyāxa xwā-

for the cold wind | cracks the inside of the canoe; for when the cold
45 winter wind is coming, the canoe-owner || bails out the water, so that
it is dry inside. He takes | coarse cedar-bark mats and spreads them
over the seats, | and he covers over the sides and each end | so that
the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-
50 tree || narrow boards. These are one span | wide and one | finger
thick. | Their length is one and a half | fathoms. If they are split out
55 for a small canoe, | four of these are made for bottom-boards; and || for
a large traveling-canoe twenty | are split out for bottom-boards.
He does the same as he does when splitting out | roof-boards. The
only difference is that they are not adzed. When | the owner of the
large canoe goes traveling, he first | lays down on the beach the
60 boards, beginning at the bow of the canoe, and || he places them more
than a fathom apart, in this way.¹ | This is called "place over which
the traveling-canoe is pushed down." When | they have all been
put down, many men take hold, one on | each side of the thwarts
and also one | on each side of the bow, pressing their backs against
the sides of the bow so that they lift it up and that it does not shove
65 the boards out of place, and || also one on each side of the stern, who

k!ūna, yīxs g'il'maē yōwē'nakūlaxs laē hēx'ida'ma xwāgwadāsa
45 xwāk!ūna tsālax'ideq, qa lemχūxsēs. Wā, hēem la āx'ēdaatsēxa
āwādzōlēdekwe g'ildēdzō lēwa'ya qa's lā LEP!Endālas lāx lēLEX-
x'EXsas. Wā, laEM aEMxaq lax wāx'sanēgūxsas Lē'wa wāx'sba-
'yas qa k'lēsēs lāx'sāwa yoyāsa ts!āwūnxē lāq.

Wā, g'il'mēsē gwāla xwāk!ūnāxs laē lat!EX'idxa wēlkwē lāxa
50 ts!ēts!eq!a lādekwa, yīxa 'nāxwa'mē 'nā'nemp!enk' lāxENS
q!wāq!wax'ts!āna'yēx yīx āwādzē'wasas. Wā, lā 'nē'nemden lāxENS
q!wāq!wax'ts!āna'yēx yīx wiwāgwasas. Wā, lā neq!ēbōdē ēseg'i-
wa'yas lāxENS bālāqē āwāgēmasas. Wā, g'il'mēsē xwāxwā-
gūmē lat!ag'ilasēxs laē mōxsemē lat!ā'yas qa pāxts. Wā, g'il-
55 'mēsē 'wālas melēxats!ē xwāk!ūnāxs laē maltsemg'ustāxsē lat!a'yas
qa pāxts. Wā, laEM hēem gwēg'ilaxs lat!aaqē gwēg'ilasasa lat!āxa
saōkwē. Wā, lēx'a'mēs ōgū'qalayōsēxs hēyadzāē. Wā, g'il'mēsē
melēxelala xwagwadāsa 'wālasē xwāk!ūnāxs laē hēem g'il la paxa-
liselayowa lādekwa g'āg'ilis lax āg'iwa'yasa xwāk!ūna, yīxs hāyā-
60 qaaxa 'nā'nemp!enk' lāxENS bālāqē āwālagōlēdzasas g'a gwālēg'a.¹
Wā, hēem Lēgades wī'x^udemaxa melēxats!ē xwāk!ūnē. Wā, g'il-
'mēsē 'wīl'galisēxs laēda q!lēnemē bēbegwanem q!wālxokū!ndex
wāx'sba'yas lēLEX'EXsas hē'misa wax'sanōLEma'yē tēteg'inōLEMēx
ēwanōLEma'yas qa's wālēq qa k'lēsēs k'iqēdzewēxa wī'x^udema. Wā,
65 laxaē wāx'sōdEXlā'ya ma'lōkwē wīq!wūxLā'ya. Wā, lāda 'nemō-

¹ Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wo!" and then all the | men 65
 push together at the stern and pull on each side | at the ends of the
 thwarts. Those pull with the right hand at the ends of the thwarts,
 holding | with the left hand the side of the canoe, who stand on the
 left-hand side of the canoe. || And those pull with the left hand on 70
 the ends of the thwarts | who stand on the right-hand side and hold
 with the right hand the side of | the canoe. When they have taken
 it down to the sea, they take | the split boards and place them in the
 bottom of the canoe; and when they are | all in, they put the cargo
 on top of the boards. When || the canoe has been loaded, they start 75
 bow first; and when they arrive | at the place where they are going,
 they go ashore stern first as they go to the beach. | The steersman is
 the first to go ashore. He pulls up the stern | of the canoe. When
 the crew is ashore, they unload | the cargo; and when everything is
 out, they take || the bottom-boards ashore and put them down, 80
 beginning at the stern of the canoe; and they | lay them down up to
 the place where they will put the canoe on the beach. They pull it
 up | over the boards, and leave it at a level place on the beach.
 Then they | gather all the split boards and put them over the seats,
 so that | the heat of the sun does not strike the canoe. That is all. ||

Wooden Sail.—Now I will talk about the sail of the | ancient 1
 people, which was sewed together of boards. First they | look for a

kwē begwānem hāselā^{laē} wōxa. Wā, hē^{mis} la ^{enemāx}·īdaatsa 66
 bēbegwānemē wī^x·wīd lāxa ōxlā^{yē}. Wā, lā^{la} gēlqēda wax^{sax}·dza-
^{yas} ōba^{yasa} lēLEX·EXSē yīsēs hēlk[·]lotts!āna^{yaxs} dag[·]āga^{yasēs}
 gēmxōlts!āna^{yē} lāxa ōgwāga^{yasa} gēmxaxdza^{yasa} xwāk!ūna. Wā,
 la hē gēlqē gēmxōlts!āna^{yasa} hē gwxādzā^{ya} hēlk[·]!ōtāga^{yaxa} 70
 lēLEX·EXSē. Wā, lā dāg[·]āgēyēsēs hēlk[·]!ōtts!āna^{yaxs} lāxa ōgwāga^{yasa}
 xwāk!ūna. Wā, g[·]īl^{mēsē} laxstālisaxa demsx[·]āxs laē āx[·]ēdxa wī^x·
 dema lādekūxs qa^s lā paxsas lāxa xwāk!ūna. Wā, g[·]īl^{mēsē} ^{wilg[·]a-}
 aLEXSEXS laē mōdzōdālasēs memwāla lāxa paxsē. Wā, g[·]īl^{mēsē}
^{wilxSEXs} laē ^{neqagiwa}laxs laē sep!ēda. Wā, g[·]īl^{mēsē} lāg[·]aa 75
 laxēs lālaāxs laē alaxlax[·]ēida qa^s k[·]!ax[·]alīsēxs laē lag[·]alīsa. Wā,
 hē^{mis} g[·]alōltāwēda LENXLā^{yasēxs} laē lāltā qa^s wāwat!EXLEN-
 dalēxēs yā^{yats}!ē. Wā, lawislē hōx[·]wūltāwē lē[·]lōtas qa^s mōltō-
 dēxēs memwāla. Wā, g[·]īl^{mēsē} wilōltāwē memwālāsēxs laē āxwūl-
 tōdxa pāxsē qa^s paxalīselēs g[·]āg[·]īlēs lāx ōxlā^{yasa} xwāk!ūna qa^s 80
 lā paxpegēs lālaa lāx hā[·]nēdzalas. Wā, lax[·]da[·]xwē wātēldzōdeq
 lāxa wī^x·dema qa^s lā hāng[·]alīsas lāxa ^{enemaēsē}. Wā, lā q!ap!ē-
 g[·]īlīsaxa lādekūwē pāxsa qa^s lā pāk[·]!īndālas lāxa lēLEX·EXSē qa
 k[·]lēsēs L[·]lēsasōsa L[·]lēsela. Wā, laemxaa gwāl lāxēq.

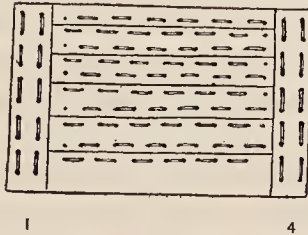
Wooden Sail.—Wā, la^{mēSEN} gwāgwēx[·]sāla[·] lāx yāwape^{ya}·yasa 1
 g[·]ālē begwānemaxa gwāsewakwē ts!EX[·]sema. Wā, hēm g[·]īl la

- 3 thick moss-covered eedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are
5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two
10 pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.¹ . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he
15 drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards
20 that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

- 3 ālāsōsēda lēkwē p!ēlsēnāla la gē's k'at!ēs wēlkwa. Wā, g'il'mēsē q!āqēxs laē lat!ix'ēidxa neq!ēbōdās ēseg'iwa'ēyē lāxēns bālax. Wā, lā
5 'nāxwaem maēma!p!ēnk' lāxēns q!wāq!wax'ts!āna'yēx yīx āwādze-wasas. Wā, la 'nāl'nemden lāxēns q!wāq!wax'ts!āna'yēx yīx wīwā-gwasas. Wā, la'men k'!ēs q!ālelax g'wēg'ilasasēxs laē benax ēewagawa'yas. Wā, laxaa āmemayastowē k'!īmLa'yas. . . . Wā, lā āx'ēdxa g'iltē xax'ēn selema. Wā, lā āx'ēdxa' mālexsa lādekwa.
10 Wā, la gwasōdeq. Wā, lā selx'ēidxa max'ba'yē lā'nēxalēs sela'yē la hēx'sāla lāx ēwūnxa'yasa mālexsa lādekwa qa's lā nēl'ēdē ōba'yasa selemē lāx āpsādza'yasa 'nemxsa g'a g'wālēg'a.¹ . . . Wā, lā g'wālēxs laē āx'ēdxa 'nemxsa qa's gwasēnxendēs lāq. Wā, laxaē hēem g'wālē sela'yas lāq lēwē t!emt!ēgōda'yasē t!emt!ēgōdaēna-
15 'yasa g'ālē āxēs. Wā, al'misē g'wāl gwasēnxendālaqēxs laē ma!p!ēnk'ē 'wādzewasas lāxēns bālax. Wā, laem āx'ēdxa lādekwe k'!ōden lāxēns q!wāq!wax'ts!āna'yēx yīx wāgwasas. Wā, la mōden lāxēns q!wāq!wax'ts!āna'yēx yīx 'wādzewasas. Wā, la hēem 'wāsgēmē 'wādzewasasa gwāsewakwē ts!ēx'sema. Wā, la page-
20 dzōts lāx āpsba'yasa gwāsewakwē ts!ēx'sema. Wā, lā āx'ēdxēs selemē qa's selx'ēidxa 'nemdenas 'wādzewasē lāxēns q!wāq!wax'ts!āna'yēx g'āg'ilela lāx āwaxa'yasa la 'nemēnxalēda x'walba'yē lō'ē ōba'yasa gwāsewakwē ts!ēx'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdux'den lāxēns q!wāq!wax'ts!āna'yēx


¹ Here the method of sewing is described in detail. See figure on p. 93.

finger-widths || from the first hole he drills through again; and then 25
 he drills | other holes at the same distances. The drilling continues
 over the | whole length of the cross end-piece. He also cuts grooves
 into it; and after | the grooves have been cut between alternating
 pairs of drill-holes, he turns the | sewed boards over and cuts grooves
 on the opposite side, over those (intervals) in which he did not cut ||
 grooves (on the other side). After he finishes, he turns it over. 30
 Then he takes | twisted cedar-withes and sews them together | in
 the way in which he sewed the short boards. As soon as | he has
 finished doing this at (1), ² he drills at (2), and ³ did at (1); and after
 he does | the same as he he has done it, he || puts the crosspiece at the 35
 other end, and he drills it at (3), and | he
 does the same as he did at (1) and (2); and |
 finally he does it at (4); and when he reaches
 the end, he has finished. ¹ ⁴ Now, that | is the
 sail of the ancient people before any white people came; to wit, | short
 boards sewed together. The canoe-mast is short, for it || just shows 40
 above the top edge of the board sail when | it is standing up in the bow.
 They just push up one end, | for the lower edge lies hard against the
 mast when | it is standing. The wind just blows against it and presses |
 the board sail against the mast when the canoe is running before the
 wind. When || it gets calm, they lay it down flat towards the stern, 45



yix 'wālaasas la ēt!ēd selx'ēitsō's. Wā, laxaē lax'sāxs laē ēt!ēd 25
 selx'ēidxa hēmaxat! 'wālālē. Wā, lā hēbendalē sela'yas lāx
 'wāsgemasasa xwālba'yē. Wā, lāxaē xūxūdēx'ēideq. Wā, g'il'mēsē
 g'wāl xūxūdēk'ax ēawagawa'yasa sela'yaxs laē lēx'ēidxa g'wāse-
 wakwē ts!EX'sema qa's xwēxūdēx'ēidēx nexsāwasa k'!ēsē xwē-
 xūdēg ikwa. Wā, laxaē lēx'ēidqēxs laē g'wālā. Wā, lāxaē āx'ēidxa 30
 selbekwē dewēxa. Wā, lā hēem t!EMx'ēidaēnēqēs t!Emalaēna'yas
 lāx'dē t!EMt!EGōdālaxa g'wāsewakwē ts!EX'sema. Wā, g'il'mēsē
 g'wālEXs laē selx'ēidEX (2), yīxs laālāl g'wālē (1). Wā, âemxaāwisē
 neqEMg'iltewēxēs g'ālē g'wēg'ilasEX (1). Wā, g'il'mēsē g'wālEXs laē
 pax'ālelōtsa xwālba'yē lāxa āpsba'yē. Wā, laxaē selx'ēidEX (3). 35
 Wā, âemxaāwisē nānaxts!EWaxēs g'wēg'ilasax (1) Lō' (2). Wā, la
 elxLālax (4)wē. Wā, g'il'mēsē lābendqēxs laē g'wālā. Wā, hēem
 yawape'yēsa g'ālē begwānemxs k'!ēsmaō!g'āxa māma!ax yīxa g'wāse-
 wakwē ts!EX'sema. Wā, la ts!Ek!wē lap!ēqas lāxa xwāk!ūna yīxs
 hālsela'maē nēletāla lāx ēk'!ENxa'yasa g'wāsewakwē ts!EX'semaxs 40
 laē laxs lāxa āg'iwa'yē. Wā, â'mēsē laqō'stōyīwē āwūnxa'yasēxs
 lāālāl tesālēs banENxa'yē lāx ōx'sidza'yasa yawapplēqāxs lāālāl
 laxsa. Wā, â'misē la yōlayōsa yāla qa's lā tēsp!ēga'ya g'wasewa-
 kwē ts!EX'sem lāxa lap!ēqaxs neq!EXlālaē lāxa yāla. Wā, g'il'mēsē
 q!lōx'ēwidEXs laē âem pax'ā!EXdzem g'wāg'waaqa lāxa g'wālEXsasa 45

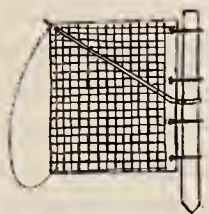
46 away from | the mast; and the middle of the board sail lies against
the mast as it is standing on edge. | After they have taken it down,
they take down the mast and put it down | into the bow; and they
push up the | board sail and shift it towards the bow, so that it lies
50 flat || in the bow of the canoe. The sail of a large | traveling-canoe
is of this size. |

- 1 **Mat Sail and Mast.**—A woven mat was the sail of | small canoes.
It was made of the middle part of cedar-bark, for the | weaving is
5 made of narrow strips. Its length is one fathom | and two spans, || and
its width is one fathom. There are four holes in one edge, | by means
of which it is strapped to the mast, in this way: | and there is
one hole in each corner to put the sprit into the  top corner; |
and the hole in the lower corner is for the lower end of the
10 sheet | to pass through. When it is finished, the man peels ||
a young cedar-tree, which is to be the mast for the mat
sail. | He passes twisted cedar-bark rope through the four holes
in the side of the sail, | and puts it around the mast to hold
the sail. He uses a small | young cedar-tree for the sprit, and he
uses | twisted cedar-bark rope and puts it around the mast below
15 the || middle to hold the lower end of the sprit. | Finally he takes well-
made, twisted, thin cedar-bark rope, | sometimes five fathoms in

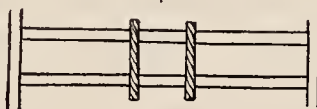
46 ɽap!ēqē lāxēs naŋnaqeyoyâlaēnaʼyaxa ɽap!ēqaxs laē tsāgexsa. Wä,
gʼilʼmēsē paxʼalexsexs laē kʼlīgūlexsaseʼwēda ɽap!ēqē qaʼs lā kʼadegʼi-
yōdayo lāxa āgʼiwaʼē. Wä, āʼmisē la lāxʼwidayōwēda gwāsewakwē
ts!exʼsem qaʼs lā xemxʼidayo lāxaaxa āgʼiwaʼyē qa lās pāgegʼiwē
50 lāxa āgʼiwaʼyasa xwāk!ūna. Wä, hēm yāwapeʼyēsa ʼwālasē me-
lēxats!ē xwāk!ūnē ʼwālayasas.

- 1 **Mat Sail and Mast.**—Wä, lāla kʼ!edekwē lēʼwaʼyē yāʼwapeyaʼyasa
xwāxūxwagūmēxa gʼāyolē lāxa nāq!egʼaʼyē denasa, yīxs ts!ēlts!eq!aō-
lēdekwaēs kʼ!ltaʼyē. Wä, la mālp!enxʼbāla lāxens q!wāq!waxʼts!ā-
naʼyēx yīxa ʼnemp!enkʼē lāxens bālāqē ʼwāsgemasas. Wä, lā ʼnem-
5 p!enkʼīyowē ʼwādzewasas. Wä, lā mōdzeqē kwākūxūnxaʼyas qa
neyīmxʼsālaṭsa t!emqemkʼ!nālasa lāxa ɽap!ēqē gʼa gwālēgʼa (*fig.*).
Wä, lāxaē kwāxʼsāwēda dzēgʼasḷasa dzēgʼīnolemaʼyē lāxa ēkʼ!nxa-
ʼyas. Wä, lāxaē kwāxʼsāwē benenxaʼyas qa nexʼsālaṭsa wāde-
nōts!exsdēlē. Wä, gʼilʼmēsē gwālexs laē āxʼēdxa sāq!ūgʼidekwē
10 dzāḍzaxmedzema qa yāwap!ēqsa lēkūyaʼyē yāwabema. Wä, lā
neyīmxʼsōtsa melkwē densen denem lāxa mōdzeqē kwākūxūnxēs.
Wä, lā t!emqemkʼ!nts lāxa yāʼwap!ēqē. Wä, lā āxʼēdxa wīlē
dzāḍzaxmedzema qaʼs dzekʼinxendēs lāq. Wä, laxaē āxʼēdxa
melkwē densen denema qaʼs gālop!endēs lāxa benkʼ!ōlts!aʼyas
15 negoyāʼyasa ɽap!ēqē qa dzēgʼatsa dzēgʼīnolemaʼyē. Wä, lā
āfēlxsḍlaxs laē āxʼēdxa aēkʼ!aakwas melaʼyē wīlen densen denema,
ʼnālʼnemp!enaē sekʼ!āp!enkʼē ʼwāsgemasas lāxens bālax qaʼs gālō

length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | to the other end in the lower
corner. That is the | lower corner sheet. || When it 20
is finished, it is thus: |



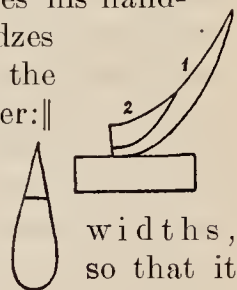
The mast-hole of the | ancient people | before any
white people came here | consisted of two round sticks
in the | bow of the canoe. | These were three finger-widths
apart. | The ends were sewed with cedar-withea. Then || the canoe-builder 25
took heavy cedar-withe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance || from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-withe and ties it around the two bars. | After putting two
turns into the cedar-withe rope, || he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the | other
side. The mast stands between the two | cross-
bars and the | cedar-withea, in this manner: || The
mast stands in (1). || This finishes all I know 40
about the making of a canoe.



p!alēlōdēs ōba^εyas lāxa dzēg[˙]asēnxa^εyē. Wā, lāxaē hēem gwēx[˙]ēitsa 18
āpsba^εyas lāxa kwāx[˙]sāwē lāxa banēnxa^εyē. Wā, hēem wādenō-
dzēxsdēsē. Wā, g[˙]īl^εmēsē gwālēxs laē g[˙]a gwālēg[˙]a (*fīg.*). 20

Wā, hē^εmēsa kwawoyāsa lāp!ēqasa g[˙]ālē begwānēmxs k[˙]lēs-
ēmaōlēx g[˙]āxa mamātax, yīxa małts!aqē lēlx[˙]īn lēx[˙]ēxs lāxa
āg[˙]iwa^εyasa xwāk!ūna. Wā, la yūdux[˙]den lāxēns q!wāq!wax[˙]ts!ā-
na^εyēx yīx āwālagālaasas yīxs laē t!ēmt!ēmbalaxa dewēxē. Wā, la
āx[˙]ēdēda lēq!lēnoxwaxa lēkwē dewēxa. Wā, lā mēns^εitsa ēwīlē 25
xōk^u k!waxlā^εwa lax negōyā^εyasa kwa^εwoyolasa lāp!ēqē. Wā,
g[˙]īl^εmēsē q!lāqēxs laē xūldōyōdxa małts!aqē kwa^εwoyā. Wā, lā
mēns^εīdxa k[˙]lōdenōsēla lāxēns q!wāq!wax[˙]ts!āna^εyēx g[˙]āg[˙]īlēla
lāx negōyā^εyasēxs laē xūlt!ēdeq. Wā, lāxaē hēemxat! ēwālālē
xūltā^εyas lax āpsālēlāsa negōyā^εyē xūltā^εyaxs laē xūlt!ēdeq. Wā, 30
laem yūdux[˙]den lāxēns q!wāq!wax[˙]ts!āna^εyēx yīx āwālagālaasasa
xwēxūltā^εyē lāx wāx[˙]sēlēlāsēs xūltā^εyē lāx negōyā^εyasēxs laē āx[˙]ēdxa
lēkwē selbek^u dewēxa qa^εs qax[˙]ōdēs lāxa małts!aqē lēlēx[˙]ēxs.
Wā, g[˙]īl^εmēsē mālp!ēnē^εstaxs laē ēk[˙]!ēbax[˙]ēīdex ōba^εyasa dewēxē
lāx āwāgawa^εyasa małts!aqē lēlēx[˙]ēxs qa^εs lēk!ūt!ēxs laē 35
nēx[˙]ēdeq. Wā, lā k[˙]līg[˙]īl^εēnts lāxa dewēxē lāx āwagawa^εyasa
lēlēx[˙]ēxsaxs laē mōxwālēlōts ōba^εyas. Wā, lāxaē hēem gwēx[˙]-
īdxa āpsālēlās. Wā, hēem lālagawayaatsa lāp!ēqa āwagawa^εyasa
dewēxē. Wā, lā g[˙]a gwālēg[˙]a (*fīg.*). Hēem lax[˙]sāłatsa lāp!ēqē (1).
Wā, lawīslā ēwīla gwāla lāxen q!ālē lāx gwēg[˙]īlasaxa xwāk!ūna. 40

- 1 **The Making of Horn Spoons (1).**—Now I will talk about the | making
of the horn spoon, the black spoon. | When the head of the mountain-
goat is taken off, it is | kept in the corner of the house for four days,
5 and it is placed || not far from the side of the fire of the house; and |
when the heat of the fire strikes it, the spoon-maker | turns the head
over all the time; and when it gets warm, | he places it nearer the
fire. He watches it all the time | so that it does not get burnt.
10 When he thinks it is warm through and through, || he takes hold of
the head and tries to pull | the hair off. When it gets loose, he
knows that | the horns are also loosened. He takes hold of | the
horn with his right hand, and with his left hand he holds | the nose
15 of the head. Then he twists the horn a little and || pulls it off. Now
the horn has been blown off by the steam. He | also does the same
with the other one. When he has them off, | he takes his hand-
adz and a block of wood and he adzes it. | He adzes
it at the concave side of the horn, | placing the
thick end on the block of wood, in this manner: ||
20 As soon as he has it off, he adzes off the “mouth”
of the spoon so that it is round, | in this manner:
After he has done so, he measures three | finger-
beginning at the | top of the horn, and he adzes it



- 1 **The Making of Horn Spoons (1).** — Wä, la^{men} gwägwēx^sälal lāxa
k^{as}ēlāx wül^lāxasa ^{em}elxlowēxa ts^lōlolaqē k^{ats}!ēnaqa. Wä,
hē^{ma}axs laē āx^{et}se^{wē} xewēqwasasa ^{em}elxlāxs laē mōp!ēn-
xwa^{sē} ^{en}nālās āxēl lāx ōnēgwīlasa g^ōkwē, qa^s lā āx^{al}ilem
5 lāxa k^lēsē xēnlela nēxwāla lāx onālisasa legwīlasa g^ōkwē. Wä,
lālē l^lēsalasōs l^lēsālāsa legwīlē, wä lāda k^{as}ēlaēnoxwaxa k^a-
ts!ēnāqē hēmenālaem lēxⁱlālaq. Wä, g^{il}mēsē ts!elg^unakū-
laxs laē l^lāl^lasōlelas lāxa legwīlē. Wä, lā hēmenālaem q^laq^lalālaq
qa k^lēsēs k^lūmelxⁱda. Wä, g^{il}mēsē la k^ōtaq laem ts!elxsā lāx
10 weyōq^lūga^yasēxs laē dāxⁱdxā xewēqwē qa^s gūnxⁱdē p^lelxⁱdēx
habetsema^yas. Wä, g^{il}mēsē k^lēnxⁱdēxs laē q^lālelaqēxs
lē^{ma}ē k^līnemg^aalelē wīwül^laxs. Wä, hēxⁱda^mēsē dāxⁱtsēs
hēlk^lōtts!āna^yē lāxa wül^laxē, wä lā dālasēs gēmxōlts!āna^yē lāxa
xⁱndzasa xewēqwaxs laē hālselaem selx^wīdxā wül^laxaxs laē
15 nēxōdeq. Wä, la^mē tek^ōyōsa k^lālēla lax āwāga^yas. Wä, lā
hēemxat! gwēxⁱdxā āpsōdatā^yas. Wä, g^{il}mēsē lawāxs laē
āx^{ed}xēs k^līm^layuwē lē^{wa} temgⁱkwē leqwa qa^s k^līm^ldemaq.
Wä, lā k^līm^lōdex ōk^lwaēdza^yasa wül^laxasa ^{em}elxlāxs laē l^lēn-
qalē lēx^uba^yas lāxa temgⁱkwē leqwa; g^a gwālēg^a (*fig.*). Wä,
20 g^{il}mēsē lawāxs laē k^līm^līdex āwāxsta^yas qa k^lilxⁱxstaxⁱdēs
g^a gwālēg^a (*fig.*). Wä, g^{il}mēsē gwālexs laē ^{em}ensⁱdxā yūdux^udēnē
lāxens q^lwāq^lwax^{ts}!āna^yēx yīx ^{em}wāsgemasas g^{ag}īlela lāxa

is | notched in this place, and it is in this way finished it. ||

He puts away his hand-adz and takes his straight knife. | 25
In former times the people rubbed them down with rough sandstone | when they were making black horn spoons. Now there is water in a dish, | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end || with his left hand. With 30
his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, || and he takes two cedar-sticks, 35
each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end || after having put the spoon in between. Then it 40
is this way.¹ | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"



māx·ba^éyas ōxtā^éyasā wūL!āxax laē k'!īm^éīdeq qa^és k'!īm^k·īm- 23
denōdzendēq. Wä, lag'a g^wälēg'axs laē g^wäl k'!īm^Laq (*fig.*).

Wä, lä g'ēxaxēs k'!īm^Layāxs laē āx^éēdxēs nexx'āla k'!āwayā yīxs 25
k'!ōL!aa^Lal dasgemak^u de^éna t!ēsemē g'ixelāsa g'ālē begwānemxs
k'āsēlaaxa ts!ōlōlaqē k'āts!Enaqā q!ōts!āse^éwaēda lōq!wāsa 'wāpē.
Wä, la hāⁿēl lāx gemxagawalīasa g'ēxāxa wūL!axē. Wä, lä
āx^éstentsa lex^uba^éyas lāxa 'wāpē. Wä, lä dā^Lax wīetā^éyas yīsēs
gemxōlts!āna^éyaxs la^éē dā^Lasēs hō^k·lō^{tts}!āna^éyē lāxa k'!ōL!a dās- 30
gemak^u de^éna t!ēsema. Wä, lä g'ēx^éīdxa wūL!axē. Wä, lä^Lal
k'!īm^Lasōsa ālēx begwānema. Wä, la^émē k'!ax^éwīdeq qa^és qāqē-
ts!ēq qa qōs^éēdēs lāxēs hāⁿē^émē ālēx k'!ōxūg'alē. Wä, g'īl-
^émēsē g^wälēxs laē hāⁿx^Lentsa ha^énemē negōyoxsdālaxa 'wāpē.
Wä, lä āx^éēdxa ma^Lts!aqē k'!wax^Lāwa 'na^Lnemp!enk'ē āwāsge- 35
masas laxens q!wāq!wax^{ts}!āna^éyēx. Wä, lä k'!ōden lāxens q!wā-
q!wax^{ts}!āna^éyēx yīx āwāgwidasas. Wä, lä āx^éēdxa dzexekwē
denasa qa^és yālōdēx ōba^éyasā k'!wax^Lāwasa denasē. Wä, lä
gwalīasa 'nemts!aqē denas qa^és ya^Lōdayōlxa āpsba^éyē qō lāl
āx^éālelala k'ats!Enaqē lāxa L!Ebāsaq. Wä, laem g'a g^wälēg'a.¹ 40
Wä, g'īl^émēsē medelx^éwīdēda hāⁿx^Lala lāxa legwīlaxs laē āx^éēdxa
k'ats!Enaqē qa^és āxstendēs lāq. Wä, lä k'!ēs ālaem gē^éstalaxs
laē āxwüstendēq. Wä, lä āxōtsa āwanā^éyas k'īlx'īxsta^éyasā

¹ That is, two straight sticks tied loosely together at one end.

45 between | the cedar-sticks, in this manner,
 the cedar-bark and ties it on near the end
 spreader | into which the spoon is put.
 the point, | and holds it by putting it into
 that it sets. Then it does not bend back
 kept in position | as it gets cold. Next he takes off the spoon-opener,
 50 and || he takes dried dog-fish skin and rubs it all over it, so that it
 becomes very | smooth inside and outside. When it is quite |
 smooth, it is finished. Now the black horn spoon is finished after
 this.



|| and he takes
 of the spoon-
 He bends back
 cold | water, so
 again, but is



1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn
 spoons, how they are made. When | the mountain-goat hunter goes
 out to hunt, the spoon-maker asks | him to break off the horns of the
 5 goats that he will get, for || the mountain-goat hunter only wants the
 tallow and the | kidney-fat and the meat. He does not want the
 bones and the | horns. Therefore the spoon-maker | asks him for
 these. In the morning, when daylight comes, the | mountain-goat
 10 hunter goes hunting; and after he has killed || a mountain-goat, he
 takes off the tallow, | kidney-fat, and the meat, and finally he cuts
 the skin around | the bottom of the horns; and when he has cut off

k'ats!Enaqē lāx āwagawa^εyasa L!Ebāsak^ε g'a g'wālēg'a (*fig.*). Wä, lä
 45 āx^εēdxā denasē qa^εs yīl^εalēlōdēs lāxa āpsba^εyasa L!Ebasē lāx
 laēna^εyas LEBekwa k'ats!Enaqē, wä, lä L!ōt!EXōDEX ōxawa^εyas
 qa L!ōt!EXālēs. Wä, lä dālaqēxs laē āxstents lāxa wūda^εsta
^εwāpa qa L!Emx^εwidēs. Wä, la^εmē xak!ālaem lā LEPālē ōgū-
 g'a^εyasēxs laē wūdex^εida. Wä, lä āxōdxā L!Ebasē. Wä, lä
 50 āx^εēdxā lemōkwē xūlgwēg'a^εya qa^εs xūlxsemdēq qa ālak!ālēs lā
 qēsa yīx ōgūg'a^εyas L^εewis ōsgema^εyē. Wä, g'il^εmēsē la ālak!āla
 la qēsaxs laē g'wāla. Wä, laem g'wāla ts!ōlolaqē k'ats!Enaqē laxēq.

1 **The Making of Horn Spoons (2).**—Wēg'a^εmaLEN g'wāgwēx^εSEX^εid lāxa
 ts!ōlolaqē k'ats!Enaqēxs laē k'asēlase^εwa. Wä, hē^εmaaxs g'ālaē lāla-
 ēda tewī^εnēnoxwaxa ^εmelxlowē. Wä, la axk!ālasō^εsa k'asēlaēnoxwē
 begwānema qa^εs tepālēx wūl!axasēs yānemē ^εmelxlowa, qaxs
 5 lēx'a^εmaē āxsō^εsa tētewē^εnēnoxwaxa ^εmelxlowēs yEX^εsema^εyē L^εewa
 met!ōsē L^εewa eldzās. Wä, la k'leās āx^εētsōs lāx xāqas L^εewa
 wūl!axas. Wä, hē^εmis lāg'ilasa k'asēlaēnoxwē hāwāxelaq qa^εs
 āx^εēdēsēq. Wä, g'il^εmēsē ^εnāx^εidxa g'aālāxs laē qās^εidēda tewē-
^εnēnoxwaxa ^εmelxlowē. Wä, lä tewēx^εida. Wä, g'il^εmēsē tewē^εnā-
 10 nemaxa ^εmelxlāxs laē hēx^εidaem āxālaxa yEX^εsema^εyē L^εewa
 met!ōsē L^εewa eldzās. Wä, lä a^εlaxsdalaxs laē t!ōtsē^εstalax ōxla-
^εyasa wīwūl!axas. Wä, g'il^εmēsē lāstē t!ōsa^εyas lāx k'lūts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now
 they break off from | the bone core. He continues doing this || with 15
 all the mountain-goats that he has killed. And when he has killed
 enough, he carries them down | from the mountain where he was
 hunting; and when he arrives at home, he | immediately goes and
 gives the horns to the spoon-maker, | who at once takes a basket and
 goes down to the beach | in front of his house, carrying (the basket)
 in his hand. He puts stones into it, || enough so that he can carry 20
 them up | and he takes them into his house. He puts them down
 near | his fire, and he builds up the fire and puts the stones | on.
 When this is done, he takes a steaming-box and | places it next to
 the fire, and he also takes his large water-bucket || and goes to draw 25
 some water, and he pours the water into the steaming-box | so that
 it is half full. After this is done, he takes the tongs | and puts them
 down, and also his adz and his straight | knife, so that they are
 ready on the floor of the house; and he also takes a piece of fire-wood, |
 which he places next to the fire. When all these have been || put 30
 down, he places the stones on the fire until they get red-hot. | Then
 he takes his tongs, picks up the red-hot | stones, and throws them
 into the steaming-box which contains water, and | he continues put-
 ting in red-hot stones. As soon as the water | begins to boil, he

dāx·īdxa t!ēsemē qa's leg·ELElōdēxa wīwūl!axē. Wā, la'mē tep!īdē 13
 k!wālaLasasxa xāqē. Wā, ā'misē la hē g'wē'nākūlaxēs tewē'nā-
 nemē 'melxLOWa. Wā, g'īl'mēsē hē'OLExs g'āxaē ōXLaxelaxēs te- 15
 wē'nanemē lāxa neg'ā. Wā, g'īl'mēsē lāg'aa lāxēs g'ōkwaxs laē
 hēx·īdaem la ts!āsa wūl!axē lāxa k'asēlaēnoxwē begwānema. Wā,
 hēx·īda'mēsē āx'ēdxa lexa'yē qa's lā k'!ōqūlaqēxs laē lents!ēsela
 lāx L!ema'isasēs g'ōkwē, qa's lā xE'x^uts!ālasa t!ēsemē lāq. Wā,
 ā'misē gwanāla qa's lōkwēsēxs laē ōXLEX·īdeq qa's lā ōXLōsdēse- 20
 laq, qa's lā ōXLaēLElaq lāxēs g'ōkwē, qa's lā ōXLEG'alīlas lāx mā-
 g'īnwalisasēs legwīlē. Wā, lā leqwēlax·īda, qa's xE'x^uLālēsa t!ēse-
 mē lāxēs legwīlē. Wā, g'īl'mēsē g'wālexs laē āx'ēdxa q!ōlats!ē, qa
 g'āxēs hānālīsex legwīlas. Wā, lāxaē āx'ēdxēs 'wālasē nagats!ā,
 qa's lā tsēx·īdex 'wāpa. Wā, lā gūxts!ōtsa 'wāpē lāxa q!ōlats!ē, 25
 qa negōyoxsdālēs. Wā, g'īl'mēsē g'wālexs laē āx'ēdxa ts!ēslāla
 qa g'āxēs k'adēla. Wā, hē'misēs k'īm!ayowē LE'wis nexx'āla
 k'!āwayowa, qa g'āxēs g'wālēl g'ēx'g'aēla. Wā, hē'misa leqwa,
 qa g'āxēs k'adēl lāx onālīsasēs legwīlē. Wā, g'īl'mēsē g'āx 'wīla
 g'ēx'g'aēlexs laē mēmēntsemx·īdēda xE'x^uLālālīsē t!ēsem lāxa 30
 legwīlē. Wā, lā dāx·īdxēs ts!ēslāla, qa's k'!p!īdēs lāxa x'ixse-
 māla t!ēsema, qa's lā k'!p!stents lāx 'wabets!āwasa q!ōlats!ē. Wā,
 lā hāna! k'!p!stālasa x'ix·EXSEMāla t!ēsem lāq. Wā, g'īl'mēsē me-
 delx·wīdēda 'wāpaxs laē g'wāl k'!p!stālaq. Wā, lā dāx·īdxa wīwū-

- 35 stops putting in stones, takes the horns, || and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core
40 that is left inside || jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:  Then he takes his straight | knife and cuts a notch into it, slanting towards
45 the || thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning at the first notch. He adzes off one-half || its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way:  Then he takes | red-pine wood that splits
55 well and splits it in pieces of the size of our || middle

- 35 L!axē, qa's lä äxstents lāq. Wä, k'!est!ē ālaem gē'stalilēxs laē äx'ēdxa ts!ēslāla, qa's k'!ap!elēs lāq. Wä, g'!l'mēsē lālxa 'nemē q!ōlk^u wül!axexs laē äx'ēdxa q!ōyaakwē k'ādzekwa, qa's sāx'ts!ā-nalēqēxs laē dāx'ēits lāx wılba'yasa wül!axē. Wä, lä xūsentsa lēx^uba'yē lāxa leqwa k'adēla. Wä, hē'mis la dēx'wülts!ewats gō-
40 gūlg'a'yas. Wa, la'mē kwākwūx'idēda wül!axē. Wä, āx^usā'mēsē hē g'wēg'ilaxa waōkwē. Wä, g'!l'mēsē 'wılaxs laē mens'idxa ma!denē lāxens q!wāq!wax'ts!āna'yē g'äg'!lēla lāx wılētā'yas lāx ōk!wāēdza'yasxa g'a g'wālēg'a (*fig.*). Wä, lä dāx'ēdxēs nexx'āla k'!āwayowa qa's k'!imtbetendēxa lānēxala g'wāgwaaqāla lāxa
45 lēx^uba'yas. Wä, lä g'ig'alilaxēs k'!āwayowē, qa's ēt!ēdē mens'idxa yūdux^udenē lāxens q!wāq!wax'ts!āna'yēx g'äg'!lēla lāx k'!imta'yas g'wāgwaaqa lāxa lēx^uba'yē. Wä, lāxaē xāl!ēx'ēd k'!imtbetendēq. Wä, lä g'ig'alilaxēs k'!āwayowē, qa's dax'ēdēxēs k'!imlayowē, qa's k'!iml'idēxa g'äg'!lēla lāx g'ālē k'!imtēs. Wä, lä negoyōdē k'!im-
50 la'yas lālāa lāx ālē k'!imtēs. Wä, lä xwēl'idxa wül!āxē, qa's dālēx lēx^uba'yasēxs laē k'!iml'idēq, qa k'āk'elx'ālēs, qa xūlboyōlēs. Wä, g'!l'mēsē g'wālēxs laē k'!iml'idēx lēk!ūxlā'yas, qa k'āk'elx'ālēs. Wä, g'!l'mēsē g'wālēxs laē g'a g'wālēg'a (*fig.*). Wä, lä äx'ēdxa ēg'aqwa lax xāse'wē wūnāgūla. Wä, lä xoxox^us'ēndēq, qa yuwēs āwāgwītens
55 'nōlax'ts!āna'yaxsens q!wāq!wax'ts!āna'yēx. Wä, lä bāl'ēitsa 'nem-

finger, and he measures off one | span for its length. Then he 56
 takes his | straight knife and cuts it off, and when he has cut off |
 the same number and split as many as the number of black horn |
 spoons that he is making, then he takes spruce-root and splits
 it in two, || puts it into a small dish with water in it to soak, | 60
 and he takes his straight knife and splits one end of the |
 pine-sticks to make them like a pair of tongs; and when | the ends
 of all of them have been split, he takes the split roots and ties the
 other end, | in this way.¹ He does this with all of them; and when ||
 they all have been tied with the roots, he builds up his fire, | takes 65
 the stones out of the steaming-box, and puts them back on the fire. |
 When they are all on, he waits until they are red-hot. | When they
 are red-hot, he takes | his tongs and picks out the hot stones and
 puts them back || into the water in the steaming-box; and when the 70
 water begins to boil up, | he takes the adzed horns and puts them | in.
 As soon as they are in, he takes the roots and | puts them down at
 the place where he is seated, and also the split pine-sticks. When he
 thinks | that the horns are hot enough, he takes his fire-tongs and || 75
 picks up the horns. He takes one of the | spoon-moulds,—the pieces
 of pine-wood tied at one end,—and puts the | spoon between its legs.

p!enk·ē lāxens q!wāq!wax·tsāna·yēx yīx āwāsgemasasēxs laē āx·ēdxēs 56
 nexx·āla k·lāwayowa, qa·s k·līmts!ēndēq. Wä, g·îl·mēsē ·wī·laxs
 jāxēs hēēnēmē wāxats!aqa xōkwē wūnāgūlē wāxēxLaasasa ts!ōlolaqē
 k·āts!ēnaqexsōs. Wä, lā āx·ēdxa L!ōp!Ek·asa ālēwasē, qa·s pāpax·sā-
 lēq. Wä lā āx·stālās lāxa ·wāpē q!ōts!āxa lālogūmē, qa pēx·widēs. 60
 Wä, lā āx·ēdxēs nexx·āla k·lāwayowa, qa·s xōx·widēx ēpsba·yasa
 wīwūnagūlē, qa yuwēs g·wēx·sa ts!ēSLāx. Wä, g·îl·mēsē ·wī·la
 xōbaakwa laē āx·ēdxa paakwē L!ōp!Ek·a, qa·s yīl·idēs lāxa ēpsba-
 ·yas g·a g·wālēg·a.¹ Wä, lā ·nāxwaem hē g·wēx·ideq. Wä, g·îl·mēsē
 ·wī·la la yaēlbāla L!ōp!Ek·axs laē leqwēlax·idēs legwīlē. Wä, lā 65
 āx·wūstālaxa t!ēsemē lāxa q!ōlats!ē, qa·s lā xex·Lēndālas lāxēs legwī-
 lē. Wä, g·îl·mēsē ·wīl·Lālaxs laē āem la ēsēlaq, qa mēmentsem-
 x·idēs. Wä, g·îl·mēsē mēmentsemx·idēda t!ēsemaxs laē dāx·id-
 xēs ts!ēSLāla, qa·s k·līpīdēs lāxa x·ix·EXSEMāla t!ēsema, qa·s lāxat!
 k·līpstālas lāxaax ·wābets!āwasa q!ōlats!ē. Wä, g·îl·mēsē medēlx- 70
 ·widēda ·wāpaxs laē āx·ēdxa lā k·līk·līm!Ek·u wūl!axa qa·s lā āxstā-
 las lāq. Wä, g·îl·mēsē ·wī·lastaxs laē āx·ēdxa L!ōp!Ek·ē, qa g·āxēs
 g·aēl lāx k!waēlasas L·ēwa xōkwē yaēlbaak·u wūnāgūla. Wä, ā·misē
 gwānala, qa ts!ēlx·widēsa wūl!āxaxs laē dāx·idēs ts!ēSLāla, qa·s
 k·līp!idēs lāxa ·nemē wūl!āxa. Wä, lā dāx·idxa ·nemts!aqē 75
 L!ēbeg·a·yēxa xōkwē yīlbāla wūnāgūla, qa·s L!ēbeg·indēs lāxēs
 ts!ōlolaqē k·āts!ēnaqaxs laē pēqwa. Wä, ā·misē gwānala, qa

¹ See footnote on p. 103.

78 Since the horn is pliable, he can spread it | as wide as he wants. Then
 he takes root and ties the | other end of the spoon-mould. After he
 80 has done so, it is in this way.¹ After || he has done so with one, he
 does the same with the others; and after he has | finished, he puts
 some more red-hot stones in the steaming-box; | and when the water
 begins to boil up, he takes | mountain-goat tallow and puts it down
 where he is working. Then he puts a dish | down where he is seated,
 85 takes the || water-bucket with water in it, and pours the water into
 the dish. After | doing so, he takes the spoon with the spoon-mould
 on it | and puts them into the boiling water. When he thinks that |
 they are hot through, he takes them out one by one, | and rubs them
 90 all over with the tallow; and as soon as he has done so, || he throws
 them into the cold water in the dish. He does this | with all of them.
 He wants them to become brittle, | therefore he does so. As soon as
 they have all been put into the cold water | in the dish, he takes
 them out, unties the roots which he has tied | around the mould, and
 95 takes dogfish-skin from the back of the dogfish, and || polishes the
 outside and the inside. When they are smooth both outside | and
 inside, they are finished. He continues doing this | with all of them,
 and in this way the horn spoons are made. | Now, that is all. |

78 'wādzēgēg'aatsēxs laē āx'ēdxā L!ōp!Ek'ē, qā's yīl'idēs lāxa āpsba-
 'yasa L!ēbēg'a'yē. Wā, lā g'a gwālaxs laē gwālēg'a.¹ Wā, g'il-
 80 'mēsē gwālexs laē āem hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē gwā-
 lexs laē xwēlaqa k'īpstālasa x'ix'exsemāla t!ēsē lāxa q!ōlats!ē.
 Wā, g'il'mēsē medēlx'wīdēda 'wāpaxs laē āx'ēdxā yāsekwasa
 'mēlxlowē, qā g'āxēs g'aēla lāx ēaxēlasas. Wā, lā āx'ēdxā lo-
 q!wē, qā's g'āxē k'āg'alīlas lāxaaxēs k!wāēlasē. Wā, lā āx'ēdxā
 85 nagats!ē 'wābets!ālīla, qā's gūxts!ōdēsa 'wāpē lāxa lōq!wē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxā L!ēbēg'aakwē ts!ēts!ōlolaqa, qā's lā
 āx'stālas lāxa maēmdēlqūla 'wāpa. Wā, g'il'mēsē k'ōtaq laem
 ālak!āla la ts!ēlx'wīda, laē 'nāl'nēmēmk'axs laē k'īp'wūstālaq,
 qā's hamēlxsemdē dex'semtsa yāsekwē lāq. Wā, g'il'mēsē gwālexs
 90 laē ts!ēxstents lāxa wūda'sta 'wābets!ālīlxa lōq!wē. Wā, lā 'nā-
 xwaem hē gwēx'īdxā waōkwē. Wā, laem 'nēx' qā L!ēm'wīdēs
 lāg'ilas hē gwēg'ilāq. Wā, g'il'mēsē 'wīla'sta lāxa wūda'sta 'wābe-
 ts!ālīlxa lōq!wāxs laē āx'wūstālaq, qā's qwēlālēxa L!ōp!Ek'ē yaēl-
 bēsa L!ēbēg'a'yē. Wā, lā āx'ēdxā xūlgwēg'a'yasa xūlgūmē, qā's
 95 xūlx'wīdēx ōsgēma'yas lē'wēs ōgūg'a'yē. Wā, g'il'mēsē la qētsēnia.
 Wā, hē'misēxs laē qēdzēg'a laē gwāla. Wā, āx'sā'mēsē hē gwēg'i-
 laxa waōkwē. Wā, hēem gwēg'ilatsa ts!ōlōlaqēlāxa ts!ōlōlaqē
 k'āts!ēnaqa. Wā, laem gwāl lāxēq.

¹ See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal 1
bone of a whale, and he takes a thin-edged rough sandstone | and a
small dish, and he pours water into it so that it is | half full. Then
he puts it down where he is going to work at a cedar-bark breaker. || 5
He takes the bone and measures it so that it is | two spans and four
finger-widths in length. | Then he puts the rough sandstone into the
water in the | dish, and he saws the bone off so that the end is square.
He | does the same with the other end. When both ends are square, || 10
he rubs the edges so that they are straight; and when the edges are
straight, | he measures the width of one hand for its width, and | he
measures with a cedar-stick to find the center, in this manner.¹ |
As soon as he finds the center, he marks a line across, and he rubs |
on each side of the line to make a hole through it, which serves as
a grip. As soon as he has finished || rubbing the hole through 15
which serves as a grip, | he rubs along the lower edge so as to
sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin
of a sea-lion which has been dried. He spreads it out, and he ||
measures two spans. Then he puts a | straight-edge of cedar-wood on 20
it and marks along the edge, so that it may be straight. Then he | cuts
along, following the line; and he also lays the straight-edge of cedar-

Cedar-Bark Breaker.—Wä, lä äx'edēda begwānemaxa xaqē g'a'yōl | 1
lāx xagēlba'yasa gwe'yimē. Wä, lä äx'edxa pelenxē k'ōl la de'na
t'lēsema. Wä, hē'misa lālogūm qa's güxts'lōdēsa 'wāpē lāq qa negō-
yoxsdālēsēxs laē häng'a'lilas lāxēs ēaxelasLaxa k'ādza'yōLaxa k'ādze-
kwē. Wä, lä äx'edxa xāqē qa's mens'idēq qa 'wāsgemats. Wä, lä 5
ha'mōdengāla lāx ma!p!enk'ē 'wāsgemasas laxens q!wāq!wax'ts!ā-
na'yaxs laē äx'stentsa k'ōl la de'na t'lēsem lāxa 'wābets!āwasa
lālogūmē. Wä, lä x'ilt's!ents lāxa xāqē qa 'nemābēs. Wä, lä hēm-
xat! g'wēx'idxa āpsba'yē. Wä, g'il'mēsē 'nē'namabaxs laē g'ēx'i-
dex ōxwā'yas qa 'nemenxelēs. Wä, g'il'mēsē la 'nemenxelaxs laē 10
bā!tsēs ts!ex'uts!āna'yē q!wāq!wax'ts!āna'yēx lāq qa wādzewats.
Wä, lāxaē mensi'lālasa k!waxlā'wē lāx negōyā'yas g'a g'wālēg'a (*fig.*)
Wä, g'il'mēsē q!lāxa negōyā'yaxs laē xūltaxōdex. Wä, lä g'ēx'idex,
wāx'sanā'yasa daasēxa la sax^ustō kwāx'sā. Wä, g'il'mēsē g'wālexs
laē g'ēxsōdxa sax^ustowē kwāx'sāxa daas. Wä, g'il'mēsē g'wālexs 15
laē g'ēxx'ālabendeq qa ōpēsx'ā'yēs ēx'ba. Wä, laem g'wāla k'āya-
yāxa k'ādzekwē.


Bag of Sea-Lion Hide.—Wä, g'il'mēsē g'wālexs laē äx'edxa pese-
na'yasa L'lēxenaxs laē lemōkwa. Wä, la Lep!ālilaq. Wä, lä bā!-
idxa ma!p!enk'ē lāxens q!wāq!wax'ts!āna'yēx. Wä, lä k'ādedzōtsa 20
negēnōsē k!waxlō lāqēxs laē xūlt!ēdeq, qa neqelēsēxs laē bexe-
lēndxēs xūltā'yē. Wä, lāxaē ōgwaqa k'ādedzōtsa negēnōsē k!waxlō

¹ See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and euts following the
 25 line. | Now it is two spans wide, || and he euts along six spans | for
 the length as he lays his straight-edge of cedar-wood down at the
 end of the | six spans which he has marked off, and he euts along the
 line that he has marked. | Then he doubles it up in the middle of
 the long side and bends it over, and he steps on it, | so that the sides
 30 may be close together. Then he punches holes through the edges || two
 finger-widths apart. That is | where the cord will pass through when
 he sews it; and when | it is finished, he puts the straight-edge of
 cedar-wood on a piece two | spans wide and marks a line on it, and
 35 cuts along it. | This piece is seven spans in length. || It is to be the
 carrying-strap for the wedge-bag, and he | puts on the straight-edge
 of cedar-wood on a piece half | a finger wide and marks a line on it
 and euts along it. This | long strip serves to sew up the sides of the
 wedge-bag. | As soon as this is done, he puts it for a short time into ||
 40 water, together with the wedge-bag. Only the earryings-trap is not
 put into the water. | He does not leave it in for a long time before
 he takes it out. | Then he takes the narrow strip of sea-lion skin
 and pushes one end | through the holes. Then he puts one end of the
 earrying-strap to | one side and sews it on. This sewing goes down-


23 lāx āpsenxa^εyasēxs laē xūtlēdeq. Wä, lāxaē bexelēndxēs xūlta^εyē;
 laem ma!p!Eng^εadzowē ^εwādzewasas lāxen q!wāq!wax^εts!āna^εyēx.
 25 Wä, lāxaē bā!ēidxa q!EL!āpenk^εē lāxens q!wāq!wax^εts!āna^εyēx qa
^εwāsgematsēxs laē k^εādedzōdaxaasēs negenōsē k!waxlō lāx ^εwālaasa-
 sa q!EL!ap!enk^εaxs laē xūtlēdeq. Wä, lāxaē bexelēndxēs xūlta^εyē.
 La^εmē gwānax^εīdeq lāxēs g^εīldolasē qa negexlālēs. Wä, lā t!lep!lēdeq
 qa q!āsox^εwīdēsēxs laē L!enqemsālasēs k^ε!āwayowē lāx ēwūnxa^εyas
 30 lā hemaldengālē lāxens q!wāq!wax^εts!āna^εyāqē L!enqa^εya. Wä,
 hēem g^εayīmx^εsālasitsa q!EnāLa qō q!Enq!eg^εox^εwīdleq. Wä, g^εīl-
^εmēsē gwālēxs laē ēt!lēd k^εadedzōtsa negenōsē k!waxlō lāxa māldenē
 lāxens q!wāq!wax^εts!āna^εyaxs laē xūtlēdeq. Wä, lā bexlēndeq.
 Wä, lā ā!lebop!enk^εē ^εwāsgēmasas lāxens q!wāq!wax^εts!āna^εyēx.
 35 Hēem aōxlaaslesa q!waats!ēlasa Lemg^εayowē. Wä, lā ēt!lēd k^εāde-
 dzōtsa negenōsē k!waxlō lāxa k^ε!ōdenas ^εwādzewasē lāxens q!wā-
 q!wax^εts!āna^εyaxs laē xūtlēdeq. Wä, lā bexlēndeq. Wä, laem
 g^εīlt!ēq. Wä, hēem q!Enq!eq!oyōltsēxa ēwūnxa^εyasa q!waats!ēlasa
 Lemlemg^εayowē. Wä, g^εīl^εmēsē gwālēxs laē yāwas^εīd āx^εstents lāxa
 40 ^εwāpē ^εwī^εla L^εēwa q!waats!ēlē. Wä, lēx^εa^εmēsē k^ε!lē lā āx^εstanōsēda
 aōxlaaslē. Wä, k^ε!lēst!a gē^εstāla lāxa ^εwāpaxs laē āx^εwūstēndeq.
 Wä, lā āx^εēdxa q!enyowē bexek^u pesenēsa L!lēxenē qa^εs ^εnēx^εsālēs
 laxēs L!enqa^εyē. Wä, laem āx^εā!lēlōts ōba^εyasa aōxlaasē lāx onō-
 dzexsta^εyas. Wä, lā q!lāq!enk^εīnaq. Wä, la^εmē hāxelamē q!Ena^εyas

ward || to the bent bottom of the wedge-bag. He does | the same at 45
the other sidé. | Then the wedge-bag is finished. |



Spruce-Roots and Cedar-Withes.—When the season approaches when 1
the huckleberries are ripe, | the woman makes her huckleberry-
basket, and | it is ready when the berries are ripe. She takes her
digging-stick and her small ax, | going to the place where small
spruce-trees are growing, and where she knows that the ground is
soft. As soon as || she reaches there, she pushes one end of her clam- 5
digging stick into the ground and | pries up the roots of a young
spruce-tree. As soon as the roots come out of the ground, | she
picks out thin and small ones. She takes hold of them and pulls
them out. | These may be more than a fathom in length; | and when
she reaches the end, she takes her small ax and || chops them off. 10
The woman who is getting the roots | continues doing this. When
she has enough, she coils them up and ties them | with small roots
in four places, so that they are this way : | As soon
as this is done, she carries them in her right hand and |
goes home. She puts them down in a cool corner of
the house. || Then she takes a mat and  spreads it 15
over them. As soon as she has done this, | she again takes her small
ax and goes to a place where young cedar-trees grow; | and when she
reaches there, she looks for those that have straight long branches, |
that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax^ēīdaasas ōxsda^ēyasa q!waatslē. Wä, lä hēemxat! gwēx- 45
^ēīdxa āpsanā^ēyē. Wä, la^ēmē gwāla q!waats!äsa LENLEm^ēg^ēayu laxēq.

Spruce-Roots and Cedar-Withes.—Wä, hē^ēmaaxs laē elāq gwāt!Enxa 1
laē g^ēg^ēaēx^ēēdēda ts!Edāqē, qa^ēs lexilē, qa^ēs k^ē!Elats!ēla gwādemē, qō
NEgEXLōDLō. Wä, lä āx^ēēdxēs k^ē!Elakwē LE^ēwis sāyōbemaxs laē
lāxa alēwādzemxekūla lāxēs q!lālē telq!ūts t!Ek^ēa. Wä, g^ēil^ēmēsē
lāg^ēaa laqēxs, laē ts!EX^ēbetelsas ōba^ēyasēs k^ē!Elakwē, qa^ēs k^ē!wet!Eqōl- 5
selōxa L!ēL!ōp!Ek^ēasa alēwādzemē. Wä, g^ēil^ēmēsē lāqolsa L!ēL!ōp!E-
k^ēaxs laē alēqaxa neqela wīla, laē dāyōdeq, qa^ēs nex^ēūqōlselēq.
Wä, lä ^ēnāl^ēnemp!Ena ēseg^ēīyō lāxens bālāqē āwāsgemasas. Wä,
g^ēil^ēmēsē lāg^ēaa lāxa ābāsemāsēxs laē dāx^ēīdxēs sāyōbemē, qa^ēs
tsex^ēsendēq. Wä, āx^ēū^ēsā^ēmēsē hē gwēg^ēilaxs L!lāl!ōp!Ek^ēaēda 10
ts!Edāqē. Wä, g^ēil^ēmēsē hēloLEXs laē q!lō^ēnākūlaq, qa^ēs yaēl^ēaLElō-
dalēsa wīsweltowē L!ōp!Ek^ē lāxa mōx^ēwīdalalela lāq xa g^ēa gwālēg^ēa
(fig.). Wä, g^ēil^ēmēsē gwāLEXs laē q!Elxūlasēs hēlk^ē!ōts!āna^ēyē laqēxs
laē nā^ēnakwa. Wä, lä q!Elxwalīlas lāxa wūdanēgwīlasēs g^ēōkwē
qa^ēs āx^ēēdēxa lē^ēwa^ēyē, qa^ēs na^ēx^ēsemlilēs lāq. Wä, g^ēil^ēmēsē gwātEXs 15
laē ēt!lēd dāx^ēīdxēs sāyōbemē, qa^ēs lāxat! lāxa dzādzeSEXekūla.
Wä, g^ēil^ēmēsē lāg^ēaa laqēxs laē alēx^ēīdxa g^ēilsg^ēilt!ās texemē, yīxa
^ēnemāg^ēitēxa k^ēlē^ē selp!Ena. Wä, g^ēil^ēmēsē q!lāxa ^ēnemts!aqē

- 20 has these, she ehops it down. || When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when || she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right 30 through the heart. After they have been split in two, || she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, | 35 she takes up another cedar-withe and strips off the branches; || and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

- dzeseq^u āx^εenālaqēxs laē hēx^εida^εem sōp!exōdeq. Wä, g'il^εmēsē
20 t'lāx^εidēxs laē dzadzatzūqewaxa ēk^εētela texema. Wä, g'il^εmēsē.
hēlōlēxs laē q!ōp!ēxlēdeq, qa^εs āx^εēdēxa wīlē g'ilt!a dewēxa,
qa^εs selp!ēdēq. Wä, g'il^εmēsē gwālēxs laē yīl^εalēlōts lāx ōxla^εyas.
Wä, lā mōx^εwīdalē yīla^εyas lāq. Wä, lā g'a g'wālaxs laē gwāla (*fig.*).
Wä, g'il^εmēsē gwāla laē wēx^εseyap!ālaqēxs g'āxaē nā^εnakwa. Wä,
25 g'il^εmēsē laēl lāxēs g'ōkwaxs laē āx^εālīlas lāxēs hēmenēlasē k!wāēlasa.
Wä, lā qwēlālax yīlēmasēs tayaxamanēmē. Wä, g'il^εmēsē ^εwī^εlāwa
laē x'ik^εālax q!wāk^ε!ena^εyasēs g'ālē dāx^εit^εse^εwa. Wä, g'il^εmēsē ^εwī^εlā-
g'ilēnxs laē g'ābēndēx wīlētāyasa texemāxs laē pax^εsendeq gūyo-
lēla lāx ōxla^εyas naq!ēgendālax dōmaqas. Wä, g'il^εmēsē pāx^εsaa-
30 kūxs laē g'ig'alīlaxa āpsōdīlasēxs laē ētts!ēnd pāx^εsendxa āpsōdīlasa
la g'aēla. Wä, g'il^εemxaāwisē la pāx^εsaakūxs laē g'ig'alīlasēxs laē
ēt!lēd dāg'ilīlaxa āpsōdēlēxa g'ilx^εdē k'at!alēlēms, qa^εs pāx^εsendēq.
Wä, laem mōx^εsēda ^εnemts!aqē texema. Wä, g'il^εmēsē gwāla laē
ēt!lēd dāg'ilīlaxa ^εnemts!aqē texema, qa^εs x'ik^εālēx q!wāk^ε!ena^εyas.
35 Wä, g'il^εmēsē gwālēxs lāaxat! pāx^εsendeq lāxēs gwēg'ilasaxa g'ilx^εdē
pāpex^εsalasō^εs. Wä, āx^εsā^εmēsē hē gwēg'ilaxa wāōkwē texema.
Wä, g'il^εmēsē ^εwī^εla la pāākūxs laē māmenōqewaxa ts!ēts!exēg'a-
^εyasēs pa^εyē qa q!ap!ālēs. Wä, lā āx^εēdxa paā^εyē qa^εs yīlēmdēs lāq

what she split and ties it together | in this way: She does
 the same to the inner part. As soon || as  every- 40
 thing has been tied together, she lays the withes
 over her fire | to get dry; for when she splits them, the bark also
 comes off. | After this has been done, she takes the roots and
 unties them, | and she straightens them out. Then she takes good |
 straight-splitting red-pine wood and splits it like a || pair of tongs. 45
 She takes a thin root and ties it at a place | four finger-widths from
 the unsplit end; | and after doing so, she takes her straight knife
 and | cuts off the end of the tongs which serve for stripping off the
 bark of the roots, and | thus the end is sharp. She cuts it again at the
 end where she tied the tongs with roots. As soon as this has been
 finished, || she puts it into the floor close to the fire, | with the split 50
 end upward, and the sharp end in the ground, leaning (outwards) |
 towards the fire, in this way: As soon as this has
 been done, | she takes one of the long pieces of
 root and coils it up again. Then | she puts it
 on the middle of the fire  takes her tongs, and ||
 holds the root with them. Then she turns it until all the bark has 55
 been burnt black. | As soon as the bark has been burnt black, | she
 takes it off with the tongs and puts it down next to the implement for
 stripping off the bark | of the root. Then she takes the end of it and
 puts it between the | legs of the tongs for stripping off the bark from

g'a gwälēg'a (*fig.*). Wä, lāxaē hēm gwēx'ēidxa nāq!ēga'yē. Wä,
 g'il'mēsē wīla la yaēLEMālaxs laē LēsaLElōts lax nexstā'yasēs legwile, 40
 qa lem'x'widēs qaxs hē'maē lawälats xēxē'ūna'yasēxs laē pāpex'sā-
 laq. Wä, g'il'mēsē gwālexs laē āx'ēdxā L!ōp!Ek'ē qa's qwēlālēx
 yīLEmas. Wä, la dāl'ēdeq qa's dāl'alilēq. Wä, lā dāx'ēidxa ēg'aqwa
 lāx xāse'wē wūnāgūla. Wä, lā xōx'wīdeq qa yuwēs gwēx'sa
 ts!ēslāla. Wä, lā āx'ēdxā wīlē L!ōp!Ek'a, qa's yī'alelōdēs lāxa 45
 mōdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'īLEla lāxa k'!ēsē xōkwa.
 Wä, g'il'mēsē gwālexs laē dāx'ēdxēs nexx'āla k'!āwayowē qa's
 k'!āx'widēx ōba'yasa x'ik'āla'yāx xēx'ūna'yasa L!ōp!Ek'ē qa
 ēx'bēs g'āg'īLEla lāxa la yī'ENē L!ōp!Ek'a. Wä, g'il'mēsē gwālexs
 laē ts!EX'betalilas ōba'yas lāxa ōnālisasēs legwīlē. Wä, laēm 50
 ēk'!Eba'ya xōkwaxs laālā g'ēbelalilēlēs ēx'ba'yē laxēs L!astālaē-
 na'yē lāxa legwīlē, g'a gwälēg'a (*fig.*). Wä, g'il'mēsē gwālexs laē
 dāx'ēidxa 'nemts!aqē g'ilt!a L!ōp!Ek'a, qa's xwēlaqē qes'ēdqēxs laē
 L!EX'Lents lāx nexlālāsēs legwīlē. Wä, lā dāx'ēdxēs ts!ēslāla qa's
 k'!īp!līdēs lāqēxs laē lālēx'īlālas qa 'nāxwēs k'!wēk!ūmelk'eyē xēx'ū- 55
 na'yas. Wä, g'il'mēsē 'nāxwa la k'!wēk!ūmelk'eyax'ēidē xēx'ūnā-
 'yasēxs laē k'!īp!līdqes k'!īp!alilēs lāx māk'!EX'la'yasa lālē x'ik'āla-
 yax xēx'ūnā'yasa L!ōp!Ek'ē. Wä, lā dābendex ōba'yas qa's k'āk'ē-
 tōdēsa L!ālax'ELalakwē L!ōp!Ek' lāx āwāgawa'yasa x'ik'ālayāx

- 60 the roots that have been burnt over the fire. || She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ||
- 65 root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ||
- 70 and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this
- 75 with | all the roots; and when they have all been split, she || scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight
- 80 knife || and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

- 60 xEX^uñā^eyasā L!ōp!Ek'axs laē dāx^eitsēs g'emxōlts!āna^eyē lāx ōxtā^eyas wāx'sanōdzexta^eyasēxs laē q!wēq!wasālaqēxs laē nēx^eitsēs hēlk'!ōtts!āna^eyē lāxa L!ōp!Ek'ē. Wā, hē^emis lā qūsālatx xEX^uñā^eyas. Wā, lāxaē saaqālē sāaqas. Wā, g'il^emēsē ^ewilg'ilēnxēs xEX^uñā^eyasx laē xwēl^eideq qa^s ōgwaqē x'ik'ōdex xEX^uñā^eyasēs
- 65 dālasōx^udē. Wā, lā gēg'ilil aēdaaqāna^xwa k'āk'ētōts lāxēs x'ik'ālayāx xEX^uñā^eyasā L!ōp!Ek'ē qa^s xwēlaqē nēxsōdeq. Wā, āl^emēsē g'wāl hē g'wēg'ilaqēxs laē ālak'!āla la ^emēlk'!ēna qaxs laē lēmx^eñ^eida. Wā, g'il^emēsē g'wālēxs laē ēt!lēd dāx^eidxa ^enēmts!aqē L!ōp!Ek'a. Wā, lāxaē āem nāqemg'iltāxēs g'ilx^edē g'wēg'ilasa. Wā,
- 70 āl^emēsē g'wālēxs laē ^ewī^ela la x'ik'ēwakwē xEX^uñā^eyas. Wā, lā nāq!Eqax dōmaqasēxs laē pāx^eideq hēbendāla^x āwās^gemasas. Wā, g'il^emēsē mālts!ēxs laē ētts!ēnd pāx'sēndxa wāx'sōdilas. Wā, la^emē mōx^usēndxa ^enāl^enēmts!aqē L!ōp!Ek'a. Wā, āx^usā^emēsē hē g'wēg'ilax ^ewāxaasasa L!ōp!Ek'ē. Wā, g'il^emēsē ^ewī^ela la pāpēx'saakūxs laē
- 75 k'ēxet!ēdeq. Wā, laem āx^eēdex nēxx'āla k'lāwayōsēs lā^ewūnemē, qa^s dzēx^ewalilēsēs g'emxōltsīdza^eyē g'ōgūyowa. Wā, lā dāx^eitsēs g'emxōlts!āna^eyē a^eyasō lāxa paakwē L!ōp!Ek'a, qa^s pax^ealēlōdēs lāx hēlk'!ōtsema^eyas mēk'lūxlax'sīdza^eyasēs g'emxōltsīdza^eyē g'ōgūyowa. Wā, lā dāx^eitsēs hēlk'!ōts!āna^eyē lāxa nēxx'āla k'lāwayowa
- 80 qa^s k'at!ēndēs āwīg'a^eyas lāxa L!ōp!Ek'ē. Wā, lā tesālak'ats laqēxs laē nēx^eēdxa L!ōp!Ek'asēs hēlk'!ōtts!āna^eyē. Wā, la xwēli^elālaxa

her foot | and the back of the straight knife. Then she only stops doing this || when the knife does not get wet any more. Then the 85 scraped root is really | white, because it is very dry; and it | is pliable. That is the reason why it does not break; for she is | going to make a well-made basket out of it to shake the huckleberries into. After | she has done this, she does the same with the cedar withes, and | she treats them in the same way, scraping || the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1 digging | clover, his wife goes into the woods looking for long cedar-branches that | split straight, which are the thickness of our fingers, | and which also have no branches. They only have || leaves on each 5 side, and these are called | “cedar-branches.” As soon as the woman finds the cedar-branches, | she pulls them down and breaks them off. Sometimes there are many on | one cedar-tree, and there are not many on other cedar-trees. | When the woman who gathers cedar-branches gets enough, || she ties one end of the branches which 10 have been put together with twisted cedar-branch rope; and | after tying up one end, she goes home carrying on her shoulders the branches which she has gathered. | She puts them down in a cool corner of the house. Then | she sits down and splits them through the heart. When | they have been split in two, she splits each half in two, and || she splits them again in two, and she splits them once 15

L!ōp!Ek'axs laē nēxsawi'lālaq lāxēs 'mek!ūxlax'sidza' yasēs g'ōgūyowē 82
l!ō' āwīg'a'yasa nexx'āla k'lāwayowa. Wā, āl'mēsē g'wāl hē g'wēg'il-
laqēxs laē k'leās la k'lūngēg'ēsa k'lāwayowē. Wā, laēm ālak'lāla la
'mel'melk'!enēda k'ēxek' L!ōp!Ek'axs laē lemlemx'ūna. Wā, hē'mi- 85
sēxs laē pēqwa. Wā, hē'mis lāg'ilas k'lēs ēal'lēma qaxs ālak'lālaē
aēk'!aakwa lexa'yaxs k'lelats!ēlaxa g'wādemē. Wā, g'il'mēsē
g'wālexs laē hēemxat! g'wēx'īdxa texemē. Wā, laemxaē hē g'wēg'ila-
qēxs laē k'exāla x'wāpaga'yas. 89

Cedar-Withes.—Wā, hē'mēxs laē ēaxelēda begwānemaxa ts!ōyayāxa 1
lex'semē, wā la g'enemas la lāxa āl'lē tayaxamax texema lāxa
g'ilsg'ilt!a neqela texemsa wilkwēxa yū āwāgwītens q!wāq!wax-
ts!āna'yē. Wā, hē'mēsēxs k'leāsaē L!enak'a, yīxs ā'maē qwag'ī-
lena'ya ts!ap!axmenēxwē lāx wāx'sanōdza'yas. Wā, hēem lēga- 5
des texemē. Wā, g'il'mēsē q!āda tayaxamāxa texemaxs laē hēx'ī-
da'em dzetaxelax'īdeq, yīxs 'na'nenp!enaē q!ēxlālēda 'nem-
ts!aqē wilx'xa texemē. Wā, lā k'lēs q!ēxlālēda waōkwē wilkwa.
Wā, g'il'mēsē hēlōla tāyaxemāxa texemaxs laē yīlemdxēs texe-
maxs laē q!ap!lēgemakwa yīsa selbekwē dewēxa. Wā, g'il'mēsē g'wāl 10
yīlemdqēxs laē nā'nakwa lāxēs g'ōkwē wik'ilaxēs tayaxamanemē
texema. Wā, lā āx'ālīlaq lāxa wūdānegwīlasēs g'ōkwē. Wā,
hēx'īda'mēsē k!wāg'alīla qa's dzet!ēdēq naq!eqax dōmaqas. Wā,
g'il'mēsē la dzets!aakūxs laē pāx'sendxa āpsōdēlē. Wā, lāxaē
ētts!end pāx'sendeq. Wā, lāxaē hēloḡ'sendaxat! pāx'sendeq. 15

- 16 more in two. | Sometimes the branches are split into twenty pieces,
if | the woman who splits the branches is expert in splitting them
into | thin pieces. When they are all split, she puts them away. |
- 1 **Spruce-Roots (1).**—Then she gets ready again to go into the woods |
to dig spruce-roots where she knows that the ground is soft, | and where
young spruce-trees are growing, for really long | and thin, and without
5 branches, are the roots of young spruce-trees in soft ground. || When
she finds them, she pulls out the | root, as it is showing half way
on the ground. She pulls out the whole length, | for they are long;
and when she comes to the point where it divides, | she bites it
off, so that it breaks off, and she does so with the others; and | when
10 she thinks she has enough roots, she takes the roots || and coils them
up. Then she takes a long thin root and | ties it to one side of the
coil. After she has | done so, she carries the coil of roots that she
has obtained and goes home to her house, | and she puts it down in a
cool corner of the house. Then | she sits down and unties the tying
15 of the coiled roots; and || when the tying is all off, she carries the
uncoiled roots | and puts them down alongside the fire of her house.
She takes the tongs | and ties a thin root around its neck, so that
they may not split when she | pulls off the bark of the root. When this
is done, she takes | one of the long roots and puts it over the fire, ||

- 16 Wä, la ʼnaʼnemp!ena maltsemgrustōxʼsēda ʼnemts!aqē ēkʼētela
texema lāxa ts!edāqaxs ēgʼilwataē lāx pāpexʼsālāxa texemē yīxs
pelspadzāʼē. Wä, gʼilʼmēsē ʼwīʼla la paakūxs laē gʼēxaq.
- 1 **Spruce-Roots (1).**—Wä, lāxaē xwānalʼidexs laē ālēʼsta lāxa āl!lē
qaʼs lä L!ōp!Ekʼax L!ōp!Ekʼasa ālēwasē lāxēs q!ālē telq!ūs t!Ekʼa,
yīx q!waxasasa ālēwadzēmē, qaxs hēʼmaē ālakʼlāla gʼilsgʼilt!ā
Ekʼētelē wīswūlē L!ōp!Ekʼasa telq!ūsas t!Ekʼa q!wāxatsa ālēwadze-
5 mē. Wä, gʼilʼmēsē q!āqēxs laē hēxʼidaem gēlxūqolsaxa L!ōp!E-
kʼaxs nēlōyīwelsaē lāxa t!Ekʼa. Wä, lä nēxaq lāxēs āwāsgemasaxs
gʼilsgʼilstāʼē. Wä, gʼilʼmēsē lāgʼaa lāx qexbaxʼidaasasēxs laē q!Ex-
sendeq qa elēlsēs. Wä, āʼmisē la hē gʼwēgʼilaxa waōkwē. Wä,
gʼilʼmēsē kʼotaq laem hēlālēs L!ōp!Egʼanemaxs laē āxʼēdxa L!ōp!Ekʼē
10 qaʼs qesʼēdēq qa q!Elxʼwalēsēxs laē āxʼēdxa wīltowē L!ōp!Ekʼa qaʼs
yīʼidēs lāxa āpsānēqwasa la welxʼts!Ewakʼ L!ōp!Ekʼa. Wä, gʼilʼmēsē
gʼwālexs laē q!Elxūlaxēs L!ōp!Egʼānemaxs laē nāʼnakwa lāxēs gʼōkwē
qaʼs lāxat! q!Elxʼwalilas lāx wūdānegwēlasēs gʼōkwē. Wä, lä hēxʼi-
daem k!wāgʼalila qaʼs qwēlodēx yīlēwaʼyasēs q!Elxwāla L!ōp!Ekʼa.
15 Wä, gʼilʼmēsē ʼwīʼlāwē yīlēwaʼyasēxs laē dālaxa lä dzakwāla L!ōp!Ekʼa
qaʼs lä gʼēnolisas lāxa legwīlasēs gʼōkwē. Wä, lä āxʼēdxa ts!ēsLāla
qaʼs yīL!Exōdēsa wīltowē L!ōp!Ekʼ lāq, qa kʼlēsēs xōxʼwīdēl qō lāl
xʼikʼālux xēxʼūnaʼyasa L!ōp!Ekʼē. Wä, gʼilʼmēsē gʼwālexs laē āxʼēd-
xa ʼnemts!aqē lāxa gʼilstowē L!ōp!Ekʼa qaʼs kʼatLendēs lāxa legwīle

beginning next to where it is being held, and pulling it slowly, | until 20
 it gets hot all over. As soon as the bark is hot, | she puts it be-
 tween the tongs next to | where she is holding it with the left hand.
 She squeezes the legs of the | tongs together under it. Then she pulls
 it through with her || right hand. Then the bark peels off. | As soon 25
 as all the bark is off, she puts it down on the | left-hand side, and she
 takes up another root and | puts it over the fire, and she does the same
 as she did before | to the first one at which she was working when she
 put it over the fire. || When all the bark has been taken off the roots, | 30
 she splits them before they are really dry. | She begins splitting at
 the thin end through the heart, | going towards the thick end.
 When it has been split in two, she takes | each half and splits it again
 in two; and when this has been split, || she splits it again in two; and 35
 she does the same to the other half, | for the woman wishes to have
 roots split into thin strips | to weave the basket that she is making.
 Sometimes she splits eight strips out of one | clean root when she is
 splitting it. When it has all been split, | she takes the cedar-bark
 splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
 well, so that it has a sharp point and also so that | it is thin. That
 is the bone for splitting cedar-bark of the woman when she is making
 mats, | when she is splitting cedar-bark, and when she is making

g'äg'ilela lāxa mak'āla lāx dālase^εwasēxs laē aōyaa nēx^εnakūlaq qa 20
 ēk'ēs ts!Elgū^εnakūlaēna^εyas. Wā, g'il^εmēsē ts!Elx^εwid ^εnāxwē ōgwī-
 da^εyas xek'lūmasēxs laē k'āk'etōtsa mak'āla lāx dālase^εwasēxs
 laē q!wēs'itsēs gemxōlts!āna^εyē lāx wāx'sanōd^εexsta^εyas ts!ēsLā-
 lāxs benxtolīla. Wā, hē^εmis la nexsālatsēxa L!ōp!Ek'ē yīsēs
 hēlk'!ōlts!āna^εyē. Wā, hē^εmis la qūsālatsa xex^{uε}ūna^εyas. Wā, 25
 g'il^εmēsē ^εwīlāwēda xex^{uε}ūna^εyasēxs laē k'at!ālīlas lāxēs gemxa-
 gawalīlē. Wā, laxaē ēt!lēd dāx'īdxa ^εnemts!aqē L!ōp!Ek'a qa^εs
 k'atLendēs lāxa legwīlē. Wā, laem āemxat! neqemg'īte^εwēxēs
 gwēg'ilasaxēs g'ilx'dē āxse^εwaxs lāx'dē L!EX'Lents lāxēs legwīla
 L!ōp!Ek'ē. Wā, g'il^εmēsē ^εwīla la saq!wag'idekwa L!ōp!Ek'axs laē 30
 ha^εyālo^εmālaa pāpex'sendqēxs k'lē^εmaē ālaem lem^εx'wīda. Wā,
 laem hē g'il pāx'itsō^εsē wīlba^εya yīxs nāq!Eqaax dōmaqas gwā-
 yōlēla lāx L!Ekumā^εyas. Wā, g'il^εmēsē la pāx'saakūxs laē āx'ēdxa
 āpsōdile qa^εs ēt!lēdē pāx'sendeq. Wā, g'il^εmēsē pax'saakwa laē
 ētts!endaxat! pāx'sendaxaaq. Wā, la hēemxat! gwēx'īdxa āpsex'- 35
 sās yīxs ^εnēk'aēda ts!edāqē qa pelspelēsa paakwē L!ōp!Ek'a qa
 k'īlg'ems lexēlās, yīxs ^εnāl^εnemp!ēnaē māleg'īyōx^usēda ^εnemts!aqē
 ēk'ētela L!ōp!Ek'axs laē paakwa. Wā, g'il^εmēsē ^εwīla la paakūxs
 laē āx'ēdxa q!wētanaxa seg'īnōdza^εyas g'alema^εlg'īwa^εyē g'ōgūyōsa
 gēwasē, yīxs laē aēk'!aak^u g'ēxekwa qa ēx'bēs. Wā, hē^εmis qa 40
 peldzowēs. Wā, hēem q!wētanasa ts!edāqaxs k'ītaaxa lē^εwa^εyē
 yīxs laē pāpex'sālaxa denasē lōxs laē dzedzexs^εālaxa denasē.

43 narrow strips of bark. | This she uses when she is working at the roots. She stretches out | her left foot on the floor, and she takes one
 45 end of the split || root with her left hand and she puts down a root | on the right-hand side of her heel. | She takes hold with the right hand of the bone cedar-bark splitter and she | lays it on the | root and presses the bone implement against the root. Then | she pulls it
 50 through, pressing it tightly against her heel. || Thus she squeezes out all the sap in the root. If there is | much water in it, she pulls the root through four times its | whole length between her heel and the bone. When | all the sap is out, the roots become really white, flat
 55 split | roots. She does this with all of (the roots). When || all the roots have been scraped, she coils them up and | puts them away for a while. |

1 **Spruce-Roots (2).**—The woman takes her ax and her | clam-digging stick and her cedar-bark belt, and she carries them | while she is going into the woods, where she knows that small spruce-trees are growing and | where the soil is soft. When she comes to the place,
 5 she puts down her ax || and her digging-stick. She takes her cedar-bark belt, and she | puts the corners of her blanket over her left shoulder, and she puts the cedar-bark | belt around her waist over the blanket. She pins the blanket with a pin of | yew-wood shaved

43 Wä, hē^{em} äx^ētsō^{sa} L!äl!öp!Ex[·]siläxa L!öp!Ek[·]ē. Wä, lä dzēx-
 45 wälilasēs gēmxōltsīdza[·]yē g[·]ōgūyowa. Wä, lä dābendxa paakwē
 L!öp!Ek[·]a yīsēs gēmxōlts!āna[·]yē. Wä, lä k[·]at!älēlōtsa L!öp!Ek[·]ē
 lāx hēlk[·]!ōdenwa[·]yas[·]mek!ūxlax[·]sīdza[·]yasēs gēmxōltsīdza[·]yē. Wä,
 lä dāx[·]itsēs hēlk[·]!ōlts!āna[·]yē lāxa q!wētānāxs laē k[·]at!ents lāxa
 L!öp!Ek[·]ē. Wä, lä tesālak[·]atsēs q!wētāna lāxa L!öp!Ek[·]axs laē
 nēx[·]ēdqēxs laē tets!EXLax[·]sīdzēx[·]mek!ūxlax[·]sīdza[·]yas g[·]ōgūyowas.
 50 Wä, hē^{mis} la x[·]ik[·]ālat^s wāpaga[·]yasa L!öp!Ek[·]ē. Wä, g[·]il[·]mēsē
 q!ēq!aqelaxēs wāpaga[·]yaxs laē mōp!ēna nēxsōdxa L!öp!Ek[·]ē lāxēs
 wāsgēmasē lāxēs[·]mek!ūxlax[·]sīdza[·]yasēs g[·]ōgūyowē. Wä, g[·]il[·]mēsē
 wī[·]lāwē wāpaga[·]yasēxs laē ālak[·]!āla lā[·]meImadzowa paakwē
 L!öp!Ek[·]a. Wä, lä hē^{staem} gwēx[·]idxa waōkwē. Wä, g[·]il[·]mēsē
 55 wī[·]la la x[·]ig[·]ikwa L!öp!Ek[·]axs laē aēk[·]!a q!Elx[·]wīdeq qa[·]s yawās[·]idē
 g[·]ēxaq.

1 **Spruce-Roots (2).**—Wä, lä äx[·]ēdēda ts!Edāqaxēs sāyobemē LE[·]wis
 k[·]!lakwē; wä, hē[·]mēlēs dendzedzowē wūsēg[·]anowa. Wä, lä dālaqēxs
 laē āaLaaqa lāxa āL!ē lāx q!āyasasa ālēwadzēmē LE[·]wis q!ālē tel-
 q!ūts t!Ek[·]a. Wä, g[·]il[·]mēsē lāg[·]aa lāqēxs laē g[·]ig[·]aelsaxēs sāyobemē
 5 LE[·]wis k[·]!lakwē. Wä, lä äx[·]ēdxēs dendzedzowē wūsēg[·]anowa qa[·]s
 t!ElEX[·]idēxēs[·]nEX[·]ūna[·]yaxs laē qEk[·]iyīntsa dendzedzowē wūsēg[·]a-
 nowē laqēxs laē qEnoyālaq laqēxs laē t!EmgEX[·]sa k[·]!ax[·]baakwē
 L!Emq!ēda la t!Emt!aqāla[·]x[·]nEX[·]ūna[·]yas lāx gēmxōltseyāp[·]a[·]yas.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, || puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then || she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qes^ēīd*. Then she takes the thin || roots and ties them in four places, 20 in this way;¹ and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. || She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.² After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ||

Wä, g'il^ēmēsē g'wā^ēlēsēxs laē dāx^ēīdxēs k'ilakwē, qā's ts!EX^uBE-
telsēs ōbā^ēyas qā's k!wēt!Eqālselēxa L!ōp!Ek^ē. Wä, g'il^ēmēsē 10
nēēn^ēhēng^ēaelsēda L!ōp!Ek^ēaxs laē dōq!ūx^ēīdxa hāyālag^ēitē nāqelaxa
k'leāsē q!wāk^ē!ēnā^ēya. Wä, hē^ēmis lā dāk^ē!ēntsōs qā's nēx^ēūqāl-
selēq. Wä, g'il^ēmēsē lāg^ēaa lāxa L!ēkwē L!ōp!Ek^ēa, yīx q!wāxē-
wasasēxs laē dāx^ēīdxēs sāyōbēmē, qā's tsex^ēsendēq. Wä, lā
g'wā^ēsta lāxa g'äg^ēīldzasas, qā's ēt!ēdē dāyodqēs nēx^ēūqālselēq 15
g'wāg^ēwaaqela lāx wībā^ēyas. Wä, g'il^ēmēsē lāg^ēaa lāx q!ēts!axbax^ē-
īdaasasēxs laē dāx^ēīdxēs sāyōbēmē, qā's tsex^ēsendēq. Wä, lā
q!ELx^ēwīdēq. Wä, la^ē nēk^ēēda waōkwē L!āl!op!Ek^ē!aēnox^u ts!ēdaqa
qes^ēīda, yīxs laē q!ELx^ēwīdēq. Wä, lā āx^ēēdxa wīswūltowē L!ō-
p!Ek^ēa, qā's qEX^ēāLElōdēs lāxa mōx^ēwīdalaxa g'a g'wālēg^ēa.¹ Wä, 20
āx^usā^ēmēsē hē g'wēg^ēilaxs L!āl!op!Ek^ē!aē.

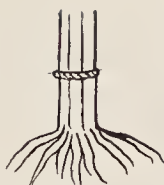
Wä, g'il^ēmēsē hēlōLEXs laē ēt!ēd qās^ēīda, qā's lā lāxa densmā-
dzEXEkūlāxa dzESEqWē. Wä, la^ēmē alēqaxa ēx^ēēmē tEXEmaxa g'īls-
g'īlt!a. Wä, hē^ēmisēx k'leyāsaē q!wāk^ē!ēnā^ēya. Wä, hē^ēmis la
tsek^ēaxelasōsēxēs dōgūtē k'lēs k'īlpela. Wä, g'il^ēEmxaāwisē k'ōtaq 25
laem hē^ēēs tayaxāmanemāxs lāaxat! qēqenōyōtsa selbēkwē wī-
wūltō dewēx lāxa mōx^ēwīdālalela lāq xa g'a g'wālēg^ēa.² Wä, g'il-
^ēmēsē g'wā^ēLEXs g'āxaē wīk^ēELaxēs tayaxamānēmē. Wä, ā^ēmēsē la
dādabalaxēs L!āl!ōp!Ek^ē!ānEmāxs g'āxaē nā^ēnakwa lāxēs g'ōkwē.

¹ See figure on p. 111.² See figure on p. 112.

- 1 **Cedar-Withes.**—After this is done, the man looks for long thin | cedar-withes in the woods. When he finds them, he takes them and | carries them home to his house. He puts one of them over | his fire; and when its bark is thoroughly warm, he takes his || tongs and puts
5 the thick end of the withes between them, and he bites it | and pulls at it while he squeezes together the legs of the | tongs with his right hand. Then he strips the bark off with the tongs. | When it is all off, he twists it; and after | twisting the whole length of it, he puts it into urine while it is folded and twisted into a piece || one span in length,
10 being twisted together | like a rope. When they are all done in this way, he puts all of them into urine | and leaves them there over night. Then he takes them out, and the cedar-withes turn red | like blood. That is why they are put into | urine, that they may not get rotten quickly. ||
- 15 **Cedar-Bark(1).**—In the morning, when day comes, he goes, carrying | his bark-lifter; and when he comes to a place with many young cedar-trees, | he searches for one that has no twist in the bark, and that is a good tree | without branches. Immediately he pulls off cedar-withes from | another young cedar-tree, and he twists them; and
20 after he has || twisted them from end to end, he puts them around the butt of the young cedar-tree | about half way up to our chest, (half a fathom) | above the ground. He ties them on tightly and ties the

- 1 **Cedar-Withes.**—Wä, g'îl^εmēsē gwālexs laē ālāx g'îlsg'îlt!a wīs-wūl^{en} dewēx lāxa āl!ē. Wä, g'îl^εmēsē q!āqēxs laē āx^εēdeq. Wä, lā dālaqēxs laē nā^εnak^u laxēs g'ōkwē. Wä, lā āxlentsa ^εnemts!aqē laxēs legwīlē. Wä, g'îl^εmēsē ts!elxsāwē ts!axena^εyasēxs laē āx^εēdxēs
5 ts!ēslāla qa^εs āxōdēsa lēkūma^εyas laqēxs laē q!EX^εidEX lēkūma^εyas qa^εs nēx^εēdēqēxs laē q!wēq!wasāla wāx^εsanōdzexsta^εyasa ts!ēslāla yīsēs hēlk^ε!ōtts!āna^εyē. Wä, hē^εmis la x'ik^εālax ts!axena^εyas. Wä, g'îl^εmēsē ^εwīlāxs laē selp!ēdeq. Wä, g'îl^εmēsē lābendē selpa^εyasēxs laē āxstents lāxa kwāts!āxs laē ^εnemp!enk^ε lāxens
10 q!wāq!wax^εts!āna^εyēx, yīx ^εwāsgemasasēxs laē melkwa yō gwēx^εsa denemēx. Wä, g'îl^εmēsē ^εwīla la gwālexs laē ^εwīla^εsta lāxa kwāts!ē. Wä, lā xamasla^εxa ganolaxs laē āx^εwüstendqēxs laē L!EL!EX^εwūna dewēxē hē gwēx^εs el^εelx^εūnālē. Wä. hēem lāg'ilas āxstānō lāxa kwāts!ē qa k'!ēsēs geyōL q!ūls^εida.
- 15 **Cedar-Bark (1).**—Wä, g'îl^εmēsē ^εnāx^εidxa gaālāxs laē qās^εida dāla-xēs L!ōk!wayowē. Wä, g'îl^εmēsē lāg'aa lāx q!a^εyāsa dzes^εEqwē, wä, lā alēx^εidxa k'!ēsē k'!īlp!enēs ts!axena^εyē lōxs ēk^εētelaē yīx k'!ēāsaē L!ENX^εena^εya. Wä, hēx^εida^εmēsē dzetāxōd lāx dewēxasa ōgū^εlamē dzes^εEqwa. Wä, lā selp!ēdeq. Wä, g'îl^εmēsē lābendē
20 selpa^εyasēxs laē qEX^εp!ēgents lāx ōxla^εyasa dzes^εEqwē. Wä, laanawisē lō^ε neq!Ebōd lāxens bālāqē wūlg'osto^εwasas g'āx^εid

ends together. | Now it is in this manner:
takes the | bark-lifter and pushes its end
twisted withes || which are tied around
Then he lifts the bark off the tree.



After this he 23
in beneath the
the cedar-tree. 25
When | he is
the bark are

almost around the tree, all the ends of
torn | into strips up to the cedar-withes which are tied around
the young cedar-tree, and for this reason | he put the cedar-
withes around the young cedar-tree, so that the splitting of the ends
does not pass it. | The torn shreds are all below the ring of cedar-
withes, || for the women want the cedar-bark as broad as possible 30
when they peel it off. | If they did not put the cedar-withes around
the young cedar-tree, | the bark would come off in narrow strips, and
therefore | they put the cedar-withes around it. Afterwards he
takes the cedar-withes off. As soon as they | are off, he throws them
away, and he takes hold of the bark and || puts the ends together 35
although they are split into shreds. Then he pulls | upward without
splitting it. When it is whole, it measures | one hand and three
finger-widths in width. When | he has pulled off the bark the length
of one fathom, | he steps back one fathom from the place where he
stood first, from the || foot of the young cedar, and he pulls backward 40
as he pulls at the cedar-bark, | and he continues doing so. When he
reaches | the branches, the far end of the bark that he is pulling off
becomes narrow and breaks off; | and when it comes down, he turns

lāxa awīnak!ūsē. Wä, lä lek!üt!ēdexs laē mōx̄wīdex ōbaʿyas. 22
Wä, laem ɣa ɣwālēg'a (*fig.*). Wä, g'ilēmēsē ɣwālēxs laē āx̄ēdxēs
L!ōk!wayowē qa's L!ēxbetendēs lāx bānāLElāsa dewēxē, la qex-
p!ēḡēxa dzes̄Eqwaxs laē L!ōk!lūx̄wīdxa ts!āqemsē. Wä, g'ilēmēsē 25
Elāq lā'stē L!ōk!waʿyasēxs laē 'nāx̄waem qūLEMē'stālē ōbaʿyas
lāḡaa lāxa dewēxē qex·p!ēḡaxa dzes̄Eqwē. Wä, hēem lāḡīlas
qex·p!ēḡīntsa dewēxē lāxa dzes̄Eqwē qa k'!ēsēs hāyāqēda dzexā-
xa lā qūLEMē'stāla lāx ōbaʿyasā ts!āqemsē lāxa dewēxē yīxs
āx̄ēxsdaēda ts!ēdāqē qa āwādzowēsa denasaxs laē pawālax ts!ā- 30
geḡaʿyas. Wä, g'ilēm̄lax̄wīsē k'!ēslax qex·p!ēk̄īlālaxa dzes̄E-
qwaxa dewēxē, lālxē ts!ēlts!Eq!astōlaxa denasē. Wä, hēmis sēna-
talāsa dewēxē. Wä, lä kwēLELElōdxa dewēxē. Wä g'ilēmēsē lā-
wāxs laē ts!EX̄ēdeq qa's dāx̄īdēxa ts!āqemsē. Wä, laem
q!ap!ēx̄īdxa ōbaʿyaxs wāx̄ēmaē lā qūLEMē'stāla. Wä, lä aē- 35
k'!axs laē qūsōstōdeq. Wä, la'mē senx̄īdexs laē menēkwē 'wa-
dzewasas qa 'nemp!enk̄ēs lāxens q!wāq!wax̄ts!ānaʿyēx. Wä, g'il-
ēmēsē 'nemp!enk̄ē 'wāsgēmasas qūsaʿyas lāxens bālāxs laē 'nem-
p!enk̄ lāxens bālāqē 'wālālaasas lādzasasa senq!ēnoxwē lāx ōxla-
ʿyasa dzes̄Eqwē. Wä, lä L!ōt!ēdexs laē qūsōstōdxa ts!āqemsē. 40
Wä, lä hanal hē ɣwēḡīlaq. Wä, g'ilēmēsē lāḡaa lāxa 'wālālaa-
sasa L!Enāk̄axs laē wilbax̄īdē senganemasēxs laē k!ūlBELEla.

it over so that it lies on its inner side, | with the sap side downward,
45 and he pulls off another piece || in the same manner, and the same
width as the first one. He does | the same with that. As soon as
everything has been taken off from the good side of the tree, | he
stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-
50 tree is best | when it is two spans in diameter at the butt-end || and
when the outside bark is mouldy color. Bark is good to be shredded |
when it is black outside, because the bark is tough, when the bark
of the young cedar-tree is shredded. | Mats and halibut fishing-lines
made of the bark of | young cedar-trees last a long time. If the man
takes cedar-bark from a | large cedar-tree, it is brittle, therefore
55 they do not use it. ||

When the bark-peeler has peeled off enough bark, he begins | to
take off the outer bark of what he obtained, and he just takes the
long strips | of what he has peeled off and he measures three spans. |
Then he bends it over | so as to break the outer bark towards the
60 inside, || and he presses the pieces together on the inner side in this
way.¹ This is the place where | the outer bark splits from the inner
bark, and the | bark-peeler lifts the broken end of the outer bark
and | peels it off. When it is off, he measures again the same |

43 Wä, g'il'mēsē g'āxaxaxs laē hēx'ida'ema senqlēnoxwē hāx'wūlsaq
qa hāqūlelsēs senganemaxa denasē. Wä, lä ēt!ēd qūsōdxa hē-
45 'maxat! 'wādzowē yīx 'wādzowasasa g'ālē qūsōyōs. Wä, lāxaē hē-
emxat! gwēx'ideq. Wä, g'il'mēsē 'wīlāwē ēx'k'!ōdena'yasēxs laē
g'wāla. . . .

Wä, hē'mēsa 'wāg'idasasa dzes'eqwē. Wä, hēm ēk'ē dena-
sasa dzes'eqwaxs ma!p!enx'sāēs 'wāg'idasē lāxens q!wāq!wax'ts!ā-
50 na'yēx. Wä, hē'misēxs qūxēg'aēs ts!āqemsē. Wä, hē'mis ēk' k'asa-
lāsa ts!ōlēg'ās ts!āqemse, yīxs .ts!exaēs denasē lē'wa k'asalasasa
dzes'eq^u. Wä, hēm gēgāla lē'wa'ya lē'wa lōgwaanā'yaxa p!ā'yēxa
g'āyōlē lāx denasasa dzes'eqwē. Wä, g'il'mēsē g'āyōla denasē
lāxa wēlkwē laē l!ēla. Wä, hē'mis lāg'ilas k'!ēs āxse'wē.

55 Wä, g'il'mēsē hēlōla senqlēnoxwaxēs senganemaxs laē ts!a-
qōdex ts!āgēg'a'yasēs senganemē yīxs ā'maē āx'ēdxa g'ilsg'il't!a-
dzowē senganems. Wä, lä bāl'idxa yūdux^up!enk'ē lāxens q!wā-
q!wax'ts!āna'yēx, yīx āwāsgemasasa senganemasēxs laē dzōx'wīdeq
qa k'ōx'wīdēs ts!āgēg'a'yas g'wāgwaaqa lāx ōk!wāēdza'yas. Wä, lä
60 q!asōx'wīdama ōk!wāēdza'yas g'a g'wālēg'a.¹ Wä, hē'mis x'it!ēda-
masex ōba'yasa ts!āgēg'a'yaxs laē k'ōqwa. Wä, ā'mēsa senqlē-
noxwē gēlx'idex wax'sōtstā'yasa la k'ōgēk^u ts!āgēg'ēxs laē pawe-
yōdeq. Wä, g'il'mēsē lawāxs laē ēt!ēd mens'idxa hē'maxat! 'wās-

¹ That is, he folds it over inward, so that the outer bark breaks.

length as before, and again bends it over and breaks || the outer bark; 65 and he lifts it up on each side where the outer bark | has been broken, and peels it off. He continues to do this, | beginning at the broad end of the bark and going towards the narrow end, so that | the broad end of the peeled bark comes from the lower end of the young cedars. | The narrow end comes from the top of the cedar-tree. After || he has peeled off the outer bark, he folds the cedar-bark in the 70 places where he broke it | when the outside had to be taken off, in this manner:

end is in the
end | on the



Then he folds it so that the | broad middle of the bundle, and the narrow outside; and the narrow end is used to tie the bundle in the middle, in this way.¹ When | it is all tied in the middle, he places the bundles one on top of another. || Then he 75 ties them at each end so as to make one bundle out of them, in this manner: |

pieces of
of them
tyings, |



and after he has done so, he takes two twisted cedar-twigs | and ties the end on each side in this way: After this the pack- | of peeled it stands 80 his house. |



has been done, he puts his arms through ing-straps on each side of the bundle cedar-bark, and || he carries it home. Now on end on his back as he is carrying it into Then he puts it down in the corner of the house, for he does not want | the heat of the fire to reach it, nor the light of the sun to touch

gemē 'wāsgemasasa g'ālaxs laē ēt!ēd dzōx'wīdeq qa k'ōx'wīdēs
ts!āgēg'a'yasa. Wā, âemxaāwisē gēlx'idēx wāx'sōtstā'yasa la k'ōgēk^u- 65
ts!āgēg'ēxs laē pāweyōdeq. Wā, âmēsē hē gwe'nākūlāq g'āg'î-
LEla Lāx 'wādzoba'yasa sengānemas lāg'aa lāx wilba'yasa, yīxs hē-
maē 'wādzōbēs sengānemasēda g'āyōlē lāx ōxla'yasa dzes'eqwē.
Wā, hēmis wilbēs sengānemasā ēk!ēba'yē. Wā, g'îl'mēsē 'wī'la lā
pāweyakwa ts!agēg'a'yaxs laē âem lā nāqemg'îltewē dzōqwa'yasēxs 70
laē.k'!ōx'wīdeq g'a g'wālēg'a (fig.). Wā, laemxaē hēem g'îl k'!ōx-
'wītsōsē 'wādzoba'yasa qa lās nāq!ēga'yā. Wā, lā L!āsadza'yē wilba'-
yas qaxs hēmaē la yīlōyodayosē ōba'yasē g'a g'wālēg'a.¹ Wā, g'îl-
'mēsē 'wī'la la yaēloyālaxs laē āx'ēdxa la yaēloyāla qa's pāgēg'indālēs
laxēs 'waxaasē. Wā, la yaēlbendēq qa mats!ābekwēs g'a g'wālēg'a 75
(fig.). Wā, g'îl'mēsē g'wālexsāē āx'ēdxa maſts!aqē selbek^u dewēxa
qa's t!emqemg'aaLēlōdēs ōba'yasa laxa ēwanodza'yasa qēqīx'ba'yasa
g'a g'wālēg'a (fig.). Wā, g'îl'mēsē g'wālexs laē p!emx'sāsēs ōx'seyā-
p!a'yē lāxa aōxlaasē lāx wāx'sanā'yasa mats!ābekwē sengānems qa's
ōxlex'idēq. Wā, laem lāwēk'îlaqēxs g'āxaē nā'nakwa lāxēs g'ōkwē 80
qa's lā ōxleg'alīlaq lāxa onēgwīlē qaxs k'!ēsaē hēlq!ōlem lāg'aatsa
L!ēsēlāsa legwīlē. Wā, hēmesa 'naqūlāsa L!ēsēla qaxs g'îl'maē

¹ It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

- 83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it || apart. |
- 85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and
- 90 sits down where the bundle is. She unties the || end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going
- 95 towards the thin end. When it is off, she uses the splitter || again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been
- 100 done, she goes back into || her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *denas*. |

- 83 k'!ēs nāx°witsōxs k'!ēs°maē pāpex'saakwa. Wä, lä lem̄x°wida. Wä, laxaē L!āx°ēda. Wä, lä lāxumalēda ts!Edāqaxs laē pāpex's°-
85 endeq.
- Wä, g'il°mēsē g'wāl L!Exwēlēda ts!Edāqaxēs lā°wünemaxs laē āx°ēdxēs q!wētana, yīxa g'āyolē lāx g'ālemaḡ'iwa°yasa L!a°yē L°Ewa gēwāsē. Wä, lä pelbaxs laē g'exek^u lāxa de°na t!ēsema. Wä, lä k!wāg'alil lax āxēlasasa mats!abekwē. Wä, la qwēltsemdex qē-
90 qex°ba°yas. Wä, lä āx°ēdxa °nemxsa lāx senganemases lā°wünemē qa°s dzōx°semdēq. Wä, hēx°ida°mēsē nāx°semtsa lē°wa°yē lāxa waōkwē. Wä, la āx°ēdxēs q!wētana qa°s q!wēt!ēdēs lāxa lēlēgwēg°a°yē g'äg'ilēla lāxa °wādzōba°yas. Wä, lä paweyōdeq lābendeq lāxēs wīlba°yē. Wä, g'il°mēsē lawāxs laē q!wēt!ēd
95 ēt!ēdex ts!ēts!exēg°a°yē. Wä, laxaē pāweyōdeq lābendeq lāxēs wīlba°yē. Wä, laxaē q!wēt!ēd ēt!ēdex naq!ēga°yē. Wä, laem pax.-sendeq Lō° ts!ēts!exēdza°yē. Wä, g'il°mēsē °wīla la paakūxs laē gēxūlsaḡ lāxa L!asanā°yasēs g'ōkwē qa yālasē°wēsēsa yāla L°Ewa L!ēsela qa halabalēs lem̄x°wida. Wä, g'il°mēsē g'wāl°exs laē laēL
100 lāxēs g'ōkwē qa°s ēt!ēdē āx°ēdxa °nemxsa qa°s ēt!ēdēxat! ne-qemg'il°tāxēs laē°na°yē maēmoḡ°sālaxs paakwa °nāhnemxs. Wä, laem lä lēgades denasaxs laē g'wāl maēmoḡ°sāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she || folds it in the same way as she 5 folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. || It never gets mouldy when it is 10 really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four || days in the wind and sun. Then it is put away, 15 and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the 1 outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one || is the middle layer of bark. 5 This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for || twilled mats and for well-woven spoon- 10

Wä, g'il'mēsē mōxsē 'nālās x'ilalaxs lāxa L!asanā'yasēs g'ō- 3 kwaxs laē ālak'!ala lā lemḡwa lāe la L!asL!exdzā. Wä, lā k'!ōx- 'wīdeq laem āem nāqemg'iltāx k'!ōxwayasēxs g'ālaē k'!ōx'witsō's 5 lā'wūnemas lāxa āL!ē. Wä, he'ēmḡat! g'il k'!ōx'witsō'sē 'wādzoba- 'yas. Wä, lā yīlōyots wilba'yas. Wä, lā g'its!ōts lāxa L!ābatē qa's lā hāng'aaLe!ōtsa denyats!ē L!ābat lāxa q!ēlilē lā'xa ēk'!ē qa helālēs lāg'aaLe!aēna'yasa L!ēsēlāsa legwīlasa g'ōkwē lāq. Wä, laem hēwāxa x'īdzEX'īdexs ālak'!alaē lemḡwīda. Wä, hē'maa 10 qō k'!ēs!ax ālak'!alalax lemḡwalaxa denasē, wä, lālaxē hēx'īda- em!ax x'īdzEX'īd'!ax qaxs k'!ēāsaē 'nemāx'īswūta denasaxs dē!x'aē yīxs hēx'īda'maē x'īdzEX'īda. Wä, hē'mis lāg'ilas mōxsē 'nālās x'ilāsō' lāxa yāla lē'wa L!ēsēla. Wä, laem g'ēxaq qa's ēaxēlēlēqēxa ts!ā'wūnxē. 15

Cedar-Mats.—Wä, hēem āwādze!edekwē k'!lta'yasa lē!egwēg'a- 1 'yēxa maēmaldēnas āwādze'wasaxs laē dzedzEXsaak^u lāxENS q!wā- q!wax'ts!āna'yēx, yīxs laē lēḡwīlasē'wa lē'wa yībelōsgēmē t!ēgwats!ē L!ābata lē'wa t!āyōlemasa alōlaqē ḡwāk!ūna. Wä, la māk'ilēda ts!ēts!EXēg'a'yē. Wä, hēem māk'ilāxa aēk'aakwas k'!lta'yē ts!ē!ts!E- 5 qālēdekwas k'!āt!Emak^u lē'wa'ya lē'wa k'!āt!Emakwē L!āl!Ebata. Wä, hē'misa lōḡwaanāyaxa p!ā'yē yīxs hē'maē ēk' denema ts!ēts!EXēg'a'yē lē'wa denwayāsa lōēlq!wēnoxwaxa p!ā'yē. Wä, hē'misa nāq!ega'yē, wä hēem ālak'!ala ts!ē!ts!Eq!aōlīdekwe k'!lta- 'yas sEWElkwē lē'wa'ya lē'wa aēk'!aakwas k'!lta'ya k'ek'ayat 10

12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the
 15 inner part, for it is good for everything. || They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

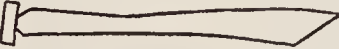
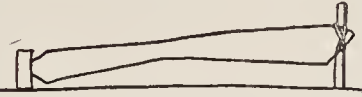
Shredding Cedar-Bark.—Now I will talk about the making of soft |
 20 cedar-bark. (The man) takes a small ax, for I || have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark.
 25 After peeling off || the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, ||
 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

11 LE^éwa SEWEL^xSEM^ē L!āl!Ebata. Wä, hē^émisa k!eāsa lāxa qeqa-pālōla sesel^xSEM L!āl!Ebata, yīx g'iyīmts!Ewasas xegemasas k!ēsk!Edēlasa g'igāma^éyasa lēlwāla^éyē. Wä, hēem ts!ēts!E-xēdza^éyē, hēemxaa g^{wē}x'sa nāq!Egā^éyē yīxs k!eāsaē k!ēs ēg'ats
 15 qaxs 'nemāx'īsaē ā^éma. Wä, laemlas q!āLElaemx g^{wē}g'ilasasa ts!Edāqaxs laē menments!ālaqēxs lēxwililaxa denasē LE^éwa L!ābatē. Wä, la^émēSEN g^{wāl} g^{wā}g^{wē}x's'āla lāq.

Shredding Cedar-Bark.—Wä, la^émēSEN g^{wā}g^{wē}x's'āla lāxa k'asi-lāxa k'āsala^{sē} denasa. Wä, hēlēda sāyōbēmē āxālas qaxg'īn
 20 la^émēg'āla lāq g^{wāl} g^{wā}g^{wē}x's'āla lāxa L!ōk!wayāsa senq!ēnoxwaxa dzes^éEqwē. Wä, laem tsex'sēstālax ōxla^éyasa dzes^éEqwēxa ts!ōlēg'ās tsāx^éena^éyē. Wä, lā hēem L!ōk!ūlēda sāyōbēmāxs laē L!ōk!wax^éīdxa ts!āqemsē. Wä, lā āemxat! nāqemg'īltāxēs g^{wē}g'ilasaxs laē senqaxa denasē. Wä, g'īl^émēsē g^{wāl} pawāla^x
 25 ts!āgēg'a^éyasēxs laē hēemxat! g^{wē}x'īdqēxs laē mats!ap!ēdeq. Wä, lā ōxlaēlaq laxēs g'ōkwē qa's ōxleg'alilēs lāxa mag'īnwalis-sas legwīlasēs g'ōkwē. Wä, hēx'īd^émēsē genemas gūdesgemdex qēqīx'ba^éyas. Wä, lā āx^éēdxa 'nemxxa lāxa k'āsala^{sē} qa's dzōx^é-semdēq. Wä, lā gēx^éwīts lāx aōgwiwalīlasa legwīlasēs g'ōkwē.
 30 Wä, la^émēs 'wī^élaem hē g^{wē}x'īdxa waōkwē. Wä, la^émē Lēse-lalela qa's halax'ts!ē lem^xēwīda qaxs ālak!ālaē wākwa. Wä, lā 'nāl^énemp!ena q!EL!Exsē 'nālās k!ēs lem^xēwūmx^éīda. Wä, g'īl-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough || sandstone. (Here follows 35 a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. || She takes a rough 40 sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark

holder. | When this is done, it is in this way: |  She also takes a punting-pole and measures off two spans. || Then she burns it off; and | when it is burned 45 through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places || the flat end of the paddle next to 50 the top of the stake, and she ties it on with | cedar  rope; and when it is finished, it is this way: |

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

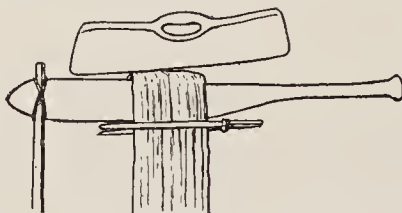
‘mēsē lēselalelaxs laē la‘wunemasa ts!edāqē āx‘ēdxa xaqē g‘a‘yōl 33 lāx xāgēlba‘yasa g‘wē‘yīmē, wā, lā āx‘ēdxa pelēnxē k‘!ōl!a dē‘na t!ēsēma. (Here follows a description of the manufacture of the 35 cedar-bark breaker, p. 109).

Wā, lā āx‘ēdxa sēwayomōte L!emq!esgema qa‘s k‘!ōxlēndēs āpsēnxa‘yas lāxa legwīlasēs g‘ōkwē. Wā, g‘īl‘mēsē k!wag‘īla k!ūmelx‘īdē āpsēnxa‘yasēxs lāē xōs‘itsa ‘wāpē lāq qa k‘!īlx‘īdēsa x‘īqela lāq. Wā, lāxaē āx‘ēdxa k‘!ōl!a dē‘na t!ēsēma qa‘s 40 ma‘x‘stēndēs lāxa ‘wābets!āsa lālōgume. Wā, lā g‘ēxālas lāxa ts!ōhna. Wā, hē‘mīs qa ēx‘benxēs āpsēnxa‘yasa k‘āsdēmēlē. Wā, g‘īl‘mēsē g‘wālēxs laē g‘a g‘wālēg‘a (*fig.*).

Wā, lāxaē āx‘ēdxa dzōmēg‘alē qa‘s bāl‘īdēxa ma!p!enk‘ē lāxēns q!wāq!wax‘ts!āna‘yēx, yīx ‘wāsgēmasasēxs laē lē‘x‘ūsendeq. Wā, 45 g‘īl‘mēsē lē‘x‘ūsexs laē dēx‘ūwalīlaq lāq māg‘īnwalīsasa legwīlasēs g‘ōkwē. Wā, āl‘mēsē g‘wāl dēqwaqēxs laē la ma!denē ēseg‘iwa‘yas lāxēns bālāx‘sens q!wāq!wax‘ts!āna‘yēx, yīx ‘wāsgēmasasa la lāēla. Wā, lā āx‘ēdxa densēnē denema lē‘wa sēwayowē. Wā, lā k‘ādenōdzēnts pēxba‘yas lāxa mag‘itā‘yasa lāēlē. Wā, la yīl‘alēlotsa 50 denēmē lāq. Wā, g‘īl‘mēsē g‘wālēxs laē g‘a g‘wālēg‘a (*fig.*).

Wā, laem g‘wālīlā k‘āsdēmīlē. Wā, g‘īl‘mēsē ālak‘!āla lā lēmḡwa tsōsēda k‘āsalasaxs laē āx‘ēdēda ts!edāqaxa ‘nemxsa lāxa k‘asalasē. Wā, lā LEP!ālēlōts lāx neqōstāwasa legwīlē.

- 55 and spreads it out just over the fire. || Then she takes a cedar-stick two spans in length | and of the thickness of our | first finger. She takes the narrow split cedar-bark and | ties it around one end of the stick. When this is done, she splits | one end like a pair of tongs, 60 and this is called || "cedar-bark holder." When the cedar-bark is | thoroughly heated, she puts it between these tongs, | the broad end first. The holder is four finger-widths | Then the woman takes | the shredding-implement. She puts her right leg over the grip 65 of the || paddle and sits on it, so that the tip of the paddle is | between her legs. She takes her shredding-implement in her right hand and | holds the cedar-bark holding-tongs (in the left), and squeezes | them together so that the stick fits close to the cedar-bark. The | tied end is turned towards the woman who is going to soften it with the 70 shredding-implement. || The end of the cedar-bark just shows over the edge of the paddle when | she begins to shred it. Every time she strikes, she pushes the bark ahead a little, and she | keeps on doing so until she reaches the narrow end. As soon as | she reaches the end, she coils it up, and she does the same with the other pieces. | 75 When all have been finished, she opens them out and plucks off the || rough strips that are made in shredding; and when these are all off, |



- 55 Wä, lāxaē āxēdxa k!waxlāwē ma!p!enkē ēwāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wä, lä yūem wag'itōx wāg'idasaxsens s!ēmā!ax'ts!āna'yēx. Wä, lä āxēdxa ts!ēq!a dzexek^u denasa qa's y!ē!alēlōdēs lāx āpsba'yas. Wä, g'il'mēsē g'wā!exs laē xōx'wīdēx āpsba'yas qa yuwēs la g'wēx'sa ts!ēs!ā!ax. Wä, hēem lēgades 60 L!ēbedzewēsa k'āsāxa k'āsalasē. Wä, la āxaxōdxa k'āsalasaxs laē ālak'!āla la ts!ē!x'wīda. Wä, lä L!ēbedzōtsa L!ēbedzā'yē lāx ēwādzoba'yasa k'āsalasē lāxa mōdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'!ē!a lāx ōba'yas g'a g'wā!ēg'a (*fig.*). Wä, lä, dāx'ē!dēda ts!ēdā-qaxa k'ādzayo. Wä, lä gaxseq!asēs hē!k'!ōts!īdza'yē lāxa q!wēdzasasa 65 sēwayowaxs laē k!wak'!ēndeq. Wä, laēm L!ēnxsāle ōxtā'yas lax āwaga'yasēxs laē dāx'ē!dxēs k'ādzayowē y!ēsēs hē!k'!ō!ts!āna'yē. Wä, lä dādegōxa L!ēbedzā'yasa k'āsalasē lāx eqā!aba'yas qa's q!wēq!wa-sā!ēq qa bendzā'yēsa L!ēbedzā'yē lāxa k'āsalasē. Wä, lä g'wāsax-lā!ēda y!ē!ex!a'yas lāxa ts!ēdāqaxs laē k'āk'a'yaxes k'āsasō!ē. Wä, 70 hā!sē!a!mēsē nē!ba!a lāx ēk'!ēnxa'yasa sēwayowēda k'āsalasaxs laē k'āsē!da. Wä, q!wa!xō'mēsē w!ēx'wīdēxs laē k'āsē!da. Wä, lä hēx'sāēm g'wēg'ilaxs laē lābēndēx w!ē!ba'yas. Wä, g'il'mēsē lābēndeqēxs laē q!ē!ō'ē!nakū!aq. Wä, lä ēt!ēdxa waōkwē. Wä, g'il'mēsē ēw!ē!a g'wā! k'ādzekūxs laē dzā!x'sēmdēq qa's k'lū!wā!ēx 75 k'āk'!smōtasa k'ādzayowēxa la mō!a. Wä, g'il'mēsē ēw!ē!āxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ||

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days || to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never || get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ||

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman || goes 20

g'ēxaxēs k'lūlānemē lāxēs xāxadzamē. Wä, hēm la q'loyasōs 76
qa's dēdegemyōxs laē g'wāl ts!ōts!exūdxēs gōgūma'yē. Wä, lāla
aēk'la k'!ōx'wīdxa k'ādzekwē qa's lā g'ēts!ōts lāxēs xetsemē.
Wä, laēm g'wāl lāxēq.

Yellow Cedar-Bark.—Wä, lē hēm^xaa g'wēg'ilasē^{wē}da dēxwaxs laē 1
senqase^{wa} lāx g'wēg'i^lāsaxa denasē. Wä, la^xae x'īlasō^e lāxa
l'lēsela lē^{wa} yāla lāx l'lāsanā^yasa g'ōkwē. Wä, lē 'nālⁿemp!ena
q'EL!Ep!ENxwa^{sē} 'nālās lōxs ma^lgunālp!ENxwa^{saē} x'īlsa, qa
ālak'!ālēs lem^{wū}mx'īda, qaxs ālak'!ālaē wākwaxs halsela^{maē} 5
paweyakwēs ts!āgag'a'yē. Wä, g'īl^{mēsē} lem^{wū}mx'īdexs laē āxā-
xōdēda ts!Edāqaq.

Wä, lē 'mōxsas lāxēs xwāxwagumē qa's lē sēx^{wīd} qa's lē lāxa
q!āq!ōxlälisē lāxa hēmenālaēm q!ōxstalīsa, yīxa k'!ēsē kwehelitslē-
noxwa. Wä, lē hēmenālaēm ts!Elxstēda demsx'ē. Wä, lē hāng'a- 10
lītsēs 'yā'yats!ē lāqēxs laē 'ya^stentsa dēxwē lāq. Wä, laēm
dālālīsax āwāgēmasasa g'īlsg'īlt!a dēxwa qa's t!ēt!āxbālisēsa t!lēsemē
lāx wāx'sba^yas ōba^yas lāxa wulx'īwa^yasa x'āts!a'yē. Wä, g'īl^{mēsē}
'wīlāla 'ya^stālīsēxs laē nāⁿak^u lāxēs g'ōkwē.

Wä, lāla lā^{wū}nemas ōgwaqaem^{xat!}ēaxela, yīxs laē ālāx gēle- 15
masa gwe^{yīmē}. Wä, la^{mēn} k'!ēs q!ālelax g'wēg'i^lasasēxs laē
ēax^{īd}xa t!Elwayāxa dēxwē.

Wä, g'īl^{mēsē} g'wāl^{EXS} laē ts!ās lāxēs gēnemē. Wä, g'īl^{mēsē}
g'āg'īwālaxsē 'nālāsa dēxwē la 'ya^sstalīsēxs laēda ts!Edāqē lāxs lāxēs

21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone
25 bark-beater in her right hand and || takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad
30 end of the cedar-bark; and when || she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten
35 cedar-bark and spreads a new mat over it, || so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

1 **Cedar-Bark (2).**—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

20 xwāxwagumē dālxēs xāx^ēenē t!elwayâ lē^ēwa pexsemē ts!eq!ūls t!ēsema.

Wä, g'il^ēmēsē lāg'aa lāxēs 'yaasaxs laē t!āx^ēūltōdxā pexsemē ts!eq!ūls t!ēsema qā^{ēs} pax^ēalisēs lāx max^ēstalisē lāxa demsx^ē. Wä, lā dāx^ēīdxa xax^ēenē t!elwayâ yīsēs hēlk'!ōlts!āna^ēyē. Wä, lā dāx^ēī-
25 dex ōba^ēyasa dēxwē yīsēs gēm^ēxōlts!āna^ēyē, yīxs hāē k!waēsa ts!edāqa hēlk'!ōtagāwalisasa dēxwaxs L!āsgēmālaē lāxa L!āsakwē. Wä, lā k!ēs āl^ēnakūlaxs laē nēx^ēūstalaq. Wä, hē^ēmis la paqelalats lāxa pexsemē ts!eq!ūltsem t!ēsema. Wä, hē^ēmē la t!elwatsēq. Wä, laem hēem g'il t!elxwasōsēda 'wādzoba^ēyasa dēxwē. Wä, g'il^ēmēsē
30 lābendqēxs laē qesāhēxsaq lāxēs xwāxwagūmē. Wä, g'il^ēmēsē 'wī^ēla g'wāhēxs laē nā^ēnakwa lāxēs g'ōkwē. Wä, g'il^ēmēsē lāg'aaxs laē dāsdēselaxa t!elōkwē dēxwa lāx L!āsanā^ēyasēs g'ōkwē; laē gēx^ēwīd lāxa lem^ēwasaxa k!āwasē. Wä, g'il^ēna^ēxwa^ēmēsē dzāqwxaxs laē q!ap!ēx^ēīdxa t!elōkwē dēxwa qā^{ēs} lebēg'īndēsa eldzowē lē^ēwē^ē lāq
35 qa k!ēsēs ēt!ēd dēlx^ēīda. Wä, g'il^ēmēsē mōp!enxwa^{ēs}sē 'nālā x'īlālaxs laē lem^ēwumx^ēīda. Wä, laē k!ōx^ēwīdeq qā^{ēs} g'ēxēqēxs laē āxts!ālaxa L!ābatē. Wä, laem g'wāl lāxēq qaxs ēaxelēlaqēxa lāLa ts!āwūnxa.

1 **Cedar-Bark (2).**—Wä, hēem g'il āx^ēētsō^{ēs}sa ts!edāqaxs lāē lāxa āL!ē ālāx dzes^ēexēkūlās lax^ēlōsē. Wä, g'il^ēmēsē q!aqēxs laē alēqax k!ēsa k!īlp!enēs ts!agēg^ē. Wä, hē^ēmis qa k!ēsēs wāx^ēwūna^ēyē ts!agēg'a-

hand-adz and . . . cuts the baek of the bottom || of the young cedar. 5
 She leaves a strip four | finger-widths wide, which she does not cut when
 she cuts around the tree, and | she peels off a strip two finger-widths
 wide. | This is what the women who get cedar-bark eall "making a
 road," | for after that she peels off a broad strip which is to go high
 up. After she has taken off the || narrow strip which makes the road, 10
 she begins to peel at the lower end, starting with her adz | at the
 place where she cut around. The broad piece is one | span wide.
 Then she peels it off, and | as it goes up high, she steps back from the |
 place where she stands; and if the young cedar-tree is smooth high
 up, she || goes far back. 15

While she is going backward, she holds slack the cedar-bark that
 she is peeling off, | when it falls baek to where it was before. Then
 the woman who peels the cedar-bark pulls at it, | so that it eomes off.
 What she is peeling off becomes narrower as it goes upward, | and
 it just runs into a point and breaks off when it reaches way up. | Im-
 mediately the woman puts it down on the ground, with the inner
 side downward, and the outer bark outside. || Then she peels off 20
 other pieeces as she did | the first one; and she stops peeling when a
 strip | four fingers wide is left on the cedar-tree. That is | what the
 people of olden times refer to as being left on the young cedar-tree,
 so that | it should not be without clothes and to keep it alive. ||

ʼyas. Wä, lä äxʼēdxēs kʼlīmlayowē qaʼs . . . tsekʼ!EXLEN-
 dēxa dzesʼeqwē lāx äwīgʼaʼyas. Wä, lä hämōdengāla lāxens 5
 qʼwāqʼ!waxʼts!ānaʼyēx yīx wānemas tsexʼsēʼstendaʼyas. Wä, lä
 L!ōk!ūxʼʼīdxa maldenē lāxens qʼwāqʼ!waxʼts!ānaʼyaxs laē saqʼ!wōdeq.
 Wä, hēm gweʼyōsa sēsaqʼ!waēnoxwē t!ēxʼīla qa sexʼts!ēsa lāla
 ēt!ēd saqʼ!woyōLES lāgʼaal lāxa ēkʼ!ē. Wä, gʼīlʼmēsē lawāyēda ts!e-
 qʼ!astowē t!ēxʼīʼlayoxs laē L!ōk!ūxʼʼītsēs kʼlīmlayowē lāxa gʼägʼīLEla 10
 lāxēs tsexʼsēʼstendaʼyaxa ʼwādzowē, yīxs ʼnālʼnemp!Enaē ʼnemp!En-
 gʼidzō lāxens qʼ!wāqʼ!waxʼts!ānaʼyaqē ʼwādzewasasēxs laē saqʼ!wōdeq.
 Wä, gʼīlnaxwaʼmēsē aēkʼ!Egʼīlālē saqʼ!waʼyasēxs laē kʼ!axʼēls lāxēs
 Lādzasē. Wä, gʼīlʼmēsē Lōmaxʼīd ēkʼētelēda dzesʼeqwaxs laē kʼ!wā-
 gʼīla qwēs gʼīlē kʼ!aʼnakūlaēnaʼyas kʼ!eskʼ!esaxēs saqʼ!wanemē de- 15
 nasa qa lās kʼ!ūt!ēndxēs äxāsdē. Wä, hēmēs lānaxwa nēxʼēdaatsa
 sāqʼ!waēnoxwaq L!āl!odaaq. Wä, la ts!ēq!Ebaʼnakūlaxs laē ēkʼ!ō-
 lelēda saqʼ!wānemē. Wä, āʼmēsē la Elts!Exs laē lāgʼaa lāxa ēkʼ!ē.
 Wä, hēxʼīdaʼmēsē ts!ēdāqē häxʼwelsaq qa ēkʼ!adzaʼyēsa ts!āqemsē.
 Wä, lä ēt!ēdxat! saqʼ!waxʼīdxa waōkwē. Wä, āʼmisē nāqemgʼīl- 20
 tēwēxēs gʼīlxʼdē gwēgʼīlasa. Wä, āʼmisē hēxʼīdaem gwāl saqʼ!waxs
 laē mōdenmē ʼwādzewasasa lā äxʼENēxa dzesʼeqwē. Wä, hēm
 gweʼyōsa gʼālē begwānem äxʼālagʼiltsēqa ts!Elgūmsa dzesʼeqwē qa
 kʼ!ēsēs xEXanaema, wä, hēmīs qa qʼ!ūlāyōs.

25 As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she reaches the narrow end. When || the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the others which she has peeled off. As soon as all || have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.¹ After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands through them when she puts it through, || carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

1 **Shredding Cedar-Bark.**²—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

25 Wä, g'il'mēsē hē!OLEXS laēda ts!ēdāqē āx'ēdxēs sāq!wanēmē qa's g'ābendē lāxa 'wādzoba'yē qa's k'ōx'wīdēxa ts!āgēg'a'yasxa mōp!enk'ē lāxens q!wāq!wax'ts!āna'yēx. Wä, lā pawālaxa ts!āgēg'a'yē g'wēyō!ēla lāxa 'wādzoba'yas. Wä, āx'sā'mēsē la hē g'wēg'ilāqēxs lābendalaaq lāg'aa lāx ts!ēq!ēba'yas. Wä, g'il'mēsē 'wī'lāwa ts!a-
30 q!lēg'a'yaxs laē k'!ōx'wīdēq. Wä, laemxaē bāl'īdēq qa mōp!enk'ēs 'wāsgēmasas k'!ōxwa'yas. Wä, laem hē L!āsadza'ya māk'alaxa ts!āgēg'a'yē. Wä, laemxaē hē g'il k'!ōx'wītsō'sē 'wādzoba'yas. Wä, g'il'mēsē lābendēx 'wāsgēmasasēxs laē qenōyōts wīlba'yas. Wä, āx'sā'mēsē hē g'wēg'ilaxa waōkwē sengānēms. Wä, g'il'mēsē 'wī'la
35 qēqenōyālē sengānēmasēxs laē āx'ēdxa ts!ēq!adzowē denas qa's qēqēx'bendēs lāq; g'a g'wālēg'a.¹ Wä, g'il'mēsē g'wālēxs laē āx'ēdxa ōgū'la'ēmaxat! denasa qa's aōxLaas'ēdēq. Wä, la'ēmē gēgalōpāla lāda ma!ts!aqē eaōxLaasē lāxa mālē qēqēx'ba'ya. Wä, ā'mēsē mensāla qa hē!ēasgēmēs qō lāl p!EMX'sāsēs e'eyasowē qō lāl p!EMX'sāl lāq qō
40 lāl ōxLEX'īDELEq. Wä, g'il'mēsē g'wālēxs laē p!EMX'sōtsēs e'eyasowē lāxa ōXLōlēmē qa's ōxLEX'īdēq. Wä, ā'misē la dāk'!ōtelaxēs k'!īm!ayowaxs laē qās'ida. Wä, laem nā'nak^u lāxēs g'ōkwē.

Shredding Cedar-Bark.²—Wä, g'il'mēsē g'wāla laē āx'ēdxēs denasē qa's gēx^ustōdēs lāxēs legwīlē. Wä, lā āx'ēdxēs k'adzayowaxa

¹ See figure on p. 123.

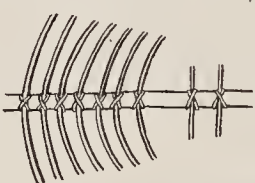
² This follows a description of the preservation of elderberries, p. 262, line 55.

beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.¹ | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. || Then she takes a cedar-stick one span | in length and splits off one 10 side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, || so that it is 15 like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.² Now the || woman who shreds the 20 cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

denasē lē^{wa} sēwayowē. Wä, lä dēx^{wa}lilasa g^{il}!laga^{ya}sēs lē^m- 3 g^{ay}owē. Wä, lä äx^ēdxä denasē qa^s dzexaxodē lāq. Wä, lä äx^ēdxä sēwayowē qa^s k^ādēnōdzendēs lāxa dēgwilē. Wä, lä yil^ē- 5 ētsa dzexekwē denas lāq. Wä, g^{il}ēmēsē gwāl^{ex}s laē g^a gwālēg^a.¹ Wä, g^{il}ēmēsē gwāl^a k^{as}dēmēlaxs laē äx^ēdxēs k^{ad}zayowē qa^s lä g^{ig}alilas lāxēs k^{ad}zaslaxa denasē. Wä, g^{il}ēmēsē la q[!]wāq!ū-qūyax^ēidēda denasaxs laē gēxwaxōdēq qa^s lä g^{ig}alilas lāxēs k^{ad}zaslaq. Wä, lä äx^ēdxä k[!]waxlāwē ⁿemp!enk[!] lāxens q[!]wā- 10 q[!]wax^{ts}lāna^{yē}x yix ^wasgemasas. Wä, lä dzexōd lāx āwūnxa-^yasa denasē qa^s yil[!]exl^ēndēs lāx ōxl^a^yasxa ma[!]denk^ē lāxens q[!]wāq!wax^{ts}lāna^{yē}x g^äg^{il}ēla lāxa ōba^yas. Wä, g^{il}ēmēsē gwāl^{ex}s laē äx^ēdxēs nexx^āla k[!]lāwayowa qa^s xōx^ēwidēxa āpsba-^yas qa yuwēs gwēx^{sa} ts[!]ēslālax. Wä, g^{il}ēmēsē gwāl^a k[!]libē- 15 dzāyayāsa k^{as}āxa k^{ad}zekwaxs laē g^a gwālēg^a.¹ Wä, g^{il}ēmēsē gwāl^{ex}s laē äx^ēdxä denasē qa^s q[!]elxwalilēs ts[!]ēq!ēba^yas gē^m-xagawalilasa k^{as}dēmilē sēwayowa. Wä, lä k[!]libedzōtsa k[!]libē-dzā^{yē} lāx ^wādzoba^yasa denasē. Wä, lä g^a gwālēg^a.² Wä, laēm q[!]wētsema^ya k^{ats}!ēnoxwax yil[!]exl^a^yasa k[!]libedzāyasēs gē^m- 20 xolts!āna. Wä, la dāste^{wēsēs} hēlk[!]!ōlts!āna^{yē} lāx daāsasēs k^{ad}za^yāxs laē gāx^ēnēsēs gē^mxōltsidza^{yē} lāxa sēwayowāxs laē k[!]wāk[!]enēq. Wä, lax^{ex}^{us}ālē gēxtā^yasa sēwayowē lāx mēng^{asa}.

¹ See figure on p. 127.² See figure on p. 128.

of the paddle shows at her baekside, and | the bark hardly shows on
 25 the right-hand side of the paddle. Then || she begins to beat it, and
 she pushes it on with the left hand every time | she beats it; and she
 continues doing so until she | reaches the end of the whole length of
 the cedar-bark. When she | reaches the end, she puts down the
 cedar-bark beater, takes the broad | end of the shredded cedar-bark,
 30 and lays it down flat on her knee. She || keeps it in the same way
 as she had it placed over the paddle, and she peels off | what came
 off by beating it. It is all in strips; and when she has taken it
 off, | she pulls it off, and she continues plucking off what is on the
 shredded cedar-bark; and when | she has plucked it off along the
 whole length, she splits it into strips one | finger wide.¹

1 **Open-Work Basket.**—She takes split cedar-withes and | picks out
 four back pieces of the split cedar-withes. These | are to be the cor-
 ners of the flat-bottomed basket (the four pieces). Then | she takes
 another one different from the four pieces, which is to form the
 5 stiff || bottom of the flat-bottomed basket. Then she takes thin split
 cedar-withes and puts | them into the bottom, and she takes split
 roots and | ties them together with them. Now it
 is tied crosswise in this way, | being placed and
 tied close together. The  length of the bot-
 10 tom is | two spans and four finger-widths; || that
 is, where the corner withes are tied in. | As soon



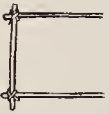
Wä, lä hälselaem nēlbātēda denasē lāx hēlk^ε!ōdedzā^εyasa sēwayo-
 25 waxs laē k'ās^εideq. Wä, lä q!walxōem wix^uwideq yīsēs gēmxōt-
 ts!āna^εyaxs lāna^xwaē k'ās^εideq. Wä, āx^usā^εmēsē hē gwēg'ilaqēxs
 laē lābendā^εlax ^εwāsgemasasa denasē. Wä, g'il^εmēsē lābendex
^εwāsgemasas laē g'ig'alilaxēs k'ād^εzayowē. Wä, lä dāx^εidxa ^εwādzo-
 ba^εyasa k'ād^εzek^u qa^s paxk'āx^εindēs lāxēs ōkwāx^εa^εyē. Wä, laem
 30 hēx^εsāem banādza^εyēda āxā^εlax^εdē lāxa sēwayowē. Wä, lä qūsā-
 laxēs k'ād^εzēla^εyaxs laē lēnoqwa^εla. Wä, g'il^εmēsē ^εwilg'eldzōxs laē
 nēx^εēdeq qa^s hanāle qūse^εldze^εwēxēs k'asēla^εyē. Wä, g'il^εmēsē
^εwilg'eldzō lāxēs ^εwāsgemasaxs laē dzexālaxa ^εnā^εnēmdenē lāxens
 q!wāq!wax^εts!āna^εyēx yīx āwād^εzewasas.

1 **Open-Work Basket.**—Wä, lä āx^εēdxa paakwē texema qa^s men-
 maqēxa mōts!aqē ēwēg'ēsa paakwē texema. Wä, hēem L!āl!E-
 xenōts!Exsdēsa LEq!Exsdē lexā^εya, yīxa mōts!aqē. Wä, lä āx^ε-
 ēdxa ^εnēmts!aqē ōgū^εla lāxa mōts!aqē. Wä, hēem L!āxExsdēsa
 5 LEq!Exsdē lexā^εya. Wä, lä āx^εēdxa pēlspelē paak^u texema qa^s
 ka^t!Endēs lāxa L!āxExsde^εyē. Wä, lä āx^εēdxa paakwē L!ōp!Ek'a
 qa^s k'ilx^εidēs lāq. Wä, laem gālopatē k'ilk'a^εyas g'a gwālēg'a
 (fig.) lāxēs memk'ewak!wēna^εyēs k'ilk'a^εye lāx hāmōdengālaēna-
^εyas ^εwāsgemasasa L!āxExsda^εyē lāx ma^εp!enk'ē lāxens q!wāq!wa-
 10 x^εts!āna^εyēx. Wä, hē^εmis lā wāx^εba^εyaatsa L!āl!Exenōts!Exs-

¹See Doghair, p. 1317.

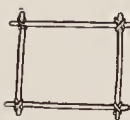
as she finishes tying the flat | bottom, she takes the material for 12
 twining round the flat-bottomed basket and she puts it | on the
 corners, which are bent upward. | The twining consists of split
 roots, and the crosspieces consist of split cedar-withes. || She ties the 15
 basket with the best quality | of thin roots. She twines it on as she
 is tying it on with | the root twining, and the sides of the basket stand
 up and down. | This is called the "standing side of the flat-bottomed
 basket." | Other basket-makers call it "standing up straight." She ||
 continues doing this, moving upward until the basket is one span 20
 high. | As soon as it is one | span high, she takes thick | split root
 and bends the tops of the warp-strands. | When all the warp-strands
 of the sides are bent over, || she ties them into a round coil around 25
 the mouth of the flat-bottomed basket. | This is called "the tying at
 the mouth of the flat-bottomed basket" | (what she is tying now).
 As soon as this is finished, she takes the narrow split cedar-bark | and
 makes a rope, which she puts on each side of the flat-bottomed basket
 at | the middle, lengthways. This is called the "carrying-rope of
 the || flat-bottomed basket." Some basket-makers call it | "piece 30
 for tying on cross-straps." Now the | flat-bottomed clover-basket
 is finished. |

da^éyē. Wä, g^íl^émēsē g^wāl k^íl^íx^éaLElōdalasa q^íwaabâ^éyasa 11
 ôxsda^éyē laē äx^éēdxa xwēniasa LEq^íEXsdē lexâ^éya qa^és k^íat^ílëndē
 lāxa q^íwaabâ^éyaxs laē ēk^í!Ebāla. Wä, laem paak^u L^íōp^í!Ek^ía
 xwēmē. Wä, lā paāk^u texema q^íwaabâ^éyasa LEq^íEXsdē lexâ^éya.
 Wä, hē^émis la k^íl^ík^ílasa lexēlaēnoxwa aēk^í!laakwē paak^u wīs- 15
 wūltowē L^íōp^í!Ek^ía. Wä, laem mel^íg^íaALElōdālasa k^íl^íg^ímē
 L^íōp^í!Ek^í lāxa xwēmē lē^éwa la ēk^í!Eba^íīda q^íwaabâ^éyē. Wä,
 laem lēgades q^íwāsgema^éyasa LEq^íEXsdē lexâ^éya. Wä, lāda
 waōkwē lexēlaēnox^u lēqelas q^íwaēlē lāxa q^íwasgema^éyē. Wä, lā
 hēx^ísāem g^wwēg^íilaq lālaa qa ^énemp^í!enk^íōstāwisē ^éwālasgemasas 20
 lāxens q^íwāq^íwax^íts!āna^éyēx. Wä, g^íl^émēsē lāLEX ^énemp^í!en-
 k^íōstāwē ^éwālasgemasas lāxens q^íwāq^íwax^íts!āna^éyaxs laē äx^éēdxa
 lāLEXkwa^íla paak^u L^íōp^í!Ek^ía qa^és gwāgwanagetōdēxa q^íwaēlē. Wä,
 g^íl^émēsē la ^éwī^éla la gwānagēkwa ōxtâ^éyasa q^íwaēlē ēk^í!ōt^í!endā-
 laxa xwēmāxs laē k^íl^íg^íl^éndēx āwāxsta^éyasēs LEq^íEXsdē lexâ^éya. 25
 Wä, hēem lēgades k^íl^íg^íixstendēsa LEq^íEXsdē lexâ^éya yīx la
 k^íl^ík^íasō^és. Wä, g^íl^émēsē g^wālEXs laē äx^éēdxa dzEXEkwē denasa
 qa^és mel^íg^íaALElōdēs lāx wāx^ísanâ^éyasa LEq^íEXsdē lexâ^éya lāx
 negōyâ^éyas g^íldolāsas. Wä, hēem lēgades k^ílāk^í!logwasē yīsa
 LEq^íEXsdē lexâ^éya. Wä, lāda waōkwē lexēlaēnox^u lēqelas 30
 māmadasē lāq. Wä, laem g^wāla ts!ōyats!ēLaxa lEX^ísemē
 LEq^íEXsd lexâ^éya.

- 1 **Cedar-Bark Basket (1).**—Now the flat-bottomed basket is finished. |
 Then the woman takes cedar-bark and puts it down at the place where
 she is seated, | not far from the fire of the house, so that the | heat of
 the fire just strikes it. She measures the cedar-bark with her hand ||
 5 and cuts off a length of five spans | with her fish-knife. When the
 cedar-bark has been cut, | she splits it so that it is one | finger-width
 wide in the middle, in this manner:  | This will be the
 10 bottom of the cinquefoil-basket. As soon as all || the
 cedar-bark has been split in the middle, the woman who makes the
 basket takes cedar-sticks | and splits them in square pieces half the
 thickness of the | little finger, and she measures them so that each is
 two spans | long. Then she breaks them off. | When this has been
 15 done, she takes a narrow strip of || split cedar-bark, and she takes the
 two | cedar-sticks that have been measured and places them together
 crosswise, in this way:  Then she | ties them together with
 the narrow split cedar- bark. As soon as this has been
 finished, she | takes another one of the cedar-sticks that
 have been measured and puts it | on the other end of those that have
 20 been tied together, and she  ties it on with narrow || split
 cedar-bark, in this manner: After this has been done, she |
 takes up another one of the cedar-sticks that have been
 measured, and she puts it | on the ends of the two sticks, and she ties

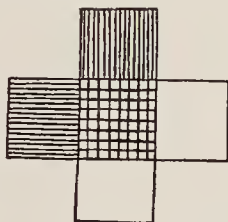
- 1 **Cedar-Bark Basket (1).**—Wä, laemla gwāla leq!exsdē lexa^əya; wä,
 laxaēda ts!edāqē āx^əēdxa denasē qa^əs āx^əālilēs lāxēs k!waēlasē lāxa
 k!lēsē ālaem qwēsala lāx legwilasēs g'ōkwē qa ā^əmēsē hēlālē L!lēs^əala-
 ēna^əyasa legwilē lāqēxs laē menments!ālaxa denasē. Wä, laem
 5 bāl^əitsēs q!wāq!wax^əts!āna^əyē lāq. Wä, sek!ap!enk^əē bāla^əyasēxs
 laē t!ōts!entsēs xwālayowē lāq. Wä, g'il^əmēsē ^əwīla la t!ōt!ets!aa-
 kwa denasaxs laē dzedzEXSENDEq qa ^ənāl^ənemdenēs lāxens q!wā-
 q!wax^əts!āna^əyēx yīx āwādzewasas yīxa negedzā^əyas g'a gwālēg'a
 (fig.) yīxa ōxsdēlasa leg^əats!lēLē L!ābatēlasō^əs. Wä, g'il^əmēsē ^əwīla
 10 la dzEXoyewakūxs laēda L!ābātēlaēnoxwē ts!edāq āx^əēdxa k!wax-
 lāwē qa^əs xōx^əwidēq qa k!lēk!ewel^əx^əunēs. Wä, lā k!ōden lāxens
 selt!ax^əts!āna^əyēx yīx āwāgwidasas. Wä, lā bāl^əideq qa maēma!p!en-
 k^əēs āwāsgemasasa mōts!aqē lāxens q!wāq!wax^əts!āna^əyaxs laē
 k'ōx^əSENDEq. Wä, g'il^əmēsē gwālexs laē āx^əēdxa ts!ēlts!eq!astowē
 15 dzEXEK^u denasa. Wä, laxaē āx^əēdxa malts!aqē lāxa menēkwē
 k!waxlāwa qa k'ak^əetōdēs ōba^əyas g'a gwālēg'a (fig.). Wä, lā
 yālōtsa ts!eq!adzō dzEXEK^u denas lāq. Wä, g'il^əmēsē gwālexs laē
 ēt!lēd āx^əēdxa ^ənemts!aqē menēk^u k!waxlāwa. Wä, laxaē k'atbents
 lāx āpsba^əyasa lā yālewakwa qa^əs yīl^əalelōdēs yīsa ts!eq!ādzowē
 20 dzEXEK^u denas lāq; g'a gwālēg'a (fig.). Wä, g'il^əmēsē gwālexs laē
 ēt!lēd āx^əēdxa ^ənemts!aqē menēk^u k!waxlāwa qa^əs k'ak^əetbendēs
 lāx ōba^əyasa malts!aqē. Wä, laxaē yālemg'aalelōts wax^əsba^əyasēs

it to both ends. | She just ties it on with narrow split cedar-bark. 23
Now | it is this way, and it is the stiff bottom of the clover-
basket, for || that is what the cedar-sticks tied together 25
are called. Therefore all the | clover-baskets are of the
same size when they are made by the basket-makers. One



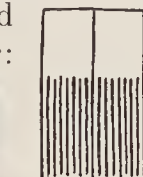
is neither | bigger nor smaller than another, for the bottoms
are measured. | When this is done, the woman takes the cedar-
bark that has been split | and measured off, and she
splits it again down to one end, || in this manner: Then she 30

takes the stiff bottom and places
middle of the cedar-bark, in this way:
weaves it like a mat in | coarse
so that it is of the
bottom. Now it



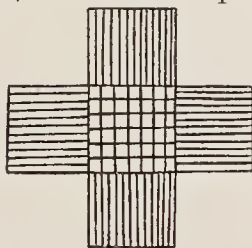
way,
woven
in || split
been

Now it
and it is
in broad strips;" namely, the bottom woven
cedar-bark. When the stiff bottom has 35





same size as | the stiff
is woven in this
called | "the bottom
covered, | the woman splits the cedar-bark

into narrow strips, starting from
stiff bottom, in this way:
split it, she takes a long strip of
cedar-bark, puts the end
ners of the stiff bottom into the
of the basket, and she ties the



the | edge of the
After | she has
narrow split |
through the eor-
|| woven bottom 40
| two ends to the

ālem k'at!aleloyâ yîsa ts!ēq!adzowē dzEXEkwa denas laq. Wā, lā 23
g'a gwāłaxs laē gwāłēda L!āxaxsdēlāsa lēg'ats!ēlē L!ābata (*fig.*)
qaxs hē'maē lēgēmsa yāLEWakwē k!waxlāwa lāg'ilas ēnemālasa 25
lēg'ats!ē L!ābatāxs laē k'litase'wa yîsa L!abatēlaēnoxwē k'leās
ēwāłats. Wā, lāxaē k'leās āmās 'qaēda menyayowēxa L!axEXsda'yē.
Wā, g'il'mēsē gwāłEXs laēda ts!Edāqē āx'ēdxa menments!aakwē
dzEXōyEWak^u denas qa's dzEX'ēdē ēt!ēdxa denasē lābend lāx āpsba-
ēyas, g'a gwāłēg'a (*fig.*). Wā, lā āx'ēdxa L!āxEXsda'yē qa's āxdzō- 30
dēs lāxa negēdzā'ēyas g'a gwāłēg'a (*fig.*). Wā, lā k'lit!ēdeq qa
āwādzolidekwēs. Wā, hē'mis qa ēnemādzowēsēs k'litā'yē lē'wa
L!axEXsda'yē. Wā, laem g'a gwāłē k'litā'yasēg'a (*fig.*). Wā, hēem
lēgades k'lit!EXsde'yē āwādzolidek^u, yîxa ōxsdeyē, yîxs laē gadze-
qałēda dzEXEkwē denasa. Wā, g'il'mēsē hamelg'idzōwa L!āxEXs- 35
da'yaxs laēda ts!Edāqē hēlox^usend dzedZEXSENDxa g'āg'īLEla lāx
ēwūnxa'yasa L!axEXsda'yē qa ts!ēłts!ēq!astowēs (*fig.*). Wā, g'il-
ē'mēsē gwāł dzedZEXsēālaq laē āx'ēdxa g'ilstowē ts!ēq!adzō dzEXEk^u
denasa qa's nēx'sōdēs lax k'lek'!ōsāsa L!āxEXsda'yē hēx'sāla lāx
āwādzolidekwē k'lit!EXsdēndēsa L!ābatē. Wā, lā mōkūmg'aalēlōts 40
wāx'sba'ēyas lāxa k'lek'!ōsāsa L!āxEXsda'yē g'a gwāłēg'a (*fig.*). Wā,

42 corners of the flat bottom, in this way:  | Then she ties on
strips of split cedar-bark to the center, | where
they cross, in this manner:  As soon as this is
done, | she hangs the strings that she has tied to it to a
45 pole in the corner of the || house, and she measures
the height so that she may sit by its side when she is weaving
it; and | she ties the cedar-bark strings to the pole, and now it
is | in this way.¹ As soon as this is done, she takes long, split, |
narrow cedar-bark, which is called "woof." It is as wide as
50 this.² And she begins | weaving at the corner of her basket || and
weaves around it. After she has gone around once, she | adds on
another strip and continues weaving. Now there are two woof-
strands. | After she has gone around once, she puts on another one
and weaves it in; | and after she has gone around once, she adds on
still another one | to weave with. Now there are four of them.
55 Now she weaves around; || and as soon as she has the size that she
wants for the height of the cinquefoil-basket, | she twists in the warp-
strands. When this has been finished, she continues | making baskets,
for sometimes she needs as many as ten baskets if she has a large |
cinquefoil-garden. |

1 **Basket for Viburnum-Berries.**—You know already all the ways of work-
ing | roots and cedar-withes: therefore I will | talk about the way in

42 lä möx^εwitsa g'ilstowē dzEXEK^u ts!ēq!astowē denas lāxa nexdzāwas
gādzexēdaasas g'a gwālēg'a (*fig.*). Wä, g'il^εmēsē gwālexs laē
gēx^uSEQ!entsa ālē möx^εwaLElōdayōs lāxa q!ēldemēlaxa ōnēgwīlas
45 g'ōkwa. Wä, ā^εmisē gwanāla qa^εs k!wanāliēqēxs lālē k'!ltaq laē
mōx^εwitsa tēgwēlemē denas lāxa q!ēldemēlē. Wä, laem g'a
gwālēg'a.¹ Wä, g'il^εmēsē gwālexs laē āx^εēdxa g'ilsg'ilstowē dzEXEK^u
ts!ēlts!Eq!astowē denasa. Hēem lēgades k'!ldema g'aem āwādze-
watsē g'ada.² Wä, lä k'!ltaLElōts lāxa k'!ōsāsēs L!ābatēlasē^εwē
50 qa^εs melē^εstalēxs laē k'!ltaq. Wä, g'il^εmēsē lā^εstēda ^εnemts!aqaxs
laē g'inwasa ^εnemts!aqē k'!ldema lāq. Wä, lā ma^εts!aqā k'!ldema.
Wä, g'il^εemxaāwisē lā^εstaxs laē g'inwasa ^εnemts!aqē qa^εs k'!lta-
LElōdēs. Wä, g'il^εemxaāwisē lā^εstaxs laē g'inwasa ^εnemts!aqē
k'!ldema. Wä, la^εmē mōts!axsē^εstālaxs laē k'!ltsē^εstālaq. Wä,
55 g'il^εmēsē lāg'aa lāx gwe^εyās qa ^εwālasgematsa lēg'ats!ēlē L!āba-
texs laē malagEXstendēq. Wä, g'il^εmēsē gwālexs laē hana^ε
L!ābatēla qaxs ^εnā^εnemp!ēnaē neqasgemē L!ābatila^εyasa lēxedzās
lēg'Edzōwē.

1 **Basket for Viburnum-Berries.**—Wä, laemlas q!āLEla ^εnāxwa gwēgi-
latsēxa L!ōp!Ek^ε Lē^εwa texemaxs laē ēaxelaq. Wä, hēt!En lāg'ila
^εnēx^ε qen gwāgwēx^εsālē lāxa ts!ēdāqaxs laē lēxēlaxa k'!oxstano-

¹ See last figure.

² About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same 5 way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:

side. It is |
one long
short side.
two fingers |
loosely into
four || spans



| There are two handles to it, one on each two spans high, and || two spans long, and 10 span and one short span | is the length of its | The box for cooking viburnum-berries is wider than this size, so that the basket fits | the box when it is put in. The box is high. As soon as | the cooking-basket for 15 viburnum-berries has been finished, it is put down at a damp place, so that | the weaving may not get loose, for it is not well woven . |

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same 20 as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |

Cedar-Bark Basket (2).—You know already | how baskets are made. 1 The only difference in the basket for | lily bulbs is that it is woven

waxa t!elsē lexāya, yîx ôgûqālaē lāxwa laelxa^{ayēx} yîxs yō^{maē} g^{wālē} k'îlk'aya. Wā, la lēx'aem ôgûqalayosēx hēyanāē LEQ!- 5 EXSDAē, yîx; laē menēk^u, qa^s â^{mē} hēldzēxbeta lāx laxalts!â lāxa q!ôlats!ēLaxa t!elsē. Wā, lā k'îlk'!ôgek^{wē} ôxsde^{ayas} g'a g^{wālēg'a} (*fig.*). Wā, lā mālē k'îlk'!ôgwasas lāx wāx^{sanâyas}. Wā, la māl^p!enk'ostâwē ^{ewālasgemas} lāxens q!wāq!wax^{ts!āna^{ayēx}}. Wā, lāxaē māl^p!enk'ē g'îldōlās lāxen q!wāq!wax^{ts!āna^{ayēx}}, yîxs ts!ēx^{ts!anē} 10 bālaēda ^{enemp!enk'ē} lāxens q!wāq!wax^{ts!āna^{ayēx}}, yîx ts!ēg'ōlās. Wā, lālē māl^{denē} lalēxalagawa^{ayasa} q!ôlats!ēLaxa t!elsē lāxens q!wāq!wax^{ts!āna^{ayēx}} qa dzebeqe^{lēsēxs} laē hānāxalts!āwa k'!ôxstanowē lexāxa t!elsē. Wā, lā mōp!enk'ustâwē ^{ewālasgemas} lāxens q!wāq!wax^{ts!āna^{ayēx}}, yîxa q!ôlats!axa t!elsē. Wā, g'îl^{mēsē} 15 g^{wāla} k'!ôxstanowē lexāxs laē hānēg^{wēlem} lāxa delnēlē qa k'!ēsē s'!ē^{nakūlē} k'îlk'ayas, qaxs k'!ēsaē aēk'!aakwē k'îlk'ayas.

Basket for Wild Carrots.—Wā, lāla gēnemas L!ābatilaxa den- tsemē L!ābata, qax le^{maa}qōs q!âLElax g^{wēg'ilasasa} L!ābatilāxa L!ābatē qaxs hē^{maē} g^{wālēda} t!ēgwats!ē L!ābata. Wā, lēx'a^{mēs} 20 ôgûx^{idayosēxs} â^{maē} kwākwatsemā^{laga^{wēsa}} t!ēgwats!ē L!ābata. Wā, laxaē āwādzōlīdek^{wēda} k'îldēla^{ayasa} xetxet!aats!ē L!ābata.

Cedar-Bark Basket (2).—Wā, laem^{lasna}xwa q!âLElax g^{wayi^{lālasasa}} 1 L!ābatila. Wā, lēx'a^{mēs} ôgûqālayōsa L!ābatila qa^s x'ôgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is
 5 one || span high. It has | no holes along the rim for lashing, as the
 other baskets have, | for lashing them when they are being tied up.
 The baskets for lily-bulbs have the tops of the sides bent backward. |
 That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the
 10 basket || for shaking the huckleberries into; but I will not | talk about
 the making of the basket, for the only thing that is different about
 the huckleberry-basket | is that it has a wide mouth and low sides
 and narrow bottom, | and that it is very finely made
 in this way: When | this is finished, she makes another
 15 smaller bas- ket of medium size. || It is made in the
 same way as the large | swallowing-basket. |



Box for picking Salmon-Berries.—Let me for a while talk about
 what the hooked box for picking salmon-berries is, | and what its
 sizes are. It is just this. The box is made of the best kind of cedar-
 20 wood, and || the hooked box is well made. It is | made as light as
 possible, and it is made in the same way | as they make the oil-box;
 and these are its sizes. It is | one span and a short span high, and
 25 is | one span and four fingers long, || and one span wide. | It has the

3 x'ōkūmaxs peqelaē yīxs kūtelaē, yīxs ma!p!enk'īlā'laēs g'īldōlasē
 lē'wis ts!eg'ōla lāxens q!wāq!wax'ts!āna'yēx. Wā, ā'mēs!a'ēnemp!ēn-
 5 k'ustāwē 'wālasgēmasas lāxens q!wāq!wax'ts!āna'yēx. Wā, laxaē
 k'leās t!emag'ats!exstēs hē g'wāleda l!āl!ēbataxs malagexstalaē
 qa neyemx'sālat'sa t!emag'īmas yīxs ā'maē g'wāgū'nāgetē'wakwē
 ōxtā'yasa āwaxsta'yasa x'ōgwats!ē l!ābata. Wā, laem g'wāl lāxēq.

Huckleberry-Basket.—Wā, g'īl'mēsē 'wī'la g'wālexs laē k'īlats!eg'ī-
 10 laxēs k'īlats!ēlaxa g'wādemē lexa'ya. Wā, lā!alēn k'īlēs g'wāgwēx'-
 s'āla! laqēxs laē lexēlaq. Wā, la lēx'aem ōgū'qalayōsa k'īlats!āxa
 g'wādemaxs lēxexstaē; wā, lā kūtela; wā, laxaē t!ōgwapa; wā,
 hē'misēxs ālak'!ālaē t!ōlt!ōxsema g'a g'wālēg'a (fig.). Wā, g'īl'mēsē
 . . . g'wālexs laē ēt!ēd k'īlāts!ēg'īlaxa āmāyē hēlomagem k'īlats!ē
 15 lexa'ya. Wā, laemxaē hēem g'wālēda 'wālasē nāg'ē k'īlats!ē
 lexa'ya.

Box for picking Salmon-Berries.—Wā g'a'mās!ēn g'wāgwēx's'ē-
 x'ēd lāx g'wēx'sdemasa g'alekwē hāmyats!ēxa q!amdzekwē, yīx
 'wālayasas yīxs lēx'a'maē wūlx'ētsē'wa ālā la ēk' k!waxlāwa, qaxs
 20 ālaē la aēk'!akwa g'alekwaxs laē wūlasē'wa. Wā, hē'misēxs ālaē
 k!wāk!wayaak", qa's k!ūtsemē. Wā, la yūem g'wālē wūla'yasē
 wūlā'yasa dēngwats!ē. Wā, g'a'mēs 'wālayatsēg'a, yīxs 'nem-
 p!enk'aē hē'mēsa ts!ex'ts!āna'yē 'wālagostawasas; wā la mōdenba-
 lēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx g'īldōlās;
 25 wā, lā 'nemp!enk'ē tseg'ōlās lāxens q!wāq!wax'ts!āna'yēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.¹ | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split || into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way:

the forehead-strap is
twists a small cedar-bark



As soon as
finished, | she
rope; and

when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height || she winds the cedar- 35
bark around it as tightly as possible. She puts it around
four times, | and she ties the end to ¹ (1) and (2). After |
she has done so, she cuts off the cedar- bark rope | at (3).
Then she takes the part that she has ² cut off and makes a
loop underneath, passing over the bottom board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at || (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ||


Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

Wä, lä k'!öden lāxens selt!ax'ts!āna'yē lāxa māk'!emēx'ts!a'yaxs 26
yīx wāx^usemasas. Wä, lä aēk'!aakwa, yīxs k'!wēdekwaēg'a gwāle'g'a.¹
Wä, g'il'mēsē gwālexs laē genemasas wū'lēnoḡwē āx'ēdxa ālāxat! ēk'
denasa, qa's q!āleyōgwilēq. Wä, laem ts!ēlts!eq!astōwē dzexa-
yase denasē, yīxs laē melkwēs wāx'sba'yē. Wä, lä k'idōyewa- 30
kwa g'a gwā'lēg'a (*fig.*). Wä, g'il'mēsē gwāla q!āleyōwaxs
laē melx'īdxa 'wīl'enē densen denema. Wä, g'il'mēsē k'ōtaq
laem hēlala 'wāsgemasas lāx welxsemēsēs gālekwxaxs laē gwāl
melaq. Wä, lä āx'ēdxa gālekwē qa's negōyōdē 'wālasgemasēxs laē
qex'semts lāq, qa's lek'ūtsemdē qenōyōts. Wä, lä mōplenē'sta 35
lāqēxs laē yīl'aLeLōdex ōba'yas lāx (1) lō' (2). Wä, g'il'mēsē
gwālexs laē t!ōts!Endeq. Wä, lä galōp!ēts ōba'yasēs t!ōsoyowē
lāx (3), qa's lä x'īmaabōdālax pāq!exsda'yas, qa's g'āxē galoplīts
lāx (4). Wä, laemxaē mōplenē'stax laē yīl'aLeLōts ōba'yas lāx
(4). Wä, g'il'mēsē gwālexs laē āx'ēdxa q!āleyowē qa's lä māx- 40
'waleLōts āpsba'yas lāx (1); wä, laxaēs āpsba'yas lāx (2). Wä,
laem aōxlaēkwa gālekwē lāxēq. Wä, laem gwāla.

Tump-Line.—Wä, g'il'mēsē gwāle k'!lāts!eg'ila'yas lēxa'ya, laē 1
āx'ēdxa denasē qa's bāl'īdēq qa 'nemp!enk'ēs lāxens bālxa;

¹ See figure below.

5 length. Then she takes the straight knife and || cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope
10 that she has twisted. || This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.¹ This is called the "forehead-strap," and is
15 tied || to the opening of the huckleberry-basket which she has made. |

Back-Protector.—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the
20 middle || together in this manner, so as to keep the strands close together. This is two  spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

3 hē^εmisa malp!enk^εs ēsegiwa^εyas lāxens q!wāq!wax'ts!āna^εyēx,
yix wāsgemasasēxs laē dāx^εidxēs nexx^εāla k^εlāwayowa qa^εs
5 t!ōts!ēndēq. Wā, lā hāpstendeq lāxa ^εwāpē qa pēx^εwidēs. Wā,
k^εlēt!a gēstalīhexs laē āx^εwüstendeq lāxa ^εwāpē, qa^εs ts!ēts!ē-
q!astōgwilēxs laē dzedzexsālaq. Wā, g^εl^εmēsē ^εwī^εla la dzexekūxs
laē aēk^ε!a melx^εīdeq qa yūdux^up!enk^εsa melkwē lāxens q!wā-
q!wax'ts!āna^εyēx. Wā, lā k^εlīt!ēd g^εāg^εlēla lāx melā^εyas. Wā,
10 lā yūdux^up!enk^εemxaē ^εwāsgemasasa k^εlīdedzewakwē q!āleyōwa.
Wā, g^εl^εmēsē lābendeq laē ēt!ēd melx^εīd g^εāg^εlēla lāx ōba^εyasa
k^εlīdedzewakwē. Wā, laemxaē yūdux^up!enk^ε ^εwāsgemasas mela-
^εyas lāxens q!wāqwax'ts!āna^εyēx. Wā, g^εl^εmēsē g^εwālēxs laē
g^εa g^εwālēg^εa.¹ Wā, laem lēgades q!āleyowē. Wā, lā t!ēmx^εalēlōts
15 lāx āwāxsta^εyasēs k^εlīlats!ēg^εlāē lexā^εya.

Back-Protector.—Wā, g^εl^εmēsē g^εwāl ^εwī^εlē l!ābatēla^εyasēxs laē
hanāx^εwīd dzedzexsendxa denasēxa sek^ε!āp!enk^εas āwāsgemasē
lāxens q!wāq!wax'ts!āna^εyēx. Wā, g^εl^εmēsē k^εōtaq laem hēl^εā-
lāxs laē āx^εedxa ts!ēq!adzowē dzexek^u denasa qa^εs yībōyōdēs
20 lāxēs dzexēx^εdē g^εa g^εwālēg^εa (*fig.*) qa q!asālēs lāx malp!enk^εlēna^εyas
^εwādzewasas lāxens q!wāq!wax'ts!āna^εyēx. Wā, g^εl^εmēsē g^εwālēxs
lāē gēx^useq!ents lāxa k^εlīt!ēmēlaxa lē^εwa^εyē. Wā, lā k^εl^εwāg^εalīla lāx
gēwēla^εsas qa^εs k^εlīt!ēdēq g^εāg^εlēla lāx yībōyoda^εyas. Wā,
g^εl^εmēsē lābendqēxs laē mālagestendeq. Wā, g^εl^εmēsē g^εwāl

¹ See figure on p. 141.

after|| she has finished weaving it, she turns over what she is weaving, 25
and she again starts from | the middle and weaves downward; and
when she gets to the end, | she puts in the selvage. After this has
been done, | she takes it down, takes her fish-knife, and cuts off the
rough ends | that are sticking out. When she has cut them off all
around the || selvage, the back-protecting mat for digging clover is 30
done. |

Belt.—She also splits cedar-bark into narrow strips of the same 1
width as the one she used | when splitting bark for the back-protector
for digging clover. | This is the width.¹ She weaves it so that it is
three fingers | wide and one fathom long. || When she comes near the 5
end, she lets it | taper; and when it is one fathom | long, the end is
narrow; and she twists a rope out of the same bark that she used |
for weaving; and when the rope is also one | fathom long, she ties a
knot at the end || so that it will not untwist. Now the cedar-bark 10
belt is | two fathoms long. She uses it when she goes to dig clover. |


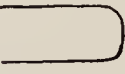
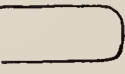
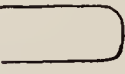
Implement for peeling Cedar-Bark.—When (a person) gets ready to
go | to peel off cedar-bark in the woods, he takes | his small ax,
and he takes a branch of pine, flat at one end, four || spans long, and 15
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqaqēxs laē xwēl^ēELōdxēs k'ltāse^ēwē qa^ēs g'äg'îLElēxat! lāxa 25
yībōyoda^ēyas qa^ēs banōlēlē k'ltāq. Wä, g'îl^ēEMxaāwisē lābendEX
ōba^ēyasēxs laē mālagEXstendeq. Wä, g'îl^ēmēsē g'wālēxs laē
gēxwaxōdeq qa^ēs āx^ēēdēxēs xwālayowē qa^ēs t!ōsālēx ōba^ēyasa
q!wadzāyaq. Wä, g'îl^ēmēsē ^ēwîlā t!ōsōdxa wāx'sabała lāxa mala-
qa^ēyas laē g'wāla LEBēg'ēlē lē^ēwēxs ts!ōsēLaxa LEX^ēSEMē. 30

Belt.—Wä, lāxaē dzedzEXSENDxa^ē denasē hēEMxaē āwādzewē 1
dzEXa^ēyasē dzEXa^ēyas qaēs LEBēg'ēlē lē^ēwēxs ts!ōsēLaxa LEX^ēSE-
mēxag'a āwōdzewēg'a.¹ Wä, lā k'ltlēdeq qa yūdux^ēdenēs wādze-
wasas lāxENS q!wāq!wax'ts!āna^ēyēx. Wä, la ^ēnemp!enk^ē ^ēwāsgemas-
sas lāxENS bālax. Wä, g'îl^ēmēsē elāq lābendqēxs laē ts!ēq!ā^ēna- 5
kūlē ōba^ēyas. Wä, g'îl^ēmēsē lābendxa ^ēnemp!enk^ē lāxENS bālāxs
laē wîlba. Wä, lā melx^ēīdxa ^ēwîlē densen denema g'āyōlēm lāxa
k'ltase^ēwa qaxs hē^ēmaē ōbēsē. Wä, g'îl^ēEMxaāwisē ^ēnemp!enk^ē
lāxENS bālāk^ē melā^ēyas densen denEMaxs laē mōx^ubendeq qa
k'lē^ēsēs qwēlaxbax^ēida. Wä, laEM ma!p!enk^ē ^ēwāsgemasas denē- 10
dzowē wūsēg'anōs qō lāl ts!ōsa!xa LEX^ēSEMē.


Implement for peeling Cedar-Bark.—Wä, hē^ēmaaxs laē xwāna!E-
lēda lālē senqa!xa denasē lāxa āLlē. Wä, hē^ēmis āx^ēētsō^ēsēs
sāyōbemē. Wä, lā!a pEXbaakwa L!Enak'asa mōmox^udē mōp!enk^ē
^ēwāsgemasas lāxENS q!wāq!wax'ts!āna^ēyēx. Wä, lā mālDENx^ēsā^ēwē 15
^ēwāg'idaxas lāxENS q!wāq!wax'ts!āna^ēyēx. Wä, lā āx^ēēdxa pEXSEMē

¹ About 6 mm.


- 18 stone and places it by the side of the | fire of his house. He puts the
end of the pine-branch | into the fire; and when it is burnt, he takes
20 it || by the big end and puts the burnt end on the rough sandstone, |
and he rubs it on it so that one  end of it will become flat,
and it is bent | in this manner:  When this is done, he
does the same to the | other side. Then the end is flat; and he rubs
the corners off, | so that the point is rounded, like this:  As
25 soon as the point is really sharp, || he takes tallow of  the
mountain-goat and chews it; | and he takes the bark-lifter with which
he is going to peel the cedar-bark, and puts the | flat end into the fire of
his house. When it gets quite | hot, he puts the chewed tallow on both
sides of | the flat end. He keeps on turning the bark-lifter while the ||
30 tallow is melting, so that it spreads over both sides. Then he | puts it
up near the fire so as to let the tallow soak in. When | it almost catches
fire, he stops heating it. Then he puts it down | in the corner of his
house so as to let it cool quickly; | and when it is cool, it is hard.
35 After that it is ready. || This is the bark-lifter of the first people when
they went to peel red cedar-bark | and yellow cedar-bark, of which
they made blankets before the white men came | in early days. |
1 **Spade.**—Her husband makes the spade for digging lily-bulbs. | It is
also chopped out of yew-wood. When he goes into the woods and | he

- 17 k'ōl'la de'na t'lēsema qa's g'āxē pax'ālīlas lāxa māg'inwalīsas
legwīlasēs g'ōkwē. Wā, lā L'ENXLENTS wilba'yasa L'ōxūlp'lenk'asa
mōmox'dē lāxēs legwīlē. Wā, g'īl'mēsē x'ix'ēdēxs laē dāx'īdēx
20 LEX^uba'yas qa's āx'ālōdēsa klūmelba'yē lāxa k'ōl'la de'na t'lēsema
qa's yīlselālēs lāq, yīxa āpsōtba'yē qa pēxbēs, yīx wak'alaēna'yas-
g'a g'wālēg'a (*fig.*). Wā, g'īl'mēsē g'wālēxs laē ōgwaqaxa āpsō-
t'lena'yēs. Wā, la'mē pēxba. Wā, lāxaē yīlselālax wāx'sōtba'yas qa
kēlx'bēs g'a g'wālēg'a (*fig.*). Wā, g'īl'mēsē la ālak'lāla la eēx'baxs
25 laē āx'ēdxa yāsekwasa 'melxLowē qa's māLEX^uwidēq. Wā, lā
āx'ēdxa L'ōk!wayōlaxēs senqasōla denasē. Wā, lā L'ENXLENTS
pēxba'yas lāxa legwīlasēs g'ōkwē. Wā, g'īl'mēsē ālak'lāla la
ts!elx'widēxs laē āxbentsa malēg'īkwē yāsek^u lāx wāx'sadza'yasa
pēxba'yas. Wā, ā'misē lēx'īlālaxa L'ōk!wayāxs laē yāx'īdēda
30 yāsekwē qa lās hamelālela lāx wāx'sadza'yas. Wā, lā ēt'lēd
pēx'īdēq lāxa legwīlē qa lā'laqēsa yāsekwē lāq. Wā, g'īl'mēsē
lā elāq x'ix'ēdēxs laē g'wāl pēx'ēq. Wā, ā'mēsē lā k'adenē-
g'wīlaq lāxa onēgwīlasēs g'ōkwē qa halabalēs k'ōx'wīda. Wā,
g'īl'mēsē k'ōx'widēxs laē L'EMX^uwīda. Wā, la'mē g'wālāla laxēq.
35 Wā, hēem L'ōk!wayāsa g'ālē begwānēmxs senqaaxa denasē
L'ēwa dēxwē qa's k'ōbawasilaxs k'lē'smaōlēx g'āxa mama'ax
lāxa qwēsālā 'nāla.

- 1 **Spade.**—Wā, lāla lā'wūnemas ēaxelaxa ts!oyayāxa x'ōkūmē.
Wā, hēemxaēda L'EMqlē sōp'lētsōs yīxs laē ālāq lāxa āL'lē. Wā

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off || two spans and chops it off with 5 his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so || that it is two spans thick, and | he chops it 10 well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, || 15 he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz || and takes hold of the spade for lily-bulbs. With his | 20 left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) || stands on the 25

g'íl'mēsē q'lāqēxs laē hēx'idaem sōp!Exōdxa mōdenx'sā lāxens 3
q!wāq!wax'ts!āna'yēx. Wā, g'íl'mēsē t!āx'idexs laē bāl'idxa
malp!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'sentsēs sōba- 5
yowē lāq. Wā, g'íl'mēsē lāx'sexs laē nāq!Eqax dōmaqasēxs laē
kūxsendeq. Wā, la'mēs hē āx'ētsō'sē wilemasēs ōk!wāēdza'yē.
Wā, lā aēk'!a sōpālax dōmaqas qa lawāyēs. Wā, hē'mis qa
ēnemādzowēs. Wā, g'íl'mēsē g'wāla laē sōp!ēdex āpsādze'yas qa
māldenēs lāxens q!wāq!wax'ts!āna'yaqē wāgwasas. Wā, laxaē 10
aēk'!a sōpaq qa ēnemādzowēs wāgwasas. Wā, g'íl'mēsē g'wālexs
laē bāl'idxa ts!Ex'ts!āna'yē lāxens q!wāq!wax'ts!āna'yaxs laē
sōp!ēdeq qag'ēs g'wālē g'a (*fig.*). Wā, laxaē sōbetendxa ōxtā'yas
qa gēxtewēlas. Wā, g'íl'mēsē g'wāla āpsōtenxa'yaxs laē hēemxat!
g'wēx'ēdxa āpsenxa'yas. Wā, ā'misē la k'!l'wēlx'ūna ōxlā'yas 15
g'āg'īlela lāx ōxlā'yas (1) xa tsēgwayoba'yē hēg'ustāla lāxa (2)
daadzoyewē lāg'aaLelela lāxa (3) gēxtā'yē. Wā, g'íl'mēsē g'wālexs
laē dāk'!ōtelāqēxs laē nā'nak' lāxēs g'ōkwē. Wā, lā āx'ālilaq qa's
āx'ēdēxa leqwa qa's k'!m!demaq. Wā, laxaē āx'ēdxēs k'!m!la-
yowē qa's dāx'ēdēxa ts!ōyayōLaxa x'ōkūmē qa's dālēsēs g'emxōl- 20
ts!āna'yē lāx (1) tsēgwayoba'yas. Wā, lā lāk'!ents (3) gēxtā'yē
lāxa leqwa. Wā, lā dālasēs hēlk'!ōhts!āna'yē lāxa k'!m!layowaxs
laē hē g'īl k'!m!f'itsō'sē (2) daadzoyewē qa lēx'ēnx'ēidēs. Wā,
g'íl'mēsē lēx'ēnx'ēidexs laē xwēl'ideq qa hēs lā lenqālas (1)
tsēgwayoba'yas lāxa leqwa. Wā, lā k'!m!f'ideq qa pelbēs yō g'wā- 25

25 fire-wood, and he adzes it so that the  point becomes thin | like an adz, in this manner:¹ As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hard-
30 ens it by means of tallow. || You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

1 Digging-Stick for Clover.—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. || When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side || again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

26 lōxda sōbayōx; g'a gwāleg'a (*fig.*). Wä, g'îl'mēsē gwālexs laē āx'ēdxēs xelxwāla k'!āwayowa qa'saēk'!ē k'!āxwaq qa qēses. Wä, laem ēx'bēs tsēgwayōba'yas. Wä, laxaē qaqēts!ax gēxtā'yas lāxēs k'!ā-wēna'yāq. Wä, g'îl'mēsē gwālexs laē p!ap!ēts!asa yāsekwēlāq,—xēs
30 la'mōs q!āla lax gwēg'ilasasas ts!ōyayāxa lex'semaxs laē pex'asō lāxa lēgwilē qa's yîls'ētāse'wēsa yāsekwē qa L!emx'wīdēs ōba'yas. Wä, hē'mis neqemg'îlte'wēsōsa ēaxelaxa ts!oyayāxa x'ōkūmaxs laē p!āp!ēts!ax tsēgwayōba'yasēs ts!ōyayōgwila'yas.

1 Digging-Stick for Clover (Ts!ōyayōxa lex'semē).—Wä, hēem g'îl la alāsō'sa begwānemē; āx'ēdxēs sōbayowē qa's lā lāxa āl!ē ālāx ēk'ētelā L!emq!a. Wä, g'îl'mēsē q!āqēxs laē hēx'idaem sōp!exōdeq yīxa lēkwē L!emq!a lōxs k'!eāsaē L!enx'ēna'yā.
5 Wä, g'îl'mēsē t!āx'īdexs laē mens'īdeq yīsēs q!wāx'ts!āna'yē. Wä, lā bāl'īdxa sek'!āp!enk'ē lāxens q!wāq!wax'ts!āna'yēx hē'misa mōdenē lāxens q!wāq!wax'ts!āna'yēx yīx q!āq!al!ep!elayāsēxs laē sōpsendeq. Wä, g'îl'mēsē la temg'īkūxs laē kūxsendeq qa's naq!ē-qēx dōmaqas. Wä, g'îl'mēsē kūxsaak!ūsexs laē ēts!endxa āpsōdēlē
10 kūxsendeq nāq!ēqax dōmaqas. Wä, g'îl'mēsē kūxsaak!ūsexs laē k'!ōk!ūlnōsa. Wä, lā mens'īdxa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx, hē'misa mōdenē bābelawēs lāxens q!wāq!wax'ts!āna-yaxs laē sōbetendeq qa 'wilōyiwēs qa yūdux'denēs lāxens q!wā-

¹ Seen sideways.

in this manner,
this is done, he chops
is three spans | from



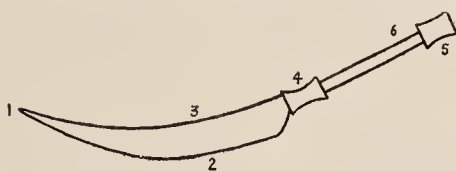
at (1). When ||
at (2) so that it 15
(1) to the end at

(4). | When it is squared, starting from (1), he chops out the heart |
so that it all comes off; and when it is all off, he chops the one side |
so it is flat (3). When it is finished, he lays it down flat || and he 20
chops (6) and (5) so that they are this way:



it is | triangular in cross-section, he chops at (3) so
that it is pointed and so that it | bends back. Now it is one hand
wide at (7), and it is four | finger-widths under each side of (7). |
When this is done, | he carries it on his shoulders and goes home.


Then he
his adz.
the grip
hand-
with his



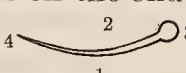
puts it down and || takes 25
First he measures |
at (5). Its length is one
width. He | cuts around it
adz, so that the handle of

the digging-stick (6) | is two fingers thick; and he does the same
at (4), so that the grip is one | hand-width in length. When this
is done, || he adzes (6) so that it is round; and after he has done 30
so, | he adzes the back (3), going to the hard point (1) of the |
digging-stick. When this is done, he adzes the belly (2), | going
towards the hard point of the digging-stick (1); and when this is
done, | he takes his crooked knife and straight knife and cuts a

q!wax'ts!āna'yēx yīx 'wāg'idasas g'a g'wālēg'a (*fig.*) yīx (1). Wä,
g'il'mēsē g'wālēxs laē sōpalax (2) qa yūdūx'denēs lāxens q!wā- 15
q!wax'ts!āna'yaqē 'wāg'idasa g'āg'ilēla lāx (1) lāxlēnd lax (4).
Wä, g'il'mēsē la k'!ēwēlx' g'āg'ilēla lāx (1) laē sōpālax dōmaqas
qa 'wīlāwē lāwā. Wä, g'il'mēsē 'wīlāxs laē sōp!ēldzōdxa āpsōd-
dzā'yē qa pēx'ēdēs (3). Wä, lā g'wālāxs laē hāx'wēlsasqēxs laē
sōp!ēdex (6) lō' (5) qa g'as g'wālēg'a (*fig.*). Wä, g'il'mēsē la 20
k'!ōk!ūlnōsexs laē sōp!ēd (3) qa wīlbax'īdēs. Wä, hē'mis qa
t!ēqalēs. Wä, laēm emxlē 'wādzok!ūnasas (7), la mōdenē lāxens
q!wāq!wax'ts!āna'yaqē bēnadza'yas (7). Wä, g'il'mēsē g'wālēxs laē
wīk'īlaqēxs laē nā'nakwa lāxēs g'ōkwē. Wä, lā wēx'ālīlaqēxs laē
āx'ēdxēs k'!īmlayuwē. Wä, hē'mis g'il mēns'itsō'sēda (*fig.*) (5) 25
q!wēdzadzētā'yē, yīxs emxlāē 'wasgēmasas lāxens a'yasāxs laē
tsēx'sēstālasēs k'!īmlayuwē lāq qa mālđenēs 'wāg'idasas (6)
k'!īlxp!ēqē. Wä, lāxāē hēem g'wēx'īdex (4) yīxs emxlā'maaxat!
laxens a'yasowē yīx 'wāsgēmasasa daadzoyā'yē. Wä, g'il'mēsē g'wā-
lēxs laē aēk'!a k'!īm'īdex (6) qa lēx'ēnx'īdēs. Wä, g'il'mēsē g'wā- 30
lēxs laē aēk'!a k'!īm'īdex (3) āwēg'a'yas lāg'aa lāx (1) plēsba'yasa
ts!ōyayowē. Wä, g'il'mēsē g'wālēxs laē k'!īm'īdex (2) ōk!wāēdza'yē
lāg'aa lāx (1) plēsba'yasa ts!ōyayowē. Wä, g'il'mēsē g'wālēxs laē
āx'ēdxēs xēlxwāla lē'wēs nexx'āla k'!āwayowa. Wä, lā qēmdō-

35 notch || at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way:  and he does the same at (5). | After this has been done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the
40 fire of his house to dry, || and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends
45 over the fire of his house. When || it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melting.
50 ing. Then | he takes also the perch-oil which he put into the large clam-shell, || and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-bark, puts it into perch-oil, and rubs it || on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

35 yōdex (7) yīsa nexx·āla k'lawayowa qa's k'!ax'widē qa x'ilboyā-lēs-g'a gwālēg'a (*fig.*) yīx (7). Wā, lāxaē hēm gwēx'īdex (5). Wā, g'il'mēsē gwālēxs laē āx'ēdxa xelxwāla qa's aēk'lē k'!āx'wid
ōgwida'yasa ts!ōyayowē. Wā, g'il'mēsē wī'la k'!ōkwē ōgwida'yasa
laē lēs'alēlōts lāx neqōstāwasēs legwīlē qa lem'x'widēs. Wā, lā
40 mōxsē nālās x'ilēlālā. Wā, g'il'mēsē lem'x'widēxs laē āx'ēdxa
dzēk!wēsē qa's klūnxts!ōdēs lāxa wālasē xōxūlk'!mōtsa met!ā-
na'yē. Wā, lā āx'ēdaxaaxa yāsekwē qa's g'āxē g'ig'alīlas lāx
māg'inwalisasa legwīlasēs g'ōkwē. Wā, hēmīs la āxaxōdaatsēxa
ts!ōyayowē qa nōx'widē ōba'yas lāxa legwīlasēs g'ōkwē. Wā, g'il-
45 mēsē la k'!ūmla'nakūlaxs laē āx'ēdxa yāsekwē qa's megūlbē'yēs
lāxa ōba'yasa ts!ōyayowē. Wā, g'il'mēsē gwālēxs laē ēt!ēd pex'īd
lāxa legwīlē. Wā, ā'mēsē gwāl pex'aqēxs laē k'!wēk'!ūmelk'iyax'-
īdē ōba'yas lōxs laē medelx'widēda yāsekwaxs laē yāxa. Wā, lāxaē
āx'ēdxa dzēk!wēsē q!ōts!āxa xōxūlk'!mōtsa wālasē met!āna'yaxs
50 laē āx'ēdxa q!ōyaakwē k'ādzeqwa qa's dzōpstendēs lāxa dzēk!wē-
saxs laē dzeg'ilēnts lāxa ts!ōyayowē. Wā, g'il'mēsē hāmelx'ēn la
q!ēlēx'sa dzēk!wēsaxs laē pāpax'ilālāsa ts!ōyayowē lāxa legwīlasēs
g'ōkwē. Wā, g'il'mēsē la ālak'!āla la ts!ēlqwaxs laē ēt!ēd āx'ēdxa
k'ādzekwē qa's dzōpstendēs lāxa dzēk!wēsaxs laē ēt!ēd dzeg'ilēnts
55 lāxa ts!ēlqwa ts!ōyayowa. Wā, g'il'mēsē hāmelx'ēnxs laē dālaq
qa's lā lanēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, laem gwāla
ts!ōyaywaxa lex'sēmē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of 1
yew-wood for digging carrots. When it is nearly | spring, and the
plants begin to have buds, the man | takes his ax and goes into the
woods to look for a yew-tree. When || he finds one, he picks out a 5
good branch without knots, which is | bent and about two finger-
widths thick. | He chops it off close to the trunk; and when it is off, |
he measures off three spans and chops it off. | Then he chops off the
end so that it is flat, and || it is like the stick for peeling off hemlock- 10
bark. After chopping it, he | goes home to his house. He carries it
along. When | he arrives at his house, he puts down what is to be
the digging-stick for digging carrots. He takes his | crooked knife
and his straight knife and takes what is to be the digging-stick | for
carrots and sits down. First the || bark of the yew-wood digging- 15
stick for carrots is shaved off with a straight knife. | When it is all
off, he shaves off the sap, so that it is | all off; and when it is all off,
he puts down his straight | knife, takes his crooked knife, and shaves |
the digging-stick that is being made. He shaves it well, || so that it 20
is smooth; and when it is smooth, | he shaves off the end so that it is
flat, and he also makes it smooth and | a  little bent.
There is a knob at the other end, in this way: | When the

Digging-Stick for Roots.—Wä, hēem g'il äx'ētsō'sa begwānema 1
ts!ōyayāxa xetēmē, yīxa L'emq!ē. Wä, hē'maaxs laē elāq q!wā-
xenxa yīxs g'ālaē temx'ēidēda q!wāq!wexēmasē, lāda begwānemē
äx'ēdxēs sōbayowē qa's lā lāxa āl!ē ālāx L'emq!a. Wä, lā g'il'mēsē
q!āqēxs laē dōq!ūqa lāx ēk'a L!enk'ēdemsxa ēk'ētela lōxs ēk'aēs 5
wāwak'alaēna'yē lō' qa māldenēs 'wāg'idāsas lāxens q!wāq!wax-
ts!āna'yēx. Wä, lā sōp!exlendeq. Wä, g'il'mēsē lāx'sexs laē
bāl'idxa yūdux^{up}!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'
sendeq. Wä, lā sōp!ēdex ōba'yas qa pexbēs ōba'yas. Wä, laem
yō g'wālōxda L!ōk!wayāxwa lāqē. Wä, g'il'mēsē g'wāl sōpaqēxs laē 10
nā'nakwa lāxēs g'ōkwē. Wä, laem dālaq. Wä, g'il'mēsē lāg'aa
lāxēs g'ōkwaxs laē äx'ālilasa ts!ōyayolaxa xetēmāxs laē äx'ēdxēs
xelxwāla lē'wis nexx'āla k'āwayowa. Wä, lā dāx'ēdxēs ts!ōya-
yōlaxa xetēmē qa's k!wāg'alilēxs laē hē g'il k!axālayoxa xex'ū-
na'yasa L'emq!ek!enē ts!ōyayowēs nexx'āla k'āwayowa. Wä, 15
g'il'mēsē 'wīlāwēda xex'ūna'yasēxs laē k!axālayoxa xodzēg'a'yas qa
'wīlāwēs ōgwaqa. Wä, g'il'mēsē 'wīlāxs laē g'ēg'alilaxa nexx'āla
k!āwayowa qa's dāx'ēdēxs xelxwāla k!āwayowa qa's k!ax'wīdēs
lāx ōgwida'yasēs ts!ōyayogwilase'wē. Wä, la'mē aēk!axs laē k!a-
xwaq qa qēs'enēs. Wä, g'il'mēsē qāqēts!akūxs laē aēk!a k!ax'wī- 20
dex ōba'yas qa pexbēs. Wä, laemxāē qaqēts!aq qa qēsēs lāxēs
k'ak'elx'bālaēna'yē. Wä, la megūtālaxa lōxsemē g'a g'wālēg'a (*fig.*)
yīxs laē g'wāla ts!ōyayāxa xetēmē. Wä, la lēqelēda waōkwē

digging-stick for carrots (some | Indians call it rock carrot) is
 25 finished, he puts it down by the fire of the house || so that
 the heat will strike its back; and when it begins to smoke, he |
 turns it over so that the inner side (2) is towards the fire; and when
 this | also begins to smoke, he takes deer-tallow and rubs it on | all
 over the stick and the knob (3). The name of | this knob is "top
 30 handle." Then he puts it down again by the side of the fire, || and
 turns it over so that the melting tallow will soak into | the digging-stick.
 When it nearly catches fire on account of the heat, | he wraps soft
 cedar-bark around his hand, takes hold of | the handle at the end of
 the digging-stick, and pushes the flat digging-point | (4) into the hot
 35 ashes. He watches it; and || when the hot ashes seems to boil up,
 he knows | that the point of the digging-stick is burnt black. | Then
 he takes the top handle of the digging-stick | and pushes it into the
 tallow; and when it has been there long enough, he | heats the point
 40 of the digging-stick again. When the melted || tallow at the end
 begins to boil, he dips it into cold | water and takes it out again.
 Now it is brittle. | Now the digging-stick for carrots is finished. |

1 **Digging-Stick for Cryptochiton.**—First the man goes | into the woods
 to get a branch of yew-wood. When he finds | a curved branch, he
 chops it off. When it is off, | he measures off two spans. Then he

bāk!ums xetxet!a lāq. Wä, lä k'adnolisas lāx legwīlasēs g'ōkwē
 25 qa L!ēs'alasēwēs āwīg'a'yas yīx (1). Wä, g'il'mēsē kwāx'īdexs laē
 lēx'elēsaq qa L!ask'laēsalēš ōk!waēdza'yas yīx (2). Wä, g'il'emxaā-
 wisē kwāx'īdexs laē āx'ēdxa yāsek'wasa gēwasē qa's dze'k'ēt'lēdēs
 laq qa hamelx'endēsēq lō'mē megūtā'ya yīx (3). Hēem lēgades
 q!wēdzadzētā'yē. Wä, lāxaē ēt'lēd k'adnōlisas lāxēs legwīlē. Wä,
 30 la'mē lēx'īlālaq qa lābetēsa yāxa yāsek' lāx ōgwida'ya ts!ōyayo-
 waxa xetxet!a. Wä, g'il'mēsē elāq x'ix'ētsēs laēna'yē ts!elqwaxs
 laē sax'ts!ānālaxa q!oyaakwē k'ādzekwaxs laē dāx'īdex q!wēdzadze-
 tā'yasa ts!ōyayowaxa xetxet!a qa's L!enxbetalisēsa ts!ōyayōba-
 'yas yīx (4) lāxa ts!elqwa gū'na'ya. Wä, lä dōqwa'laq. Wä, g'il-
 35 'mēsē hē gwēx's la maēmdelqūlēda ts!elqwa gū'nāxs laē q!āle-
 laqēxs le'maē k'lūmla'nākūlēda ts!ōyayoba'ya ts!ōyayowē. Wä,
 lä hēx'ida'mēsē dāx'īdxa q!wēdzadzētā'yasa ts!ōyayāxa xetxet!a
 qa's L!enx'ēdēs lāxa yāsekwē. Wä, g'il'mēsē gagā'axs laē ēt'lēd
 pex'ītsa ts!ōyayoba'yē lāxa legwīlē. Wä, g'il'mēsē maēmdelqū-
 40 lēda yāxa yāsek' lāx ōba'ya'sēxs laē L!enxstents lāxa wūda'sta
 'wāpa. Wä, lä xwēlax'ūstendeq. Wä, la'mē L!emx'wida lāxēq.
 Wä, la'mē gwāla ts!ōyoyāxa xetxet!a laxēq.

1 **Digging-Stick for Cryptochiton.**—Wä, hēem g'il la āxsōsa begwā-
 nemē lāxa āl'lē L!enāk'lasa L!emqlē. Wä, g'il'mēsē q!āxa
 wāwak'alāxs laē sōpōdxa L!enak'ē. Wä, g'il'mēsē lāwāxs laē

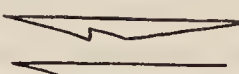
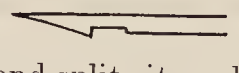
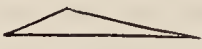
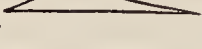

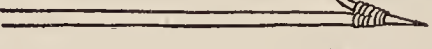

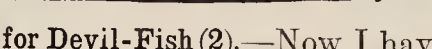
cuts it off, || and he chops the end until it is flat on one side. It 5
is two finger-widths | in thickness. After chopping | the ends, he
goes home, carrying the chiton digging-stick in his hands. | He
goes into his house, takes his knife, | and cuts off the bark and
the sap; and when || it is all off, he cuts the end so that it may be flat and 10
thin and | smooth, and it also has a round point, in this way.¹ Now
the digging-stick for cryptochitons is finished. | He takes deer-tallow
and | puts it down close to the fire. Then he takes the digging-
stick for cryptochitons and | pushes the flat end into the ashes where
it is not very hot. || He watches it; and as soon as it begins to 15
burn, he rubs the tallow | on both sides, and he keeps it a while.
Then he puts | the flat end back into the hot ashes; and he does not
keep it there long | before he takes it out and rubs more tallow on
both sides, | and he heats it by the fire of his house. When || it is 20
nearly burning, he puts it down in the corner of the house, so that it
cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get
devil-fish, he first goes to get a long thin | young hemlock-tree. After
he finds it, he cuts it down, so that || it falls down. He cuts off the 25
branches and measures a piece two | fathoms long. Then he cuts off

bāl'idxa ma!p!enk'ē lāxens q!wāq!wax'ts!āna'yēxs laē tsex'sendeq.
Wä, lä sōp!ēdex ōba'yas qō pexbēs āpsba'yas. Wä, ma!denx'sāwē 5
'wāg'idasas lāxens q!wāq!wax'ts!ānā'yēx. Wä, g'il'mēsē g'wāl sōpax
ōba'yasēxs laē nā'nakwa. Wä, laem dāk'!ōtelaxēs q!enyayāxa
q!enasē. Wä, lä laēL lāxēs g'ōkwē. Wä, lä āx!ēdxēs k'!āwayuwē
qa's k'!axā'lēx xex'wūna'yas lō' xodzēg'a'yas. Wä, g'il'mēsē
'wī'lāxs laē aēk'!a k'!ax'bendex pexba'yas qa pelēs; wä, hē'mis qa 10
qēsēs; wä, hē'mis qa k'!lx'bēs, g'a g'wālēg'a'xs¹ laē g'wāla q!enya-
yōlaxa q!enasē. Wä, lä āx'ēdxa yāsekwasa gēwasē qa's g'āxē
k'!wanōlisaxēs legwīlē. Wä, lä āx'ēdxa q!enyayōlaxa q!enasē qa's
L!engēsēs pexba'yas lāxa gūna'yē lāxa hēlālās ts!elqwalaēna'yē. Wä,
lä dōxdoqwaq. Wä, g'il'mēsē k'lūmēlx'īdexs laē dzex'itsa yāsekwē 15
lāx wāwax'sadza'yas. Wä, lä gagālexs laē xwēlaqa L!enxalisasa
pexba'yas lāxa ts!elqwa gū'na'yā. Wä, k'lēst!a ālaem gaēsexs
laē dāx'īdeq qa's ēt!ēdē dzex'itsa yāsekwē lāxaax wāwax'sadza-
'yas. Wä, lä papax'lālas lāxa legwīlasēs g'ōkwē. Wä, g'il'mēsē
elāq x'ix'ēdexs laē āx'ālīlas lāx ōnēg'wīlasēs g'ōkwē qa hālabalēs 20
wūdex'īda. Wä, g'il'mēsē wūdex'īdexs laē L!emx'wīdē ōba'yas.

Hook for Devil-Fish (1).—Wä, hē'maaxs laē xwāna'īdēda nēts!ēno-
xwaxa teq!wa. Wä, hē'mīs g'il la āx'ētsō'sēda g'ilt!a wīlen q!wa-
q!waxmēdzema. Wä, g'il'mēsē q!lāqēxs laē tsek'!exlēndeq qa
t!ax'īdēs. Wä, ēgūhendex L!enāk'as. Wä, lä bāl'īd qa ma!p!enk'ēs 25
lāxens bāLax yīx 'wāsgēmasas. Wä, lä k'!axālalax xex'ūna'yas. Wä,

¹ See figure on p. 144.

27 the bark; | and when it is all off, he sharpens the thick end. | He
 measures four finger-widths from the | thick end and cuts in
 30 a notch in this manner:  Then he || cuts a piece
 of hemlock-wood four  fingers long, | in this
 shape:  After this is done, | he takes
 spruce-  root and splits it, and he takes | the hook of the
 devil-fish spear and fits into the notch of the devil-fish spear, | and
 he ties  it on with the split root.
 When  he has finished, || it is like
 35 this:  Then he sharpens the thin
 end to  | feel for the devil-fish. |

1 **Hook for Devil-Fish (2).**—Now I have finished talking about him | who
 makes the kelp fishing-line. Now I shall talk about him who goes
 to get | devil-fish to put on his line. First he has to take his |
 straight-edged knife, which he takes when he goes into the woods to
 5 look for a slim hemlock-tree. || As soon as he has found one, he cuts
 it down, so that it falls | on the ground. He cuts off the branches.
 After he has cut off the | branches, he cuts the top off. Sometimes | it is
 two fathoms, sometimes three fathoms long. Finally he cuts off the |
 10 bark, until it is white, and he cuts off || the top until it is sharp.
 He does not sharpen the butt-end of the | pole for fishing devil-fish.
 As soon as he has finished the long pole for fishing devil-fish, | he looks

27 g'il'mēsē 'wī'ēlāxs laē k'!āx'wīdex lē'x'ba'yas qa ēx'bēs. Wä, lä
 mens'īdxa mōdenē lāxens q'!wāq'!wax'ts!ana'yēx g'äg'īlēla lāxa
 ōba'yasa lē'x'ba'yasēxs laē qemt!ēdeq g'a g'wālēg'a (fig.). Wä,
 30 lä mōdenas 'wāsgemasē lāxens q'!wāq'!wax'ts!āna'yēx g'ayōl lāxa
 q'!wāxasē. Wä, lä g'a g'wālēg'a (fig.). Wä, g'il'mēsē g'wālēxs laē
 āx'ēdxa L!ōp!Ek'asa ālēwasē qa's dzexsēndēq. Wä, la āx'ēdex
 galbēlasa nēdzayowē qa's k'it!alēlōdēs lāxa qemtba'yasa nēdza-
 yowē. Wä, lä yīl'alelōtsa dzexekwē L!ōp!Ek' lāq. Wä, g'il'mēsē
 35 g'wālēxs laē g'a g'wālēg'a (fig.). Wä, lä k'!āx'wīdexa wīlba'yē qa
 ēxbesa plēwayoba'yaxa teq!wa.

1 **Hook for Devil-Fish (2).**—Wä, la'men g'wāl g'wagwex's'āla lāxa pena-
 yogwēlāxa penayowē. Wä, la'mēsen g'wāgwēx's'āla lāxa tatēlāxa
 teq!wa qa tēlēlasēxs penāyowē. Wä, hēem g'il āx'ētsōsēs nex-
 x'āla k'!āwayā qa's daakūxs laē alē'sta ālāx g'ilt!ā wīl q'!waxasa
 5 lāxa āl!ē. Wä, g'il'mēsē q'!āqēxs laē k'!imt!exlēndeq qa t!āg'a-
 elsē. Wä, lä k'!imtālax L!enak'as. Wä, g'il'mēsē 'wī'ēlāwēda
 L!enak'axs laē k'!imtōdex wīlētā'ya. Wä, la 'na'f'nemp!ēna
 ma'p!enk' laxens bālax lōxs yūdux'p!enk'aē. Wä, lawīslā
 k'!āxwālax xex'ūnayas qa 'melk'!enēs. Wä, laxaa k'!āx'wēdex
 10 wīlētāyas qa ēx'bēs. Wä, la'la k'!ēs ēx'bēda lē'x'ba'yasa nēdza-
 yolaxa teq!wa. Wä, g'il'mēsē g'wāla g'ilt!a nēdzayāxa teq!wāxs
 laē ēt!ēd alēx'īdex wīlagawa'yasa g'ilx'dē āxānems yīxs hēlts!ē-

for a stick smaller than the first one, which is the size of a | short span 13
 when the fingers are put around the butt-end of the | long pole for
 fishing devil-fish.¹ The one for which he is looking must be small. ||
 As soon as he finds it, he begins to cut it down with his straight- 15
 edged knife. | Then he does the same as he did with the former one; |
 only this is different, that the two ends are sharp, | and that it is
 shorter than the one he first made, for it is only a | fathom and a half
 long. There is also a hook made of the concave side of || hemlock 20
 on it. After he has shaved off | with his straight-edged knife, the
 butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
 widths long, made in this way;² and as soon as | the notch is deep
 enough, he takes the brittle convex side of the hemlock- | tree and
 cuts it until its butt-end is sharpened. || He measures four finger- 25
 widths | and cuts it off so that it is | flat on one side. After he has cut
 it, he takes | spruce-root, splits it, and scrapes off the bark | and the
 juice; and when it is done, he takes the pole || for fishing devil-fish, 30
 puts the short end into the notched-end of the | pole for fishing devil-
 fish, and ties it on with the split root. | Now it looks | like this.³
 Now there is a hook at the end of the pole for fishing devil-fish. | This

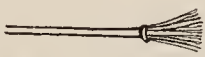
°staens ts!EX^uts!āna°yēxs bāla lāx q!wēsēndayo lāx lēgūtā°yasa 13
 g'ilt!a nēdzayāxa teq!wa.¹ Wä lālaLē wāwilaLē la ālāsō's. Wä,
 g'il°mēsē q!lāqēxs laē k'!imt!EXlēndentsēs nexx'āla k'!āwayowē 15
 lāq. Wä, la hēemxat! g'wēx°idqēxs g'wēg'ilasaxa g'ālē āxās. Wä,
 lēx'a°mēs ōgū°qalayōsēxs °nāxwa°maē eēx'bēs wax'sba°yē. Wä,
 hē°misēxs ts!Ek!wagāwayaasa g'ilē āxās qaxs ā°maē °neq!ēbōdē
 ēseg'iwa°yas lāxens bāla. Wä, hē°mēsēxs galbalaaxa L!Emwēg'a°yasa
 q!waxase lāsa. Wä, hē°maaxs laē g'wāl k'!āxwasa nexx'āla k'!āwayo 20
 lāx lēx^uba°yasa nēdzayāxa teq!wa. Wä, lē qemt!lēdxa yūdux^u-
 denē lāxens q!wāq!wax'ts!āna°yēxa g'a g'wālēg'a.² Wä, g'il°mēsē
 hē°abetē qemta°yasēxs laē āx°ēdxa L!Emwēg'a°yasa q!waxasē
 lāsa. Wä, la k'!āx°wīdeq qa eēx'bēs āpsba°yās yīx lēx^uba°yas.
 Wä, g'il°mēsē eēx'baxs laē mens°īdeq qa mōdenēs lāxens q!wā- 25
 q!wax'ts!āna°yēx. Wä, lē k'!imtsēndeq. Wä, lē k'!āx°wīdeq qa
 pēxk'!ōt!ēnēs. Wä, g'il°mēsē g'wāl k'!āxwaqēxs laē āx°ēdxa L!ō-
 p!Ek'asa ālēwasē qa's dzet!lēdēq. Wä, lē k'ēxōdex xex°ūna°yas
 lo° wāpaga°yas. Wä, g'il°mēsē g'wālēxs laē āx°ēdxa nēdzayāxa
 teq!wa lē°wa ts!EX^ustō. Wä, lē āx°ālelōts lāx qemtba°yasa 30
 nēdzayowaxa teq!wa. Wä, lē yīl°ētsa dzedekwē L!ōp!Ek' lāq.
 Wä, la°mēsē g'a g'wālēg'a.³ Wä, laem galbalēda nēdzayāxa teq!wa.
 Wä, hēem nēselāxa teq!wāxs lemwaēs g'ōkwasēda t!ēsemē lāxa
 wūlx'iwa°yasa x'ats!a°yē. Wä, hēem lēgades nēdzayāxa teq!wa.

¹ That is, one short span circumference at the butt-end.

² See figure 1 on p. 152.

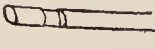
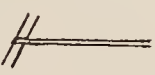
³ See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
 35 name is "pole for pulling," || and the name of the long pole is "imple-
 ment for pulling out at half tide | from the hole under water when the
 tide is not out far." | There is no hook at the end of the long pole |
 for fishing devil-fish. |

1 **Spear for Sea-Eggs.**—First there is taken by the man a thin | young
 hemlock-tree in the woods. When he finds one that is clear of
 branches and long, | he cuts it down with a knife, so that it falls;
 and | when it falls, he measures off three and a half fathoms in length. ||
 5 Then he cuts off the top. He cuts off the bark | and the sap. He
 tries to make it one and a half | finger-widths in thickness. After this
 has been done, | he takes thin yew-wood branches for prongs. He
 measures the prongs to be | two spans and four finger-widths in
 10 length. || These are to be at the end of the sea-egg spear. | He cuts off
 the ends so that they are sharp-pointed, and he also cuts off | the
 lower end so that it is flat. When this is done, he digs out | the
 roots of a spruce-tree and splits them in two. | Then he peels off the
 15 bark; and when this is done, he cuts || the butt-end of the spear-
 shaft until it is square. | Then he takes the prongs and lays the
 flat ends against | the square end of the spear-shaft, and he ties
 them on | with the split spruce-root, so that it is in
 this way: 

35 Wä, hē^εmis lēgades nānesamendzayowa g'iltagawa^εyē nēdzayâ
 lāxa tegwats!ē t!ēsemxs t!ēpelaē; yīxs k'!ēsaē wālasa x'ats!a^εyē.
 Wä, laem k'leās galbala, yīxēda g'iltagawa^εyē nēdzayâxa teq!wa.

1 **Spear for Sea-Eggs.**—Wä, hēem g'il la āxsō^εsa begwānema wīlē
 q!wāq!waxadzem lāxa āL!ē. Wä, g'il^εmēsē q!lāxa ēk'ētela g'ilt!axs
 laē hēx^εidaem k'!imt!ēxōdeq qa t!ax^εidēs. Wä, g'il^εmēsē
 t!ax^εidēxs laē ba!ideq qa mamōp!enk'!isēsa neq!ēbōdē lāxens
 5 bāLax. Wä, lā k'!imtōdex ōxtā^εyas. Wä, lā k'!axāLax xex^εūnā^εyas
 lēwēs xodzēg^εa^εyē. Laem lalōL!a qa māmaldenx'sâlēs lāxens
 q!wāq!wax'ts!āna^εyēx yīx wāg'idasas. Wä, g'il^εmēsē gwālexs laē.
 āx^εēdxa wīswūlē L!emq!a qa ts!ē^εx^εbēs. Wä, lā mēns^εideq qa
 hāmōdengālēs lāxens q!wāq!wax'ts!āna^εyēx lāx ma!p!enk'ē āwās-
 10 gēmasasa mōts!aqē ts!ets!ē^εx^εba^εyas māmaseq!wayop!ēqēLaxa
 mēsēqwē. Wä, lā k'!āk'!ax^εbaq qa eēx^εbēs. Wä, laxaē k'!ax^εwīdex
 ēoxlā^εyas qa pēpeq!ēx!ēs. Wä, g'il^εmēsē gwālexs laē 'lāp!idex
 L!ōp!ēk'asa ālēwasē. Wä la pax'sendeq qa ma!ts!ēsēxs laē sa-
 q!wōdex xex^εūnā^εyas. Wä, g'il^εmēsē gwālexs laē k'!ax^εwīdex ōba-
 15 ^εyas māmaseq!wayop!ēqē yīx lē^εx^εba^εyas qa k'!ēwūlx^εūnēs. Wä,
 lā, āx^εēdxa ts!ēts!ēx^εba^εyē qa^εs pax^εaLēlōdalēs pēpeq!ēx!ā^εyas lāx
 k'!ēk'!ēwūlx^εba^εyas māmaseq!wayolē. Wä, lā yīl^εāLēlōtsa pāx-
 saakwē L!ōp!ēk' lāq. Wä, la g'a gwālēg'a (*fig.*).

Hook for picking Elderberries.—Those who pick elderberries first go | 1
to make a hook of a small hemlock-branch of | the size of our first-
finger and one fathom in length. | The woman shaves off the bark
until it is smooth; || and after this is done, she takes a piece of the same 5
hemlock-tree, | which is thinner and is to form the hook. She |
shaves off the bark of this also, and it is one | span long. Then she
cuts it off | and measures two finger-widths from the || end. There 10
she cuts a notch which goes half way  through | the
thickness of the pole. It is in this way: After | this is
done, she does the same thing with the piece that is to form the hook;
and when | the notch is also cut in one-half the thickness of the piece
that is to form the hook, | she takes split spruce-root, puts it into water, || 15
and soaks it. After it has been soaked, she takes the piece that is to
be the hook at the end | and puts the two notches together. She | takes
up the soaked split root and ties the  two pieces together.
When | it is finished, it is this way: |

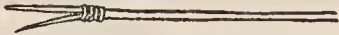
Pole for gathering Eel-Grass.—First the man || goes to look in the 20
woods for a bent young hemlock-tree; and when | he finds one, he
cuts it at the bottom with his adz; and when | it falls, he measures
off two fathoms and a half. | Then he cuts off the top. At the top it

Hook for picking Elderberries.—Wä, hēm g'il la äx'etsō'sa 1
tslëx'alaxa ts'lëx'inēs gałayōlaq yīxa wile q!waxasaxa yō 'wāg'i-
tens ts'lēmāla'x ts'lāna'yēx. Wä, lä ēseg'eyowē 'wāsgemasā lāxens
bāla'x. Wä, lä aēk'laxs laē k'laxāla'x xex'ünā'yas qa qēs'enēs.
Wä, g'il'mēsē gwālexs laē äx'ēdxa g'āyōl'maxat! lāxa q!waxasē. 5
Wä, lāla wāwilałagawēsa gałp!ēqlē. Wä, laxaē aēk'laxs laē
k'laxāla'x xex'ünā'yas. Wä, lä 'nemp!enk'ē lāxens q!wāq!wax'-
ts'lāna'yēx yīx 'wāsgemasasēxs laē k'limts!ēndeq. Wä, lä
mens'idxa māldenē lāxens q!wāq!wax'ts'lāna'yēx g'äg'ilēla lāxa
ōba'yasēxs laē qemtбетēndeq qa negoyōdēsēx 'wāgidasas yīx 10
'wālabedasas qemta'yas. Wä, lä g'a gwālēg'a (*fig.*). Wä, g'il'mēsē
gwālexs laē ōgwaqa hē gwēx'idxa gałp!ēqlē. Wä, g'il'emxaāwisē
negoyōdē 'wālabedasas qemta'yas lāx 'wāgidasasa gałp!ēqlē, laē
äx'ēdxa paākwē L!ōp!Ek'sa ālēwasē qa's hapstendēs lāxa 'wāpē
qa pēx'widēs. Wä, g'il'mēsē pēx'widēxs laē äx'ēdxa galbēlē 15
qa's k'āk'ētōdēsēs qēqemta'yē Lō' qemta'yasa gałp!ēqlē. Wä, lä
äx'ēdxēs pēqwase'wē paak^u L!ōp!Ek'a qa's yaLōdēs lāq. Wä,
g'il'mēsē gwāla laē g'a gwālēg'a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hē'mis g'il la ālāsō'sa
begwānemē lāxa āl'lē wāk'alä q!wāq!waxadzema. Wä, g'il'mēsē 20
q!āqēxs laē tsek!ēxōdeq yīsēs k'limlayowē. Wä, g'il'mēsē
t'lāx'idēxs laē bāl'idēq yīsa neq!ēbōdās bābeława'yē lāxens
bālāxs laē tsek'ōdex ōxtā'yas. Wä, lä māldenx'sāwē 'wāgidasas

25 is two | finger-widths thick. Then he takes his straight || knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each
30 end there is a knob. || When it is finished, he goes home carrying it; and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it
35 to and fro until the whole stick gets warm; || and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire; | and when the tallow nearly catches fire, then he rubs on | some more
40 tallow; and when it is covered with tallow, || he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow
45 comes off from the surface. When it is all off, it is finished. || That is all about this. |

ōxtā^ʔyas lāxens q!wāq!wax^ʔts!āna^ʔyēx. Wä, lä āx^ʔēdxes nexx^ʔāla
25 k^ʔlāwayowa qa^ʔs k^ʔ!axālēx xex^ʔūnā^ʔyas lō^ʔ xōdzēg^ʔa^ʔyas. Wä, g^ʔil^ʔmēsē ^ʔwilāxs laē māma^ʔdenx^ʔsāla ^ʔwāg^ʔidasas lāxens q!wā-q!wax^ʔts!āna^ʔyēx yīxa wiletā^ʔyē. Wä, lä hālselaem lālakwa^ʔēda āpsba^ʔyas. Wä, lä xenlela wāk^ʔalagawēsa wilba^ʔyē, yīxa lē^ʔx^ʔba^ʔyē. Wä, lä mēmo^ʔx^ʔbalaxa lōlxsemēda wāx^ʔsba^ʔyas. Wä,
30 g^ʔil^ʔmēsē g^ʔwālexs laē nā^ʔnakwa dālaq. Wä, g^ʔil^ʔmēsē la laēl lāxēs g^ʔōkwaxs laē k^ʔadenōlīsasa k^ʔilbayowē lāxēs legwile. Wä, lä āx^ʔēdxā yāsekwasa gēwasē qa^ʔs g^ʔāxē g^ʔēgalīlas lāxēs ēaxelasaxa k^ʔilbayowē. Wä, lä āx^ʔēdxā k^ʔilbayowē qa^ʔs k^ʔak^ʔadelalēs lāxēs legwile. Wä, laem wīqwīlālaq qa ^ʔnema^ʔnakülēs ts!elgū^ʔnakülē
35 ōgwīda^ʔyas. Wä, g^ʔil^ʔmēsē ālak^ʔāla la ts!elx^ʔwīdexs laē āx^ʔēdxā yāsekwē qa^ʔs yīlsēt^ʔlīdēs lāxa k^ʔilbayowē. Wä, g^ʔil^ʔmēsē megūg^ʔitxa yāsekwaxs laē xwēlaqaem la k^ʔāk^ʔadelālas lāxēs legwile. Wä, g^ʔil^ʔmēsē elāq x^ʔix^ʔēdēda yāsex^ʔūna^ʔyasēxs laē xwēlaqa yīlse-tlītsa yāsekwē lāq. Wä, g^ʔil^ʔmēsē la megūg^ʔitxa yāsekwaxs laē
40 k^ʔat^ʔālīlas lāxa ōnēgwīlasēs g^ʔōkwē qa hālabalēs wūdex^ʔīda. Wä, laem ^ʔnēx^ʔ qa l^ʔemx^ʔwīdēs qa l^ʔaxēs, lāg^ʔilās hē gwēg^ʔilasa yāsekwē lāq. Wä, g^ʔil^ʔmēsē wūdex^ʔīdexs laē āx^ʔēdxā k^ʔādze^ʔkwē lē^ʔwa k^ʔilbayowē. Wä, lä dēg^ʔit^ʔlētsa q!ōyaakwē k^ʔādze^ʔkwē lāq qa lāwāyēs yāsex^ʔūna^ʔyas. Wä, g^ʔil^ʔmēsē ^ʔwilāxs laē g^ʔwāla. Wä,
45 laem g^ʔwāl laxēq.

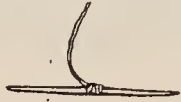
Flounder-Spear.—The first thing to be done by the | flounder- 1 fisherman is to get a spear-shaft for flounder-fishing. He | has to get tough wood for the prongs. It is split in two | in this manner.¹ It is split through the heart, and cut at the ends || which are made 5 sharp. When this has been done, he takes bird-cherry bark and the | shaft, and he so cuts the sides that they are flat, | and he also cuts one side of the prongs so that they will fit | on the end of the shaft. When he has finished this, he takes the | bird-cherry bark and ties it to the prongs and the shaft. || He ties it very tightly. When it is 10 done, | it is like this:  Now the flounder-spear is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many | flounders, he takes the leg-bone of a deer which is | thoroughly dry, so that it is white, and he breaks it up || lengthwise into slender pieces. As 15 soon as it is broken up, he measures off | pieces two finger-widths long, and breaks them off | at the end, so that they are all the same length. When this has been done, | he takes a flat, rough sandstone. He | also takes a dish and pours water into it until it is half full. || Then 20 he puts the sandstone into it; and he takes | one of the thin bones, dips it into the water, and | puts one end against the sandstone and

Flounder-Spear.—Pāpa^εyaxa paēsē, yîxs hē^εmaē g'îl la āxsō^εsa 1 papayaēnoxwaxa paēsēda saents!ō qa^εs pāpayayowa. Wä, hē^εmē-lāl āx^εētso^εsēda ts!ax'însē qa dzēx^ubēsxa xōkwē qa^εs malts!ē g'a g'wālēg'a.¹ Wä, laem nāq!eqax dōmaqas. Wä, lā k'!āk'!ax^ubendeq qa ēx'bēs. Wä, g'îl^εmēsē g'wālexs laē āx^εēdxa lēn^εwumē lē^εwa 5 saents!ō. Wä, lā k'!āk'!ewenōdzendeq qa pēpegenōsēs. Wä, lāxaē k'!āx^εwīdxa ēpsanōdza^εyasa dzēdzēgumē qa beng'aalelē lāxa ōba^εyasa saents!owē. Wä, g'îl^εmēsē g'wālexs laē āx^εēdxa lēn^εwumē qa^εs k'!îlx^εalelōdēs lāxa dzēdzegūmē lē^εwa saents!owē. Wä, laem aelaxs laē k'!îlk'!ak'ōdeq. Wä, g'îl^εmēsē g'wālexs lāe 10 g'a g'wālēg'a (*fig.*). Wä, laem g'wāla pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wä, hē^εmaaxs q!āq!eyōl^εaēda be-gwānemaxa paēsē, lā āx^εēdex xāqas g'ōg'egūyâsa gēwasaxs laē lēmlemx^εūnx^εīda yîxs laē mōmx^εūna qa^εs tetepsendēq lāxēs g'îl-dolasē qa wīswu^εenēs. Wä, g'îl^εmēsē ^εwīwelx^εsexs laē mens^εēdeq 15 yîsēs q!wāq!wax^εts!āna^εyē qa mālđenēs āwāsgemasasēxs laē tepâ-lax ēpsba^εyas qa ^εnemēs āwāsgemasas. Wä, g'îl^εmēsē g'wālexs laē āx^εēdxa de^εnasgemē t!ēsemāxa pegedzowē k'!ōltsema. Wä, laxaē āx^εēdxa lōq!wē qa^εs gūxts!ōdēsa ^εwāpe lāq qa negoyoxsda-lisēxs laē mox^ustentsa de^εnasgēme t!ēsem lāq. Wä, lā āx^εēdx- 20 ^εnemts!aqē lāxa xāxmenēxwē qa^εs hāpstendēs lāxa ^εwāpaxs laē tesālōts āpsba^εyas lāxa de^εnasgemē t!ēsema qa^εs yîlselalax^εidēs

¹ It is cut through the center lengthwise.

23 rubs it | until it is sharp-pointed, and he does the same with the
 other end. As | soon as it is sharp-pointed, he rubs the middle part
 25 so that it is round; and when || it is round, it is done. He does this
 with all of them. | When he has finished fifty, he puts them away, for
 that | is the number of bones for the flounder fishing-line. Then he
 takes | hair and twists a length of two | spans; that is, hair of women.
 30 And when he has || enough of these, the same number as the polished
 bones, then he puts them away. He takes | cedar-bark and gives it to
 his wife, and she goes at once | and puts it into the water to soak.
 After it has been there for one night, | the woman takes out the cedar-
 bark and splits it into | long, narrow strips, and she twists it until
 35 it is moderately thick. || When it is forty fathoms long, it is finished. |
 Then (the man) stretches it outside of the house | tightly, so that it is
 stretched (taut). It remains there for four days. | Then he takes
 down the twisted cedar-bark fishing-line | and coils it up and puts it
 40 down in his house, and then || he takes dried back-sinew of the deer
 and shreds it, and | twists it until it is like thread. As soon as he
 has | twisted much of it, he takes the round bones and the twisted-
 hair thread and ties one end of the twisted hair to the
 45 round bone. | He ties the hair || to the crosspiece a little
 beyond the middle, in this way:  He does this with all of

23 qa ẽx·bax·ĩdẽs. Wã, lãxaẽ hẽem gwẽx·ĩdxa ąpsba·yẽ. Wã, g·ĩl·
 ẽmẽse ẽx·baxs laẽ yĩlsealax·ĩdeq qa lẽx·ẽnx·ĩdẽs. Wã, g·ĩl·mẽsẽ
 25 la lẽx·ẽnx·ĩdexs laẽ gwãla. Wã, lã hẽstaem gwẽx·ĩdxa waõkwẽ.
 Wã g·ĩl·mẽsẽ ẽwĩla gwãla sek·lasgemg·ustãxs laẽ g·ẽxaq qaxs hẽ-
 ẽmaẽ ąwãxwẽda xãxex·ẽnasa L·lãgẽdzayãwaxa paẽsẽ. Wã, lã ąx·ẽd-
 xa se·ya qa·s mẽtlẽdẽq qa maẽmalp!enk·ẽs ąwãsgemasas lãxen
 q!wãq!wax·ts!ãna·yẽx, yĩxõx se·yãxsa ts!ẽdãqẽx. Wa, g·ĩl·mẽsẽ
 30 hẽlãla lãx ẽwãxaasasa g·ĩxekwẽ xãqẽxs laẽ g·ẽxaq. Wã, lã ąx·ẽd-
 xa denasẽ qa·s lã ts!ãs lãxẽs genemẽ. Wa, hẽx·ĩda·mẽsẽ la
 hãpstalisas lãxa wã qa pẽx·widẽs. Wã, g·ĩl·mẽsẽ xama·stalisexs
 laẽ ąx·ẽwũ·stendeq yĩxa ts!ẽdãqẽ lãxa denasẽ qa·s dzedzexsendeq
 qa ts!ẽlts!eq!astowẽs g·ĩlsg·ĩldedzowa. Wã lã melx·ẽdeq qa hẽla-
 35 gritẽs. Wã, lã mõsgemg·ostãp!enk·ẽ ẽwãsgemasas lãxens bãlax.
 Wã, g·ĩl·mẽsẽ gwãlexs laẽ dõx·wũlsa q lãx L·lãsanã·yasẽs g·õkwẽ
 qa·s lek!ũt!elsẽq qa ts!ãs·ĩdẽs. Wã, lã mõp!enxwa·sẽ ẽnãlãs
 hẽ gwẽx·sexs laẽ ąx·ẽdxa L·lãgẽdzaanã·yẽ yĩxa melkwẽ densen
 denema qa·s qes·ẽdẽq qa·s lã qes·ãlilaq lãxẽs g·õkwẽ. Wã, lã
 40 ąx·ẽdxa lemõkwẽ ądẽg·esa gẽwasẽ qa·s dzedzexsendeq qa·s mel-
 x·ĩdẽq qa mẽdekwẽs hẽ gwẽx·sa q!enyõ. Wã, g·ĩl·mẽsẽ q!ẽ-
 nemẽ mẽta·yas laẽ ąx·ẽdxa lẽlx·ẽnẽ xãq lẽ·wa mẽdekwẽ
 sẽse·yak!ena. Wã, lã yĩl·ãlelõdãlasa lẽlx·ẽnẽ xãq lãx ẽpsba-
 ẽyasa mẽdekwẽ se·ya. Wã, lã g·ẽk·lõlts!a·yẽ yĩlãlaasasa se·ya
 45 lãxa galõdayowẽ lẽx·ẽn xãqa g·a gwãlẽg·a (*fig.*). Wã, lã ẽnãxwaem

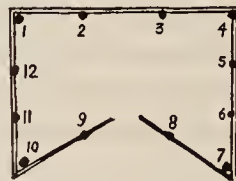
them; | and when they are finished, he gathers | up the ends of the hair 46 threads and ties them with twisted sinew, | so that they are all gathered together, and he hangs them up in the corner of his house. The | round cross-bones are hanging downward. ||

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1 the river. Then he goes into the woods | carrying his hand-adz; and when he comes to a place where there are | many straight young hemlock-trees, he cuts the tall || slender trees which are a little over four 5 finger-widths in diameter. | As soon as the tree falls down, he measures off four spans. | Then he cuts it off. That is the measure | which he uses in cutting off twenty-four pieces of the same length; | and he cuts off twenty of them four || finger-widths thick, longer than the first 10 ones. | After he has done so, he measures a length of two | spans and cuts it off. He cuts sixteen | of this length. After he has done so, | he measures them three spans || long and cuts them off. There are 15 twelve of these all of the same | length. After he has done so, he sharpens the points of the twelve. | These will be the posts for the perch-trap at one end. | And he also sharpens the sixteen | short ones which are two spans in length. || These will be the entrance. And 20

hë gwëx'ēidxa waōkwē. Wä, g'il'mēsē 'wīla gwālexs laē q'lap'lēx'ī- 46 dex ēpsba'yasa sēsē'yak'!en qa's yīl'īdēsa mēdekwe at!ema qa q'lap'lēxlālēsēxs laē tēx'walīlas lāx onēgwīlasēs g'ōkwē. Wä, laem bēbenba'yēda lēlx'ēnē galōdayu xāqa.

Fish-Trap for Perch.—Wä, hēm g'il āx'ētsō'sa begwānema 1 denasē qa's lä t'lēltalēsaq lāxa wā. Wä, lä lāxa āl'lē qa's dā-lēxēs k'!īmlayuwē. Wä, g'il'mēsē lāg'aa lāxa k'!iq'wēkūlāxa q'lēnemē q'wāq!waxmedzemxs, wä, lä tsek'!exlēndxa g'ilt!a 'wīlaxa hālsela'mē lēkwagawēsēns q'wāq!wax'ts!āna'yēx. Wä, 5 g'il'mēsē t'lāx'īdexs laē bāl'īdxā mōp!enk'ē lāxēns q'wāq!wax'ts!āna'yēx yīx 'wāsgēmasasēxs laē tsex'sendeq. Wä, hē'mis la menyayōsēxs laē hanāl tsetsex's'alaxa hāmōts!aqāla 'nemāsgēma. Wä, lä ēt!ēd tsetsex'sendxa małtsemg'ostāwē mōden lāxēns q'wāq!wax'ts!āna'yēx, yīx g'il'tagawa'yas lāx g'ilx'dē tsek'ēs. Wä, 10 g'il'mēsē gwālexs laē bāl'īdxā małp!enk'ē lāxēns q'wāq!wax'ts!āna'yēx yīx 'wāsgēmasasēxs laē tsex'sendeq. Wä, lä q!el!ets!ageg'īyuwē tsek'a'yas hēx'sā āwāsgēmē. Wä, g'il'mēsē gwālexs laē ēt!ēd bāl'īdxā yūdux'p!enk'ē lāxēns q'wāq!wax'ts!āna'yēx, yīx 'wāsgēmasasēxs laē tsex'sendeq. Wä, la małts!ageg'īyowa hēx'sā 15 āwāsgēmē. Wä, g'il'mēsē gwālexs laē dzōdzoḡ'bendxa małts!ageg'īyowē. Wä, hēm lēlēmłtsa lālemwayolē lāwayā lāx ēpsba'yas. Wä, laxaē dzōdzoḡ'bendex ēpsba'yasa q!el!ets!ageg'īyuwē ts!el!ts!ek!waxa maēmałp!enqas āwāsgēmas lāxēns q'wāq!wax'ts!āna'yēx yīxa xōlōslē. Wä, g'il'mēsē 'wīla gwała laē āx'ēdxā l!ōp!ek'ē 20

- 21 when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the
 25 trap down to the beach, and he || puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.¹ Then he takes it up and lays it down at one end of
 30 the || line, in this manner,¹ and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,¹ and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way,
 35 and he || marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes
 40 another one and drives it in at (2). When || the top is level with the first one, he drives another one in | at (3), and other ones at from

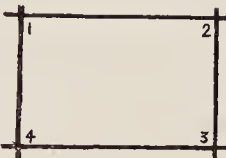



- 21 qa's yîlōyōdēs lāqēxs laē q!ap!egoḡwīdeq qa's wik'îlēqēxs g'āxaē nā'nakwa laxēs g'ōkwē. Wā, g'îl'mēsē naenxseg'ilalēsēda x'āts!axelāxs laē āx'ēdxēs pelpelqē lē'wa denasē t!ēltalēs lāxa wā. Wā, lā wik'îlaxa lālemwayolē qa's lā wik'înts!ēsēlaq lāxa l!ema'isē qa's
 25 lā wîx'alisaq lāxa k'!ēsē ālaem tsēdēsa lāxa ēx'stewēsē. Wā, lā qwēlōdxa yîlōyā'yē l!ōp!ek'a. Wā, hē'mis g'îl dāx'itsōsēda 'nemts!aqē grayōl lāxa mōp!enk'as 'wāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's menyayowa qa's k'at!ālisēq. Wā lā xūdehēnēq g'a g'wālēg'a.¹ Wā, lā dāg'îlisaq qa's k'at!ālisēs lāx āpsba'yasa
 30 xūldēsē g'a g'wālēg'axs¹ laē xūldēhēndeq. Wā, laxaē ēt!ēd dāg'îlisaq qa's k'at!ālisēs lāxa āpsba'yasa g'ālē xūltēs g'a g'wālēg'a.¹ Wā, laxaē xūldēhēnēq. Wā, g'îl'mēsē g'wālēxs laē āx'ēdxa malts!aqē lāxa mālp!enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's k'atēmg'alisēs lāx wāx'sanōdzexsta'yasa la xūldekwa g'a g'wālēg'a (*fig.*)
 35 qa's xwēxūldēhēndeq. Wā, g'îl'mēsē g'wālēxs laē āx'ēdxēs pelpelqē lē'wa 'nemts!aqē lāxa dzōdzoḡula yîxa yūdux^up!enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's dēx'walisēq lāx (1). Wā, g'îl'mēsē 'nemp!enk'a la nēfala lē'wa nexsa'yē lāxens q!wāq!wax'ts!āna'yēxs laē ēt!ētsa 'nemts!aqē dēx'walisaq lāx (2). Wā, g'îl'mēsē
 40 'nemātōḡwīd lē'wa g'ālē dēqwēsēxs laē ēt!ētsa 'nemts!aqē dēx'walisaq lāx (3). Wā, la ēt!ētsa waōkwē dēx'walisaq lax (4)-(11).

¹ See outlines of cut on this page.


(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, || and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back; for he first ties it to || posts (1)–(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, || he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this | is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and || he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four- |
span sticks and places it over the || side-stops, and he ties it together 65

Wä, la ēt!ēdxa ālēlxsdāyē ēnemts!aqa dēxēwalisaq lāx (12). Wä, 42
hēm dzōdzōxūlasa lālemwayuwe lāwayowa. Wä, gīlēmēsē gwā-
lēxs laē āxēdxa pēgēkwē denasa qa's dzedzEXSENDēq qa gīlsgīl-
stowēs ts!ēlts!eq!astowa. Wä, gīlēmēsē ēwīwēlx'sEXs laē dāx'īdxa 45
ēnemts!aqē lāxa mōp!enk'as ēwāsgemasē lāxENS q!wāq!wax'ts!ā-
nāyēx qa's k'at!ālisēs lāx L!āsadza'yasa āwāp!ā'yasa lālemwayowē
lāwayowa māk'īmk'!Enē lāx dzōdzōxūlāxs laē yīl'itsa denasē lāxa
dzōdzōxūla qa's yālōdēsa emxap!ā'yē lēwē hēm gīl yālōtsōsē
(1)–(4) lēwa emxap!ā'yē. Wä, gīlēmēsē ēwīlaxs laē āxēdxa 50
ēnemts!aqēxa hēmmaxat! ēwāsgēmē qa's k'at!Endēs lāxa ēk'!ōt!Ena-
yasa la yīlēlāLEla emxap!ā'yasa lax (4). Wä, lāxaē yālōdxa emxa-
p!ā'yē lēwa emxENwā'yē. Wä, lāxaē yālōdxa emxENwā'yē lāx
(5); wä, lā hēmmaxat! gwēx'īDEX (6) lōē (7). Wä, gīlēmēsē gwālēxs
laē āxēdxa ēnemts!aqēxa hēmmaxat! ēwāsgēmē qa's k'at!Endēs lā- 55
xa ēk'!ōt!Enayasa emxap!ā'yē lāx (1). Wä, lā yālōdēq. Wä, lā et!ēd
yālōdxa emxENwā'yē lōē (12) lōē (11), hēmīsē (10). Wä, gīlēmēsē
gwālēxs laē dāx'īdxa ēnemts!aqē lāxa mālp!enk'as āwāsgemasē
lāxENS q!wāq!wax'ts!ānāyēx qa's gwēbalēs ēx'ba'yasa lāx (9), laē
k'at!Entsa lēx'ba'yē lāx benk'!ōt!Enayasa emxENwā'yē lāx (10) 60
laē yālōdxa xōlsoē lāx (10) lēwa emxENwā'yē. Wä, lā yālōdēx
(9) lēwa xōlosē. Wä, lā, hēmmaxat! gwēx'īDEX (7) lōē (8). Wä, gīl-
ēmēsē gwālēxs laē ēt!ēd dāx'īdxa ēnemts!aqē lāxa mōp!enk'ē lāxENS
q!wāq!wax'ts!ānāyēx yīx ēwāsgemasa qa's k'at!Endēs lāx ēk'!ōt!Ena-
yasa emxENwā'yē. Wä, lā yālōdēq lōē (1) lōē (2) lōē (3); wä, 65

66 at (1), (2), (3), and | (4). When this is done, he takes another one of
the same | length and lays it on top of the back-stop, and he | ties
it at (1), (12), (11), and (10), and he does the same | with the other
70 side at the entrance. As soon as there are eight || rows, it is finished.
Then he takes pieces four spans and | four finger-widths in length
and puts them down, and he | takes up another one and lays it on it,
in this manner: and he places the  He | ties them together at (1),
and he places the other ones on (2) and (3), and |
he also ties them at (4). When this is done he
75 takes up another one || and places it one finger-
width | apart from the first one and ties it on at
both ends; and | he continues tying on all the others, going towards
(4) and (3). As | soon as it is all covered, it is like this.

When it is finished, he | goes up from the beach and 
80 breaks off hemlock-branches in the woods. He || carries
them down to where he is making the perch-trap and |
puts them down, and he goes up again and takes small
clams, which he gets for bait | for his fish-trap. He car-
ries them down and breaks the shells of the clams | and scatters them
in the trap. As soon as this is done, he puts | the cover over the trap.
85 He puts hemlock-branches on top of it, so that || it is dark inside, and
he places four large stones | on top of the hemlock-branches to keep
it under water. Then it is done. |

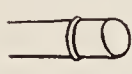


66 hē^εmisē (4). Wä, g'îl^εmēsē gwālexs laē ēt!ēd dāx'īdxa hē^εmaxat!
wāsgēmē qa^εs k'at!endēs lāx ēk'!ōt!ēna^εyasa emxap!a^εyē. Wä, lāxaē
yālōdeq lāx (1) lō^ε (12) lō^ε (11); wä, hē^εmisē (10). Wä, lā hēemxat!
gwēx'īdxa āpsānā^εyē lē^εwa xōlosē. Wä, g'îl^εmēsē mālgūnāts!a-
70 k'ostālaxs laē gwāla. Wä, lā dāx'īdxa sayak'!ap!enk'elāsa
mōdenē lāxens q!wāq!wax'tslāna^εyēx qa^εs k'at!ālisē. Wä, lā dā-
x'īdxa nēmts!aqē qa^εs k'atbendēs lāq; g'a gwālēg'a (fig.). Wä, lā
yālōdex (1). Wä, lā ēt!ēd k'atbentsa wāōkwē lāx (2—3), wä la
yālōdeq (4). Wä g'îl^εmēsē gwālexs laē ēt!ēd dāx'īdxa nēmts!aqē
75 qa^εs k'at!ēdēs lāxa nēmdenē lāxens q!wāq!wax'tslāna^εyēx yīx āwā-
lagālaasas lē^εwa g'ālē āx^εālelōdayōsēxs laē yaēlbendeq. Wä, lā
hā^εnał yī^εalelōdalasa wāōkwē lālag'aalelaa lāx (4) lō^ε (3). Wä,
g'îl^εmēsē emdzōxs laē g'a gwālēg'a (fig.). Wä, g'îl^εmēsē gwālexs laē
lāsdēsa lāxa lēma^εisē qa^εs lā lēx^εwīdex q!wāxa lāxa āl^ε qa^εs
80 lā gēm^εxents!ēse!aq lax āx^εētsasas lālemwayowas lāwayowa. Wä,
lā xwēlax^εūsdēsa qa^εs lā āx^εēd lāxa g'āwēq!ānēmē tātēlanēms
qaēs lāwayowē. Wä, lā dents!ēse!aq qa^εs lā tepts!ālasa tēlē g'āwē-
qlānema qa^εs gwēlałts!ōdalēs lāq. Wä, g'îl^εmēsē gwālexs laē pāqe-
yōtsa sāla lāxa lāwayowē. Wä, lā xeseyīntsa q!wāxē lāq qa
85 p!ēdek'îlēs. Wä, lā t!āqeyīndālasa mōsgēmē āwākwās t!ēsem
lāx ōkū^εya^εyasa q!waxē qa wūnsālayōs. Wä, laem gwāl lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths || long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the scraping-
net for flat sea-eggs is like a basket. || It is this way: After he 10
has finished netting it, | he takes his ax and goes  into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root which is |
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the || heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. || After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

Net for Sea-Eggs.—Wä, laemlas q!âlelax gwēgilasaxa gūnaxs 1
laē āxse^{wa} le^{wa} nāxwa ēaxēnēq. Wä, g'il^{mēsē} la qetts!ōyo
laxa yegayō laē āxēdxā ts!ewēkwēxa k'ōdenōselās wāgwasas
lāxens q!wāq!wax'ts!āna^{yēx}. Wä, lā mōden lāxens q!wāq!wax-
ts!āna^{yēx} yīx wāsgemasas. Wä, lā yīxentsa gūnēlaq. Wä, lā 5
yūdux^{p!}enk'ē wāsgemasasēxs laē yaqōdex ōba^{yas}. Wä, laem
yūdux^{p!}ex'sitē wādzeg'ixstaasas. Wä, la yīqaxōdeq. Wä, g'il-
mēsē mālp!enk'ē wāsgemasas lāxens q!wāq!wax'ts!āna^{yaxs} laē
yaqōdex ōxsda^{yas} qa's yīwila gwēx'sa l!ābatēxa xelōdzayowaxa
āmdema. Wä, laem g'a gwālēg'a (*fig.*). Wä, g'il^{mēsē} gwāl yīqaqēxs 10
laē āxēdxēs sōbayowē qa's lā lāxa āl!ē ālāx l!ōp!ek'asa dēxwē.
Wä, g'il^{mēsē} q!āxa dēx^{mesaxs} laē l!āp!idex l!ōp!ek'asxa hēla-
g'ite l!ōp!ek'a. Wä, lā bāl'idxa sek'āp!enk'ē lāxens q!wāq!wax-
ts!āna^{yēx} yīx wāsgemasasēxs laē tsex'sendeq. Wä, lā naq!eqax
dōmaqasēxs laē xōx^sendeq. Wä, g'il^{mēsē} mafts!exs laē sopā- 15
lax'ēid āpsōdilē dōmaqs qa wī^{lāwēs}. Wä, lā sopālax'ēidex xōdzē-
g'a^{yas}. Wä, laem lalōl!a qa k'ōdenēs lāxens q!wāq!wax'ts!ā-
na^{yēx} yīx wāgwasas. Wä, lā sōp!ēdex ēwūnxa^{yas} qa maīdenēs wā-
dzewasas lāxens q!wāq!wax'ts!āna^{yēx} hēbendāla lāx wāsgemasas.
Wä, g'il^{mēsē} gwālexs laē dālt!alaq qa's lā daēlelaq laxēs g'ōkwē. 20
Wä, lā k'at!ālilaq qa's āxēdēxēs xelxwāla k'lāwayowa. Wä, lā
k!wāg'alila qa's dāx'ēidēxa deyōdzowē. Wä, hē'mis g'il k'!āx-
witsō^{sē} ēwūnxa^{yas} qa naenqenxelēs. Wä, g'il^{mēsē} gwālexs laē
k'!ōdzōdex āpsādze^{yas} qa qēdzedzowēs. Wä, g'il^{mēsē} gwālexs

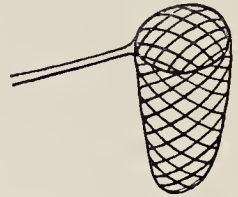
25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he
 30 has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into
 35 his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready
 40 for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on
 45 to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

25 laē lēx'īd qa's k'!ādzōdēx āpsādzā'yas qa pelēsa āpsenxa'yē. Wā, lāla k'!ōdenx'sā'ma āpsenxa'yē lāxens q!wāq!wax'ts!āna'yēx. Wā, g'īlēmēsē gwālexs laē āx'ēdxa lexa'yē qa's lā lāxa L!ema'isē qa's lā t!āqax t!ēsema qa's lā t!āxts!ālas lāxa lexa'yē. Wā, g'īlēmēsē hēl'ats!āxs laē ōxlōsdēsa qa's lā ōxlaēlelaq lāxēs
 30 g'ōkwē qa's lā ōxleg'alīlas lāx māg'īnwalīsasēs legwīlē. Wā, lā xē'x'ulents laxēs legwīlē. Wā, la xwēlaqa āx'ēdxa lexa'yē qa's lā xwēlaqents!ēs lāxa L!ema'isē. Wā, lā k'!ūlx'īd lāxa L!esl!ekwē. Wā, g'īlēmēsē qōt!ē lexa'yasēxs laē ōxlex'īd qa's lā ōxlōsdēsela qa's lā ōxlaēlelaq lāxēs g'ōkwē qa's lā ōxleg'alīlaq. Wā, lā
 35 'lap!alīla lāxa māg'īnwalīsasēs legwīlaxa 'nemāsgēmē lō' nek'asō-lasxa deyōdzowē qex'exstēlasa xelōdzayowē. Wā, la 'nemp!enk' lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzeqawīlasas 'lāpa'yas. Wā, lā hēemxat! 'wālabetalīlē. Wā, g'īlēmēsē gwālexs laē āx'ēdxa lēel-wa'yē qa g'āxēs gwa'līla. Wā, lā āx'ēdxa ts!ēslāla qa's k'!īp!ēdēs
 40 lāxa x'īx'īxsemāla t!ēsema qa's lā k'!īpts!ālas lāxa 'lābegwēlkwē. Wā, la elāq qōt!axs laē āx'ēdxa L!esl!ekwē qa's lexeyīndēs lāx ōkū'ya'yasa x'īx'īxsemāla t!ēsema. Wā, g'īlēmēsē wāk!waxs laē āx'ēdxa deyōdzowē qa's paq!eqēs lāq. Wā, laxaē āx'ēdxa waōkwē L!esl!ekwa qa's lexēg'īndēs lāq. Wā, g'īlēmēsē la wāx'u-
 45 wūnaya L!esl!ekwē lāxa deyōdzōxs laē āx'ēdxa 'wāpē qa's xel!ex'īdē tsādzeleyīnts lāx 'wāsgēmasa kūnyasaxa deyōdzowē. Wā, lā nās'itsa lē'wa'yē lāq. Wā, g'īlēmēsē gwālexs laē āx'ēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. || When it is done, he 50 takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a || rope, he heats it by the  fire of the house. 55 Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and || to 60 retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is || in this manner:  Then he takes the 65 scraping-net and | nets its mouth to the hoop. It is a different kind of | nettle-bark twine that he puts through the drill-holes. It passes through | two meshes. As soon as this is done, he takes a small | hemlock-tree two fathoms

lēx·ēnē leqwa qa's k'!m̄f̄idēq qa lēx·ēnēs. Wä, hē'mis qa 48
yūdux̄up!ensēstēs ēwāg'idasas lāxens q!wāq!wax'tsāna'yēx. Wä,
g'īlēmēsē gwālexs laē āx'ēdxa ēwilē densen denema qa g'āxēsē 50
gwā'lila. Wä, g'īlēmēsē gagīyāla la g'īyē kūnsasēwasēxs laē
nāsōdex nayīmas lēelwa'ya. Wä, lā lēx'ūqōdxēs kūnsasēwē
deyōdzā. Wä, lā qex'sēstents lāx ōba'yasa k'!ax̄baakwē leqwa.
Wä, lā yīl'īdxa māk'īna'yaxa leqwa (*fig.*). Wä, g'īlēmēsē gwāl yīlasa
denemē laqēxs laē pex'ī'deq lāxa lēgwīlasēs g'ōkwē. Wä, laem 55
pex'sēstalaq qa k'!ūmēlx'īdēs. Wä, lā āx'ēdxa yāsekwē qa's
dzek'īldzōdēs lāqēxs hē'maē ālēs ts!elqwē. Wä, g'īlēmēsē hamel-
sēstōda yāsekwē lāqēxs laē āx'ālilas lāxa ōnegwīlasēs g'ōkwē qa
ōdax'īdēs wūdex'īda. Wä, laem ēnēx' qa l!emx'wīdēs qa
xak'!emts!āwēs lax laēna'yas wāk'ala qa k'!ēsēs ēdēsa dza'x'wīda. 60
Wä, hēem lāg'ilasa yāsekwē lāq. Wä, g'īlēmēsē wūdex'īdexs laē
āxōdxa wūlg'ixstēlasa xelōdzayāxa āmdema. Wä, lā āx'ēdxa
selemē qa's selemx'sōdēxa neqadzeqē sela'ya qa neyīmx'so-
watsa t!emgexsta'yasa xelōdzayowē. Wä, g'īlēmēsē gwālexs laē
g'a gwālēg'a (*fig.*). Wä, lā āx'ēdxa yīgekwē xelōdzayo, la'mē 65
yīxdzōdeq lāxa wūlg'ixstēlas. Wä, laem ōgū'laem mēdek^u
gūnk'!ēnē la nēx'soyōs lāxa sēsela'yē qa's lā hēx'sāla lāxa mā-
małtsemtowē yīgēla'ya. Wä, g'īlēmēsē gwālexs laē āx'ēdxa wilē
qwāxasa małp!ēnk'e ēwāsgemasas lāxens bāLax. Wä, lā k'!ax̄ālax


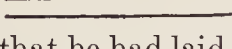

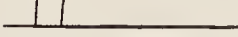
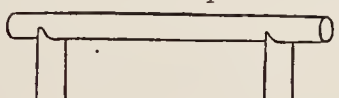
70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-
75 handle. After he has || done so, it is in this way: |



1 **Staging for drying Roots.**—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
5 that have no branches. He measures off || three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
10 fathom in length, || he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ||
15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

70 xē^εx^wūna^εyas lō^ε xōdzēg^ayas. Wä, g'il^εmēsē wī^εlāxs laē k'la^x-
wīdēx lē^εx^uba^εyas qa pēpēgenōsēs. Wä, lä äxbentsa xelōdzayo-
waxa ämdema lāxa xelōsp!ēqē qaxs hē^εmaē lēgēmsa lāl yīlbayaats.
Wä, lä äxēdxa dzedekwē L!ōp!Ek'sa älēwasē qa's yī^εālēlōdēsa
xelōdzayowaxa ämdema lāx ōba^εyasa xelōsp!ēqē. Wä, g'il^εmēsē
75 g'wālēxs laē g'a g'wālēg'a (fig.).

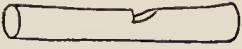
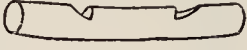
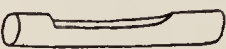
1 **Staging for drying Roots.**—Wä, g'il^εmēsē g'wāl L!ēxwaxs laē
hōqūwēlsa qa's lä lāxēs g'ōkwē. Wä, hēx^εida^εmēsē lä lāxa āL!ē
dak!ōtēlaxēs sōbayowē qa's lä sōp!ēxōdxa mōts!aqē g'īlsg'īlt!a
ha^εyāl^εag'īt ēk^εētēla naenk'ēla dzesekwa. Wä, lä bāl^εīdeq qa
5 yaēyōdux^up!enk'ēs lāxens bālāqē āwāsgēmasasēxs laē sōpsēndeq.
Wä, la^εmē nēmax^εē āwāsgēmasasa mōts!aqē lāx yūdux^up!enk'ē
lāxens bālax. Wä, lä ēt!ēd bāl^εīdxa nēmp!enk'ē lāxens bālāxs
laē sōpsēndeq. Wä, lä ma^εlgūna^εts!aqa sōpa^εyas hēx^εsā āwāsgēmē.
Wä, g'il^εmēsē wī^εwēlx^εsēda nāl^εnēmp!enk'ās āwāsgēmasē lāxens
10 balāxs laē dzōdzo^xubēndēx ēpsba^εyas qa eēx^εbēs. Wä, g'il^εmēsē
wī^εla la dzōdzo^xubaakūxs laē yīlkūlsaqa qa's lä yīl^εx^εwūlt!alaqa qa's
lä yīlgwēlelaqa laxēs g'ōkwaxs laē yīl^εx^εwalīlaqa laxēs ax^εālilasLasa
k'lagīlē. Wä, g'il^εmēsē wī^εlaēlaqēxs laē äxēdxa nēmts!aqē
lāxa dzōdzo^xubaakwē qa's dēx^εwalīlēs lāxa mag'īdzā^εyasa tsaq!ēx-
15 la^εyē lāx onēgwilasa hēlk!ōtēwalīlasa g'ōkwē. Wä, g'il^εmēsē
ma^εp!enk'ē wālabetalīlasas lāxens q!wāq!wax^εts!āna^εyaxs laē
äxēdxa nēmts!aqē dzōdzo^xubaakwa qa's dēx^εwalīlēs lāxa

ened sticks and drives it into the floor | one span distant from the 18
 first | post; and he takes one of the long sticks for a crosspiece and ||
 lays it down outside, in this manner:  Then he 20
 takes another one | of the sharpened poles  and drives
 it down at the other end of the long stick that he had laid down; | and
 when it is two spans in the ground, | he takes the other sharpened
 stick, | places it at the same distance as at the other end, and drives
 it into the floor. || When it is also two spans deep in the ground, | he 25
 takes his hand-adz and adzes off the tops | of all the posts, so that
 they are hollowed out. These are called "notches for the beams,"
 and | they are in this manner:  As soon as they
 have all been notched out on top,  | he takes a
 beam and places it over the post || at one end, and he puts the 30
 other end on the top of the other post, | so that it is in this man-
 ner:  When the staging is finished, he
 puts | the baskets with long cinquefoil-roots
 on it, and he does the same along the other
 side. | 35

Frame for drying Berries.—Now we will talk about the work | of 1
 the husband of the woman, for he does not sit still in his house while |
 his wife is picking elderberries. First he has to look for a good |
 cedar-log which is soaked in water and soft, for this splits straight. ||
 After he has found one, he chops it with his ax on the under side. | 5

ⁿemp!enk·ē lāxens q!wāq!wax·ts!āna·yēx, yīx āwālagōlilasasa lē- 18
 lāmē. Wā, lā āx·ēdxa ⁿemts!aqē lāxa k!axdema!ē qa's
 k'at!ālilēs lāx l!āsali!as g'a g'wālēg'a (*fig.*), lā āx·ēdxa ⁿemts!aqē 20
 lāxa dzōdzoᵂbaakwē qa's dēx·walilēs lāxa āpsba·yasa la k'ādēla.
 Wā, g'il·emxaawisē ma!p!enk·ē wālabetalilasas lāxens q!wā-
 q!wax·ts!āna·yaxs laē āx·ēdxa ⁿemts!aqē dzōdzoᵂbaakwa qa's
 nā·naxts!owēx āwālagōlilasasa āpsba·yaxs laē dēxbetalilaq. Wā,
 g'il·emxaāwisē ma!p!enk·ē wālabetalilasas lāxens q!wāq!wax·ts!ā- 25
 na·yēx laē āx·ēdxēs k'!īm!ayowē qa's k'!īm!etōdēq qa xūbetōwēs
 ⁿaxwēda lēlāmē. Hēem lēgades q!asēxa k'ats!ēwas!asa k!axde-
 maxa g'a g'wālēg'a (*fig.*). Wā, g'il·mēsē wī!la lā q!ēq!ādzekwa ōxtā-
 yasa lēlāmaxs laē āx·ēdxa k!axdema qa's k'adetōdēs lāxa lāmasa
 āpsba·yē. Wā, lāxaē ōgwaqa k'adetōtsa āpsba·yax lāxa lāmē. 30
 Wā, la·mē g'a g'wālēg·axs (*fig.*) laē g'wāla k!ag'ilē qa g'ēxdemasa
 laxabats!ē l!āl!abata. Wā, lā hēem xat! g'wēx·ēdxa āpsōdeqla.

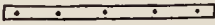
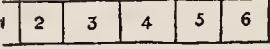
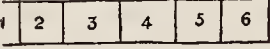
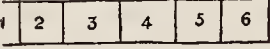
Frame for drying Berries.—Wā, la·mēsens gwāgwēx·sex·ēide! lāx 1
 lā·wūnemasa ts!edāqaxs k!ēsaē āem k!waē! lāxēs g'ōkwaxs laē
 ts!ēx·ēs genemasa ts!ēx·ina. Wā, hēem g'il la ālāsō·sē ēk·a k!wax-
 lāwaxa k!ūnk!ūnq!eqēxa telqwē qaxs hē·maē ēg·aqwa lāx pats!ase-
 wē. Wā, g'il·mēsē q!āqēxs lāē sōp!ētsēs sōbayowē lāxa wilemē qa's 5
 temx·betendēq g'a g'wālēg'a (*fig.*), g'il·mēsē negōyōdē temkwa·yax

- 6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from the tree into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife, his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns


- 7 lāx lālaa lāx dōmaqas laē bā^ēitsēs q!wāq!wax^{ts}!āna^ēyē g^āg^īlēla lāxēs temkwa^ēyē. Wä, lä ^ēnā^ēnemāp!enk[·] lāxens q!wāq!wax^{ts}!āna^ēyēx yīx bāla^ēyasēxs laē temx^ēwīdeq. Wä, g^īl^ēemxaāwisē la
- 10 ^ēnemālē ^ēwālabedāsas lē^ēwa āpsba^ēyaxs laē gwāl sōpaq. Wä, laem g^āgwālēg^ā (fig.). Wä, lä āx^ēēdxēs lemlemg^āyowē qa^{ēs} q!wāēlben- dēs lāx (1) xa wīetā^ēyasa wēlkwē. Wä, lä pelgetewēsēs pelpelqē lāq. Wä, g^īl^ēmēsē nelaxē latoyās lāxa wēlkwaxs laē g^āgwālēg^ā (fig.). Wä, lä lemlemx[·]sendxēs lātoyowē. Wä, ā^ēmēsē gwanāla qa^{ēs}
- 15 lākwēsēs qō lāl yīlx^ēūlt!ālaleq. Wä, g^īl^ēmēsē ^ēwī^ēwelx[·]sexs laē yelx[·] ^ēwīdeq qa^{ēs} yīlx^ēūlt!ālaq qa^{ēs} lä yīlgwēlelaq lāxēs g^ōkwē. Wä, lä yelx[·]walīlaq lax onēg[·]wīlasēs g^ōkwē. Wä, g^īl^ēmēsē ^ēwī^ēlōlt!axs laē āx^ēēdxēs k[·]līm[·]layowē lä g^īg[·]alīlaq. Wä, hē^ēmis[·]lā^ēlēs nexx[·]āla k[·]lā- wayowē. Wä, lä āx^ēēdxēs lem[·]g^āyowē lē^ēwē pelpelqē. Wä, lä
- 20 latōdxā ^ēnemdenē lāxens q!wāq!wax^{ts}!āna^ēyēx, yīx wāgwasas. Wä, g^īl^ēmēsē lāwāxs laē mens^ēitsa maldenē lāxens q!wāq!wax^{ts}!āna^ēyēx qa ^ēwādzewatsēx, laē āx^ēēdxēs nexx[·]āla k[·]lāwayowa qa^{ēs} xōx[·]sendēq. Wä, lä hēx[·]sāem gwēg[·]ilaxa q!lēnemē hēx[·]sā āwāgwītē. Wä, g^īl^ēmēsē k[·]ōtaq laem hē^ēlālēs xā^ēyaxs laē āx^ēēdxēs nexx[·]āla
- 25 k[·]lāwayowa lē^ēwa ^ēnemts!aq lāxēs xā^ēyē k!waxlāwa qa^{ēs} aēk[·]lē k[·]lāxwax āpsōt!ēna^ēyas qa neqelēs; wä, hē^ēmis qa pex^ēenēs. Wä, g^īl^ēmēsē gwālēxs laē lēx[·]ēideq qa^{ēs} k[·]lāx[·]wīdēx āwīg[·]a^ēyas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
doing so, he takes another one | and does the same as he did to the first
one he made, and he || continues doing so with the others. When all 30
have been cut out, he | splits some smaller than our little finger. He
takes | his straight knife and cuts them square. | When he thinks he
has enough of these, he measures these off | two spans and two finger-
widths || in length. Then he cuts them off. There are many of 35
these | which he has cut the same length. After they have been done,
he takes his | wedge and his stone hammer and he wedges the other |
cedar-sticks into thin pieces. When they are all in pieces, he takes
his | straight knife and the cedar-sticks which he has wedged into
pieces and || splits them into small pieces with his straight | knife, so 40
that they are the thickness of half the thickness of our little finger. |
Now he has split out very many. After doing so, he takes the | first
one which he made two finger-widths in width, and he cuts | square
holes a little larger than the size of our little finger || four finger-widths 45
from the end of what he | is cutting. As soon as the hole passes
through, he measures | two spans from this hole, and there he makes
another hole; | and when it also passes through, he measures off two
more spans | from the last hole he made; and he continues to do so,
proceeding to the end of the stick. || As soon as this side-stick has been 50

g'ēs lō^ε qa neqelēs. Wä, g'il^εmēsē gwālexs laē ēt!ēdxa 'nemts!aqē. 28
Wä, āemxaē nānaxts!ewaxēs g'ilx[·]dē āxā^εya. Wä, āx[·]sā^εmēsē hē
gwēg'ilaxa waōkwē. Wä, g'il^εmēsē 'wi^εla la k'!ākwa. Wä, la ēt!ēd 30
xōx[·]wīdxa wawilagawa^εyasens selt!ax[·]ts!āna^εyēx. Wä, lā āx[·]ēd-
xēs nexx[·]āla k'!āwayowa qa^εs k'!ax[·]wīdēq qa k'!ewelx[·]ūnēs.
Wä, g'il^εemxaāwisē k'otax laēm hēlalaxs laē bāl[·]īdeq yīsē q!wā-
q!wax[·]ts!āna^εyaxa malp!enk[·]ē hē[·]misa māldenē bābelawē lāxens
q!wāq!wax[·]ts!āna^εyaxs laē k'!imts!endeq. Wä, laēmxaē q!ēnemē 35
k'!imta^εyas hē gwēx[·]sē. Wä, g'il^εmēsē gwālexs laē āx[·]ēdxēs
lemg[·]ayowē lē[·]wis pelpelqē qa^εs lemlemx[·]salēxa waōkwē k'!wax-
lāwa qa pelspadzowēs. Wä, g'il^εmēsē 'wī[·]wūlx[·]sexs laē āx[·]ēdxēs
nexx[·]āla k'!āwayowa qa^εs lāxat! āx[·]ēdxēs lem[·]kasōx[·]dē k'!wax-
lāwa. Wä, lā hēlox[·]s[·]end xōxox[·]sālaq yīsēs nexx[·]āla k'!āwa- 40
yowē lāq qa k'!ōdenēs wāgwasas lāxens selt!ax[·]ts!āna^εyēx. Wä,
lā ālak[·]!āla q!ēnemē xā^εyas. Wä, g'il^εmēsē gwālexs laē āx[·]ēdxēs
g'ilx[·]dē āxa^εyaxa maēmaļdenas āwādzewasē. Wä, lā k'!ēx[·]sōdxa
k'!ewelx[·]stowē hālselaēm lālexalagawēsens selt!ax[·]ts!āna^εyēx yīxs
mōdenaē lāxens q!wāq!wax[·]tsāna^εyēx g'äg[·]īlela lāx ōba^εyasē 45
k'!ex[·]sōtsē[·]was; g'il^εmēsē lāx[·]sāwē k'!ēsōda^εyasēxs laē bāl[·]ītsēs
q!wāq!wax[·]ts!āna^εyaxa malp!enk[·]ē g'äg[·]īlela lax k'!ēx[·]soda^εyas.
Wä, g'il^εemxaāwisē lāx[·]sāxs laē ēt!ēd bāl[·]īdxa malp!enk[·]ē g'äg[·]ī-
lela lāx ālē k'!ēx[·]sōdēs. Wä, ā[·]misē hē gwē[·]nākūlax lābendalaē.
Wä, g'il^εmēsē gwāla l!āl!exenwa^εyaxs laē g'a gwālēg'a (*fig.*). Wä, 50

- 51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little
55 finger || and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into
60 the hole of the side-stick. He || pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he
65 continues the same with the others; and || when all of them have been finished, it is in this way:  After this has been done, | he takes cedar-bark and  soaks it in water. After doing so, | he takes the  thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These
70 are to be the middle sticks. When he has || put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

- 51 lā k'āt!alilaq qa's āx'ēdēxa 'nemts!aqē; lā k'ādenodzelilas lāxa la g'wāla. Wā, lā xūlt!ēdeq qa naqāhilsa k'!ēk'!ex'sewakwē. Wā, g'īl'mēsē g'wāl xūltaqēxs laē k'!Eyi'mxsāla. Wā, g'īl'Emxaāwisē g'wāl'ēxs laē āx'ēdēxa k'!EWEL'x'ūnēxa yō 'wāg'itens selt!ax'ts!āna-
55 'yēxxa hāmāldengāla lāxens q!wāq!wax'ts!āna'yēx āwāsgemas. Wā, hēem lēgades k'!Elx'dema gayēg'ē. Wā, lā mens'itsa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'īlela lāxa ōba'yasēxs laē āx'ēdxēs nexx'āla k'!āwayowa qa's k'!imtsē'stalēq. Wā, xāl!EX'īd k'!ax'usē'stāla qa hēlādzeqelis lāxa L!al!EXENxa'yē. Wā, lānaḡwē
60 L!ENxstōts lāxēs k'!ēx'sōda'yē. Wā, g'īl'mēsē hēlālē tek'ālaēna'yasēs laē lāx'sāwē ōba'yas. Wā, āl'mēsē g'wāl q!omtaqēxs laē wāla lāx k'!imtsē'stalaso'x'dās. Wā, lāxaē hēem g'wēx'īdxa āpsba'yasa k'!Elx'dema gayēg'a'ya, yīxēs g'wēx'īdaasaxa āpsba'yas. Wā, g'īl'mēsē g'wāla 'nemts!aqaxs laē hēx'sāem g'wēg'ilaxa waōkwē; g'īl-
65 'mēsē 'wīla g'wāl'ēxs laē g'a g'wālēg'a (fig.). Wā, g'īl'mēsē g'wāl'ēxs laē āx'ēdēxa denasē qa's lā pēx'stents lāxa 'wāpē. Wā, g'īl'mēsē g'wāl'ēxs laē āx'ēdēxa pepats!aakwē pēlspelē k'!wēk!wagedzōwaxa k'!ōdenas wāgwasē lāxens selt!ax'ts!āna'yēx. Wā, lā 'nemdenē āwādze'wasas lāxens q!wāq!wax'ts!āna'yē, yīxa nex'ts!ā. Wā, g'īl-
70 'mēsē g'āx 'wīl'g'alil lāx k!waēlasasēxs k'!l'k'!ēdēsēlaē. Wā, g'īl'mēsē 'wīl'g'alil'ēxs laē āx'ēdēxa pēx'stalilē denasa qa's g'āxē g'ēg'alilasēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the || drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),¹ and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up || another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),¹ | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame || has been finished; and when all the sticks 85
have been tied on, it is in this way:  After the dry-
ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them || by the inside of the empty oil-box. Then she cuts them off; 5
and when | she thinks she has enough of these sticks, she measures

laē lē^llāxēs genēmē qa g[·]āxēs dzēldzeq!astogwila dzedzexsendxa 72
pēgēkwē denasa. Wä, lä hēx[·]ida[·]mēsē lä genēmas k[·]wāg[·]alīla
qa[·]s dzedzexsendē dzēldzeq!astōgwilaxa yaēlelalaxa nexts!āwasa
k[·]l[·]tk[·]!edēslē. Wä, g[·]īl[·]mēsē dzexōdxa [·]nemxsāxs laē ts!ās lāxēs 75
lā[·]wūnemē. Wä dāx[·]ideq. Wä, hē[·]misa [·]nemxsa pāts!aak^u g[·]ayōl
lāxa nexts!ālasa k[·]l[·]tk[·]!edēslē qa[·]s k[·]at!endēs lāx (1) lä māx[·]ē-
nēx (7); wä, lä yīl[·]ālelōdeq yīsa dzexekwē denasa. Wä, la k[·]lēs
hēlq!ālaq k[·]l[·]lp!ēda. Wä, g[·]īl[·]mēsē g[·]wāl yīlaqēxs laē ēt!ēd āx[·]ēdxa
[·]nemxsa pāts!aakwa qa[·]s k[·]adenōdzendēs lāxēs g[·]īlx[·]dē āx[·]ālelō- 80
dayowa lāxaax (1) k[·]l[·]lx[·]dema gayōlema. Wä, lāxaē yīl[·]ālelōdeq.
Wä, āx[·]sā[·]mēsē hē g[·]wēg[·]ilax (1). Wä, g[·]īl[·]mēsē lenxend lāx (8)
l[·]lālel[·]exenxa[·]ya, laē ēt!ēd yīl[·]endālax (2). Wä, g[·]īl[·]mēsē lenxendeq
laē ēt!ēd yīl[·]endālax (3) l[·]ō[·] (4) l[·]ō[·] (5). Wä, laem g[·]wāla k[·]l[·]tk[·]!ē-
dēsaxs laē [·]wīla yelekwē (6). Wä, lāg[·]a g[·]wālēg[·]a (*fig.*). Wä, 85
g[·]īl[·]mēsē g[·]wāla k[·]l[·]tk[·]!edēsaxs laē ts!ās lāxēs genēmē.

Rack for holding Baskets.—Wä, lāla genēmas āx[·]ēdxa ēg[·]aqwa 1
lax xāse[·]wē k[·]l[·]waxlāwa, qa[·]s xōx[·]wīdēq, qa [·]nāl[·]nemdendzāyaa-
kwēs āwādzewasē lāxens q[·]l[·]wāq!wax[·]ts!āna[·]yēx. Wä, lä k[·]lōden
lāxens selt!ax[·]ts!āna[·]yēx, yīx wīwāgwasas. Wä, lä hēem mens[·]itsē
g[·]oldōlās ōts!āwasa dengwats!ēmotaxs laē k[·]l[·]mts!endeq. Wä, g[·]īl- 5
[·]mēsē k[·]ōtaq laem hēlalēs āxā[·]yaxs lä mens[·]itsa [·]nemts!aqē lāx ts!ē-

¹ (7) and (8) are the two long side-sticks.

- 7 with another stick the | width of the empty oil-box. One finger-
width | on each side is the size of these square pieces of cedar-wood. |
She makes four pieces of the same size, and all of the same length. ||
10 After they have been cut off, she takes cedar-bark and | puts it into
water and leaves it there until it gets soaked. | When she thinks it is
soaked, she takes it out and splits it | into narrow strips. After
doing so, she takes | one of the shorter cedar-sticks, one of the pieces
15 to which the rack on which || the basket rests is tied when crabapples
are being boiled, and she takes | one of the flat pieces of cedar and
places it lengthwise, so that the two are | in this way.¹ Then she
takes split cedar-bark and ties together | the two ends of the rack
that she is making. After this has been done, | she takes up one of
20 the long cedar-sticks || and puts it down flat on the crosspieces, and
she ties these together with cedar-bark. | She continues doing this
from one end of the crosspieces to the other. | When she reaches the
other end, she takes another one of the shorter | cedar-sticks and
ties it under the rack. | She measures so that equal distances are
25 between the || four cross-sticks. She ties them also with cedar-bark. |
She does this with all four sticks. After she has | done so, it is in
this way.² |

- g'ōlāsa dengwats!ēmotē, yīxa 'nemdenē'stalās 'wāg'idasē lāxens
q!wāq!wax'ts!āna'yēx lāxēs k'!ewūlx'ūnēna'ya k!waxlāwē. Wā,
lā mōts!aqa hēx'sā āwāgwitē. Wā, lāxaē hēx'sāemxat! āwāsgemē.
10 Wā, g'il'mēsē gwāl k'!imk'!imtt's!alaqēxs laē āx'ēdxa denasē qa's
hāpstendēq lāxa 'wāpē, qa yāwas'īdē hāpstālila, qa pēx'wīdēs. Wā,
g'il'mēsē k'ōtaq laem pēx'wīdex laē āx'wūstendēq qa's dzedzexs'
endēq qa ts!ēlts!eq!astowēs. Wā, g'il'mēsē gwālēxs laē āx'ēdxa
'nemts!aqē lāxa ts!ekwagawa'yasa k!waxlāwē, yīx k'!ilx'demalasa
15 hāndzowasa k'!itk'!idēsēlāsa q!ōlāxa tselxwē. Wā, lāxaē dāx'ēdxa
'nemxsa lāxa g'iltagawa'yē k!waxlāwa qa's k'āk'ētōdēx ōba'yas
g'a gwālēg'a¹. Wā, lā āx'ēdxa dzexekwē denasa qa's lā yālō-
dayonoḡ's lāx ōba'yasēs k'!itk'!edēsīlase'wē. Wā, g'il'mēsē gwāl-
'alēlaxs laē ēt!ēd āx'ēdxa 'nemxsa lāxa g'iltagawa'yē k!waxlāwa,
20 qa's lāxa pāxents lāxa k'!ilx'dema. Wā, lāxaē yālōdeq yīsa de-
nasē. Wā, āx'ūsā'mēsē hē gwēg'ilaxs lābendālaaxa k'!ilx'dema. Wā,
g'il'mēsē lābendqēxs laē ēt!ēd dāx'ēdxa 'nemts!aqē lāxa ts!ekwa-
gawa'yē k!waxlāwa qa's lā k'ādabōts lāx āwābo'yasa k'!itk'!e-
dēsē. Wā, laem āem mensi'ēlāla, qa 'nemēs āwalagālaaslasa
25 mōts!aqē k'!ēk'!ilx'dema. Wā, laemxaē yīlōdālasa denasē lāq.
Wā, lā 'nāxwaem hē gwēg'ilāq lāqēxs mōts!aqāē. Wā g'il'mēsē
gwālaxs laē g'a gwālēg'a.²

¹ Tied together at the ends at right angles.

² See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the moun- 1
tain to hunt goats, he searches for thick, long | cedar-withes. Some-
times these are two fathoms long | and of the thickness of the fourth
finger. They have no branches. || He twists them well, going towards 5
the thick end. | He steps on the top while he is twisting it; and
when | the piece that he has twisted is long, he steps near the end
of the | twisted piece and continues twisting it. He does not stop
until | the whole length has been twisted; and he
puts a knotted loop at one end. Now it forms a ||
snare for catching goats where they have a single 10
trail on a mountain. | As soon as he finds a place
on the trail that is near a precipice upward and downward, | and also
a tree standing at the outer side of the trail, then
he ties | the thick end of the snare to the bottom of
the tree. He opens the | loop and puts it be-
hind the tree, in the middle of the goat-trail,
in this way: || Now the tree is (1); the precipice | 15
above is (2); the snare is (4); | the trail is (4);
the precipice below the trail is (3). |



Goat-Hunting.—Wä, hē^emaaxslaēda tewē^enēnoxwaxa ^emelxLowē 1
ēk^elēsta lāxa neg^eä. Wä, la alēx^eīdxa hēlag^eitē g^eīlt^ela selbasēdem-
sa wilkwē yīxs ^enā^enemp^e!enaē malp^eenk^eē wāsgēmasas laxen
bāLax. Wä, la yōwag^eitens selt^elax. Wä, la k^elēas L^eenk^eēdems.
Wä, lā aēk^elaxs laē g^eāxtōdexs laē selp^elēdeq g^ewāyōlēla lax ōxLā- 5
^eyas yīxs t^elēpālaax ōxtā^eyasēxs laē selpaq. Wä, g^eīl^emēsē g^eāg^eīl-
tālē selpa^eyasēxs laē wī^ex^uwīdeq qa^es t^elēp^elīdēxa mak^eāla laxa lā
selbekwa. Wa, lā^exaē ēt^elēd selp^elēda. Wä, al^emēsē g^ewālēxs laē
lābendex ^ewāsgēmasas. Wä, lā max^ubendeq (*fig.*). Wä, laem x^eīma-
yōlxa ^emelxLowē lāx ^enemx^eīdaasas t^elex^eīlās lāxa neg^eä. Wä, 10
g^eīl^emēsē q^elāxa māg^eīlx^eiwa^eyē t^elex^eīla laxa ēL^eexsdalaa, wä,
hē^emēsa lāsaxs lālaē lāx L^eāsōtstā^eyasa t^elex^eīla; wä, lā mōx^up^elē-
gents L^eex^uba^eyasa x^eīmayō lāx ōxLā^eyasa lāsē. Wä, la qex^estōtsa
x^eīmayowē lāx āLā^eyas lāx nexstā^eya t^elex^eīlāsa ^emelxLowē g^ea g^ewā-
lēg^ea (*fig.*). Wä, hē^em lāsē (1); wä, hē^emēs tsētāla t^elēsemē lāx 15
ēk^elanēkwasa t^elex^eīla (2); wä hē^emēs x^eīmayowē (4); wä, hē^emēs
tex^eīlē (4); wä, hē^emes ēL^eexsdālaa (3).

As soon as he has finished this, he leaves; and after four | days he
 20 goes to look at his snare; and if a goat has been snared, || he can
 see it a long ways off hanging down at (3). Now the | snare has caught
 a goat which has died. He pulls it up, | takes the snare off the
 neck of the goat, | and sets it again. Then he takes the goat | a little
 25 ways off from the place of his snare. || Then he cuts it open and takes
 out the intestines, but he keeps | the tallow. He twists cedar-withes
 and | ties together one fore-leg and one hind-leg | with the cedar-withes,
 and he does the same with | the legs of the other side. Then he puts
 30 the tallow into the || belly. He cuts holes through each | side of the belly
 with his knife, pushes the | thick end of the cedar-withe into it, and
 sews it up. | After he has sewed it up, he puts his arms through | the
 legs that have been tied together, so that the goat lies with its belly
 35 on his back, || and he carries it down the mountain.

1 Sealing.—And they do the same way when hunting | seal as they
 do when hunting porpoise; and | the hunting-canoe for seal-hunting
 is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, || and
 carries down his small hunting-canoe, | which he launches on the sea.

18 Wä, g'il'mēsē gwālexs laē bās. Wä, g'il'mēsē mōp!enxwa'sē
 'nālāsēxs laē dōqwaxēs x'imayowē. Wä, g'il'mēsē x'imts!āxa
 20 'mēlxlāxs laē dōqūlaqēxs tēkwūma'yaē lāx (3). Wä, la'mē x'i-
 maxālaxa x'imayowaxs laē lē'la. Wä, lā nēxōstōdeq qa's x'i-
 mōdēxēs x'imayowē lāx q!ōq!onāsa 'mēlxlowē. Wä, lā xwēlaxa-
 lōdaem x'imastōtsēs x'imayowe lāq. Wä, g'āxēsa 'mēlxlowē lāxa
 qwaqwēsala lāx x'imaasasēs x'imayowē.

25 Wä, lā qwax'ideq qa's lāwiyōdēx yax'yîg'ilas. Wä, lā āxēlax
 yîx'sema'yas. Wä, lā āx'ēdxa dewēxē qa's selp!ēdēq. Wä, lā
 q!ap!ēx'idxa g'alemga!giwa'yē g'ōgū'yōs lē'wa āpsōltsēdza'yē
 ālemxlēs qa's yalōdēsa dewēxē lāq. Wä, laxaē hēem gwēx'idxa
 ēpsōltsēdza'yē. Wä, lā āx'ēdxa yîx'sema'yas qa's āxts!ōdēs lāx
 30 tek'lās. Wä, lā āx'ēdxēs k'!awayowē qa's L!enqemsālēs lāx wāx-
 sane'x'stā'yas qwaqa'yas tek'lāsa 'mēlxlowē. Wä, lā L!enxsālas
 lēx'ba'yasa dewēxē lāq. Wä, laem q!enk!aēdzendex tek'lās.
 Wä, g'il'mēsē gwāl q!enaqēxs laē p!emx'sasēs e'eyasowē lāxa la
 yalewak^u g'ōg'îgū'yōsa 'mēlxlowē. Wä, la'mē hē gwēk'elaqēxs
 35 laē banōlēla lāxa neg'ä.

1 Sealing (Ālēxwaxa mēgwatē).—Wä, hēemxaa gwēg'ilaxs ālēxwa-
 axa mēgwatēs gwēg'ilasaxs ālēxwaaxa k'!ōlōt!ē. Wä, hēemxaāwis
 ālēwats!ēsēs ālēwats!āxa k'!ōlōt!ēxēs ālēwats!āxa mēgwatē.

Wä, g'il'em p!edex'idxa x'āsawayāēda 'mekülāxs laē xwāna!idē-
 5 da ālēwinowē qa's lā lēlēlbendxēs ālēwats!ē xwāxwagūma qa's
 lā hānstālisas lāxa dēmsx'ē 'wāpa. Wä, lā lāsdēsa qa's āx'ēdēxēs

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . || All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points || are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ||
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns || the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

ōdzaxs g'ildasa, yîx g'iyîmts!ewasas LĒLEG'îkwas LE'wis q!Elkwē; 7
wä, hē'mislēs âxsolē LE'wa q!EXmēnē; wä, hē'misa at!Emē; wä,
hē'misē alēx^usayuwē sēsewayo LE'wis k!waxlā'yē. . . . Wä, hē'mis lā
ēwîldzems lāxēs ālēwaseLEla xwāxwagūma. Wä g'îl'mēsē hōgūxs 10
lāxēs ālēwaseLEla xwāxwagūmxs laē hēx'ida'EM dāx'idxēs sēse-
wayowē qa's sēx'widē. Wä, g'îl'mēsē elāq lāg'aa lāxa mek'ālāxs
laēda ālēwinowē k'ātasēs ālēx^usayowē sēwayâ laxēs gwaap!ĒLEXSē
LEX'EXsa lāx gwābāLEXts!ēna'ya dzēgūmas mastās qEXENēxa
LEX'EXstewĒLEXSē lāx gēmxōtāga'ya sēs ālēwaseLEla xwāxwagūma. 15
Wä, lā gwēxlālē xabats!EXsda'ya lāx gēmxōtāga'ya lāxēs
k!wāxdzasē.

Wä, lā tegulEXsaxēs mastowē qa's wîx^uwidēq xwēlāla qa lās
k'ādeg'iwē lāx āg'iwā'ya sēs ālēwaseLEla xwāxwagūma. Wä, lā
lāg'ōts laxēs hēlk'!ōtāgawa'yaxs laē x'ōx'widxēs ōdzaxsē qa's 20
āx'wuts!ōdēxa q!Elkwē LE'wa LEG'îkwē. Wä, lā mōx^ubentsa
LĒLEG'îkwē lāxa max'ba'ya q!Elkwē.

Wä, g'îl'mēsē gwāLEXs laē k'!ox^ubentsa LĒLEG'îkwē lāxa dzēdzē-
gūmē. Wä, lā yîl'ēDEX ōba'ya t!amak'!EXawa'yē. Wä, lā xwēl'īd-
xa mastowē qa's max'walelōdēsēs q!Elkwē lāx dālaaslasēs 25
gēmxōlts!āna'ya qō SEX'īdLō. Wä, g'îl'mēsē gwāLEXs laē

28 into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ||
30 hunting-canoe. He coils up his canoe-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with
35 two half-hitches. Then he pulls it tight and puts it || into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a
40 seal diving,— || which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to |
45 produce phosphorescence. When the seal sees this, it comes || back to look at the phosphorescence around the paddle. Then | the harpooner harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

27 L!Enstentsa dzēdzēgūmē LĒ^{wa} LĒLEG^{ikwē} lāxa demsx^ē wāpa qa pōs^{idēsa} dzēdzēgūme qa elba^{yēsa} LĒLEG^{ikwē}.

Wä, g'il^{mēsē} gwā^{laxs} laē k'adeg^{iyōts} lāxēs ālēwaseLEla xwā-
30 xwagūma. Wä, lä qe^{seyindālasēs} q!elkwē lāxa ōdzaxsē. Wä, g'il^{mēsē} negōyōxs laē āx^{ēdxēs} pōxūnsē. Wä, lä me^{x^{stents}} lāxa demsx^ē wāpa qa^s lāgūnsēs qa pe^{x^{semx^{idēs}}} Wä, lä āx^{ēdex} negōyā^{yasēs} q!elkwē qa^s q!ūdzemk^{indēs} lāx ōwaxsta^{yasa} pōxūnsē. Wä, lä nēx^{ēdeq} qa hek^{ūt!alēlēs}. Wä, lä g'ēts!ālgⁱ⁻
35 yōts lāx ōg^{iwa^{yasēs}} ālēwaseLEla xwāxwagūma lāx ēk^{!ēlexsasa} ōdzaxsē. Wä, laxaē qe^{seyindālas} lāxa āpsex^{sē}. Wä, laem benaxsē āpsba^{yasa} q!elkwē.

Wä, g'il^{mēsē} gwā^{laxs} laē sēx^{wida}. Wä, laem mā^{k'il!āla} lāxa me^{k'ālāxs} laē hēla^{ya}. Wä, g'il^{mēsē} dōx^{walelaxa} mēgwa-
40 taxs māl^{lalaē} bēx^{semalaxs} laē k'ātasēs sēwayowē. Wä, lä xapstōdex xābats^{!exsda^{yasēs}} mästowē. Wä, g'il^{mēsē} hāwīnāl^{idēda} mēgwataxs laē k!^{waxlā^{yas}} k!^{ōkwa^{lamasxēs}} sēwayowē qa^s L!Enxstendēs lāxa demsx^ē wāpa qa^s yāwīx^{ilēq} qa bendzālēs. Wä, g'il^{mēsē} dōx^{walelēda} mēgwataqēxs g'āxaē
45 aēdaaqa qa^s āwūlp!^{altewēx} bēx^{āsa} sēwayowē. Wä, hē^{mis} lā sex^{idaatsa} ālēwinoxwaqēxs g'āxaē ma^{nakūla} lāx gēm^{xanōLE-}ma^{yas} ālēwats!^{lās} xwāxwagūma.

Wä, g'il^{mēsē} q!^{āpaqēxs} laē hēx^{idaem} nēx^{ēdxēs} q!elkwē qa kwats!^{exlax^ā} yīsēx k!^{lēgemasa} ālēwats!^ē xwāxwagūmaxs laē

against the bow of the hunting-canoe as it || is diving down. When 50
the seal is going to a patch of kelp or | seaweed, then the hunter takes
his harpoon-shaft and pushes it | at the side of the seal's head as it is
diving along swimming under | the water. Then it turns and leaves |
the seaweed; for the seal, when it is harpooned, || searches first for 55
seaweed or a kelp-patch, and wriggles through it. | Then it often hap-
pens that the harpoon-line breaks or that the seal pulls out | the
harpoon-points. Therefore an expert hunter | hauls in his harpoon-
line as soon as he hits the seal, to watch that it | does not go to a kelp-
patch. ||

If the hunter is inexperienced and spears a seal, he lets | the line 60
run out when the seal is swimming; and when | the line has run out
entirely, then (the seal) hauls the hunting-canoe, and | the hunter is
surprised to find his line twisted in the kelp as the seal | goes to and
fro in it; and then it comes off, || and the hunter has difficulty in 65
pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it
go seaward. When | it comes up, as its breath is at an end, he takes
the harpoon, || he puts the prongs close to the harpoon-line and the | 70
barbed points, and pushes it down. It does not take long before the

māx'ida. Wä, g'il'mēse lalaēda mēgwatē lāxa wādolk'āla Lē'wa 50
q'lax'q'!ēlēsaxs laē āx'ēdēda ālēwinowaxēs māstowē qa's L!ēnx'-
ēdēs lāx ōnōLEma'yasa mēgwatē lax t!ēpsemālaēna'yasēxa
ēwāpaxs ma'nakūlaē. Wä, hēx'ida'mēsē melg'ila'ya qa's bewēsa
wādolk'āla qaxs hē'maē g'il ālāso'sa mēgwataxs g'ālae sex'ēi-
tse'wa q'lax'q'!ēlīsē Lē'wa wādolk'āla qa's lā x'īlx'īlk'ūt!eqaq. 55
Wä, hē'mis q'lūnāla ālēdaatsā q!ēlkwē lōxs ā'maē k'!eqowa LēLE-
g'īkwē lāxa mēgwatē. Hēem lāg'ilasa ēg'ilwatē ālēwinow^u hēx'-
idaem nēx'ēdxēs q!ēlkwaxs g'ālaē sex'ida qaxs q!āq!alalaaq qa
k'!ēsēs lā lāxa wādolk'āla.

Wäx'ē yāg'ilwata ālēwinowaxs sex'idaaxa mēgwatē, lā āem 60
ts!engwēg'ēxēs q!ēlkwaxs laē max'ida. Wä, g'il'mēse 'wīlastē
q!ēlkwaxs laē sep!ēdēda ālēwats!ēs xwāxwagūma. Wä, ā'mēsē
q!ayaxaxs laē x'īmsgēma'yēs q!ēlkwē lāxa q'lax'q'!ēlīsē qaxs
hēx'ida'mae ts!āts!ēlxsālax'īdēda mēgwatē laqēxs laē lāwā.
Wä, la lāxumalēda ālēwinowaxs laē nēxsawī'lālxēs q!ēlkwē 65
lāxa q'lax'q'!ēlīsē.

Wäx'ēda ēg'ilwatē ālēwinowwa ā'mēsē nānaqasīlasēs māstowē
lāxa mēgwatē qa lās māxt!anō lāxa L!āsakwē. Wä, g'il'mēsē
q!ō'nakūlaxs laē lāba'nakūlē hāsa'yasēxs laē āx'ēdxēs māstowē
qa's qEXENDēs dzēdzēgūmas lāxēs q!ēlkwē lāx mag'aanā'yē lāxa 70
LēLEG'īkwaxs laē q!ōdēnsaq. Wä, k'!ēst!a g'ilaxs laē 'wībalisēmēda

72 seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with
75 the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ||
80 When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ||
85 sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I de-
90 scribed before. || When his hunting-canoe is full of hair-seals he goes | home. |

1 **Catching Flounders.**¹—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

72 mēgwatē. Wä, g'il'mēsē neq!ōx'wīdexs laē laxūlexsa ālēwinowwē qa's g'āxē lāx gwak'!ōdoyā'yasēs ālēwaseLEla xwāxwagūma. Wä, lä dālē hēlk'!ōttslāna'yasēx x'indzasas. Wä, lä dālē gēmxohtslā-
75 na'yasēx gelq!a'yās laē wīgūnsaq qa's ōdax'īdē nēxōstōdeq qa's nēx'alexsēq. Wä, lä geyaxs lāx gwak'!ōdoyāwēlexsasa ālēwaseLEla xwāxwagūma.

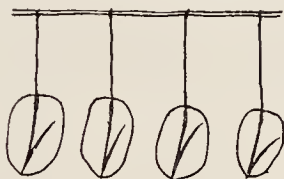
Wä, lä selpōdxēs LĒLEG'īkwē qa's ts!ōx'wīdēq. Wä, g'il'mēsē 'wīlāwēda elkwāxs laē xwēlaqa āxbents laxēs māstowē. Wä,
80 g'il'mēsē gwālexs laē sēx'wida.

Wä, laem gāla gānula. Wä, laem q!ōLElaxa mēgwataxs le'maē gwāl māl'lāla lāxa 'maemk'āla qaxs le'maē 'wīlgaala lāxēs k!wē-k!wāsē. Wä, lä 'nāxwaem q!ōLElēda ēselēwinowwax k!wēk!wāsasa mēgwatē. Wä, lä g'il'mēsē lāg'aa lāxa la 'nēxwāla lāxa k!wāsaxs
85 laē ālax'īd sēx'wida qa yīx'ēs ālēwaseLElēsēxs laē tēkūlōdxa k!wāsē. Wä, g'il'mēsē L!ēx'stēda mēgwataxs laē laxūlexsēda ālēwinowwē xapstewēx xabats!exsda'yasēs māstowē. Wä, hē'mis la sex'īdaatsēxa mēgwataxs laē bēx'semāla maxt'lāla laxa ba'nē. Wä, laxaē hēem gwēg'ilaqēs gwēg'ilasaxen g'ilx'dē gwāgwēx's'a-
90 lasa. Wä, g'il'mēsē qōt!a ālēwaseLElēsēxa mēgwataxs laē nā'nak^u lāxēs g'ōkwē.


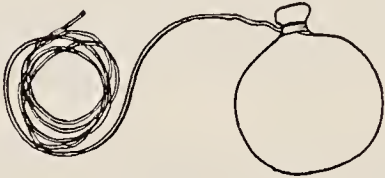
1 **Catching Flounders.**¹—Wä, g'il'mēsē ēk'a 'nālāxa gāālāxs laē gēNEMasa begwānemē xwāna'īda qa's lä tatēlaxa g'āwēq!ānemē

¹ Continued from p. 159, line 49.

and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the || beach of her house, she takes 5 a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the || cross-bones with the hair, and he carries them down to the 10 beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, || and ties the end of the hair-line of the cross-bone to the 15 fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; || namely, half a fathom. When they are | 20 all on, he takes the cleaned clams and cockles for bait, and he | puts on the bait. The cross-bone is pushed through the | clams and cockles when they are baited. | As soon the fisherman || coils up the fish- 25



LE^{wa} dzâlê. Wä, g'il^{mēsē} q'eyōLxa g'āwēq!ānēmē LE^{wa} dzâlāxs laē nā^{nakwa} lāxēs g'ōkwē. Wä, g'il^{mēsē} lāg'alis lāx L!Ema^{isasēs} g'ōkwaxs laē hēx^{ida^{em}} āx^{ēdxa} tēp!āyasōx mēlā- 5 nā^{yēx} qā^s elx^{idēxa} g'āwēq!ānēmē LE^{wa} dzâlê qā lawāyēs xōxūlk'!imōtas. Wä, la ts!Exstālaq. Wä, lāla āxts!ālas hāmts!āwas lāxa lexā^{yē}. Wä, g'il^{mēsē} wī^{la} g'wālēxs laē lāitāwēda ts!Edāqē. Wä, lā lā^{wūnemas} āx^{ēdxa} L!āgēts!aanā^{yē} LE^{wa} galōdaanā^{yē} sē^{eyak'!}ena qā^s lā dēnts!ēsēlaq lāx hānēdzasasa 10 L!āgēdzats!ē xwāxwagūma. Wä, lā L!ax^{ālisaxa} L!āgēdaanā^{yē} dēnema lāx ālaxsdza^{yasa} L!āgēdzats!ē xwāxwagūma. Wä, g'il^{mēsē} la neqelē L!āgēts!ēna^{yasēs} laē āx^{ēdxa} nēmts!aqē galōdaanāwē sē^{yak'!}ena. Wä, la bā^{idxa} ma^{p!}enk'ē lāxēns bālāxs laē yī^{āLElōts} ōba^{yasa} galōdaanāwē sē^{yak'!}en lāxa L!āgēdza- 15 anā^{yē} dēnema. Wä, g'il^{mēsē} g'wālēxs laē ēt!ēd āx^{ēdxa} nēmts!aqē galōdaanāwē sē^{yak'!}ena. Wä, lā bā^{idxa} neq!Ebōdē lāxēns bālāxs laē yī^{āLElōts} ōba^{yasa} galōdaanāwē sē^{yak'!}en lāxa L!āgēdzaanā^{yē} dēnema. Wä, lā hē^{staem} āwālagālēda sek!asgemg'ostā nēneq!Ebōdēs āwālagālaasē. Wä, g'il^{mēsē} wī^{la} g'āaLE- 20 lāxs laē āx^{ēdxa} elg'ikwē tēlālas g'āwēq!ānēma LE^{wa} dzâlê qā^s lā tē^{its} lāq. Wä, laem L!EL!ENq!Eqasa galodayowē xāq lāxa g'āwēq!ānēmē LE^{wa} dzâlê. Wä, la g'a g'wālēg'axs (*fig.*) laē tēlkwa. Wä, g'il^{mēsē} wī^{la} tēlkūxs laēda L!āgēts!ēnoxwē begwānēm qēs^{ēdxa} L!āgēdzayowē qā^s lā qēs^{ālēxsaq} lāxēs L!āgēdzats!ēLē 25

- 26 ing-line in his fishing-| canoe in front of the stern-thwart. When he
has done so, | he looks for two medium-sized elongated stones for
anchors at each end of the | fishing-line. When he has found
them, he puts them into his | fishing-canoe. Then he goes up
30 the beach and || takes his fishing-paddle from his house. He goes
down, carrying it, | to the beach, and goes into the stern of his
fishing-| canoe. Then he paddles and goes to the fishing-place where
the water is not | very deep. It is sufficiently deep if the fishing-line
35 lies three | fathoms deep. As soon as he reaches it, || he takes up one
of the elongated
line, and ties the
elongated stone.  stones | and the end of the fishing-
end of it to the middle of the |
When this is done, he puts it
overboard; and | when the anchor reaches the bot-
tom, he takes his paddle and paddles. | When the small canoe begins
40 to go ahead, the line runs out into the water. || When it is all in the
water, he takes the | other elongated stone and ties it on, four fath-
oms | from the end of the fishing-line. Then he takes his paddle | and
paddles again, so as to stretch the fishing-line, and he puts overboard
the | stone anchor.
bottom, he takes
45 float of this shape  a round cedar-wood ||
and ties it to the end
| Then he throws it
into the water. Then he goes home



- 26 ɣwāɣwagūma lāx ōstewīlɛxsas. Wā, g'īl'mēsē gwālɛxs laē
alɛx'idx maɫtsema hā'yāl'a seSEX"SEM t'lēsema qa q!elq!elsbēsa
L!āgēdzaanā'yē. Wā, g'īl'mēsē q!āqēxs laē t!āx'ālɛxsaq lāxēs
L!āgēdzats!ēLē ɣwāɣwagūma. Wā, lā lāsdes lāxa L!ema'isē qa's
30 lā āx'ēdxēs L!āgētsa'yasē sēwayowa lāxēs g'ōkwē qa's lāxat!dents!ē-
seɫaq lāxa L!ema'isē. Wā, lā lāxsa lāx ōxɫa'yasēs L!āgēdzats!ēLē
ɣwāɣwagūma. Wā, lā sēx'wida qa's lā lāxa L!āgēdzasēxa k'!ēsē
wunqɛlas 'wāpē, yīxs hē'maē hēlaēsa yūduxup!eng'esē lāxens
bāɫax yīx 'walaēdzasasa L!āgēdzasē. Wā, g'īl'mēsē lāg'aa laqēxs
35 laē hēx'idaem āx'ēdxa 'nemsɣemē lāxa SEX"SEM t'lēsema (*fig.*)
ɫo' ōba'yasa L!āgēdzayowē qa's yīlōyōdēs ōba'yas lāx negoyā'yasa
SEX"SEM t'lēsema. Wā, g'īl'mēsē gwālɛxs laē q!elstents. Wā g'īl-
'mēsē lāg'alisa q!eltsemaxs laē dāx'idxēs sēwayowē qa's sēx'widē.
Wā, g'īl'mēsē sep!ēdēda ɣwāɣwagūmaxs laē q!ūlɛx's'em la ts!enɣ'-
40 stalēda L!āgēdzayowē. Wā, g'īl'mēsē 'wīla'staxs laē āx'ēdxa 'nems-
ɣemē SEX"SEM t'lēsema qa's yīlōyōdēsa mōp!enk'ē g'āg'īlela
lāx āpsba'yasa L!āgēdzayowē laqēxs laē ēt!ēd dāx'idxēs sēwayowē
qa's sēx'widē qa lɛk!ūt!alisēsa L!āgēdzayowaxs laē q!elstentsa
t'lēsemē. Wā, g'īl'mēsē lāg'alisexs laē āx'ēdxa lōxsemē k'wāxsemē
45 pɛwāxbē g'a gwālēg'a (*fig.*) qa's yīl'aLElōdēs ōba'yasa L!āgēdza-
anā'yē laqēxs laē ts!exstents. Wā, lā nā'nakwa lāxēs g'ōkwaxs laē

to his house | after having finished on the water. In the evening 47
 he goes into his fishing- | canoe and paddles to the place where
 he left his fishing-line; and | when he reaches the round cedar-
 wood float at the end, he takes it || and puts it into his small canoe, 50
 and he hauls in his | fishing-line. Then he takes off the flounders,
 and black-edged(?) flounders | which hang on the hooks; and as soon
 as he has them all off, he takes | clean clams and baits his fishing-
 line; and | after he has baited it, he takes his paddle and paddles; ||
 and when his small canoe starts, then the line runs out into the 55
 water. | When it is all in, he puts the | stone anchor into the water;
 and when it touches the bottom, he takes the round cedar- | float at
 the end and throws it into the water. Then he goes home. He picks
 up some | dry driftwood. When he thinks he has enough to steam ||
 the flounder standing on edge, he goes home | to his house. When it is 60
 high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
 sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
 off mussels, | and she puts them aboard her small canoe in which
 the fish-trap is kept, | and she also puts aboard her new fish-trap.
 Then she takes the harpoon, || which is made of a thin rod of red pine.
 Sometimes it is three fathoms long. | Two points of tough wood are 5

gʷālʰaLaʰya. Wä, hēt!a la dzāqwaxs laē lāxs lāxēs L!āgēdzats!ē 47
 ʰwāxwagūma qaʰs lä sēxūt!a lāx āxālasasēs L!āgēdzayowē. Wä,
 gʰilʰmēsē lāgʰaa lāx lōxsemē k!waxsem pewāxbēxs laē dāxʰideq
 qaʰs ʰmexʰwālexsēs lāxēs ʰwāxwagūmaxs laē denxʰidxēs L!āgē- 50
 dzaanāʰyē. Wä, laʰmēsē k!ūdzelēnēxa paēsē lēʰwa k!lāda la
 tēteʰxʰbēq. Wä, gʰilʰmēsē ʰwiʰlāmasa laē ʰwēlaqaem āxʰēdxa
 elgʰikwē gʰāweq!ānema qaʰs tēʰidēs lāxēs L!āgēdzayowē. Wä,
 gʰilʰmēsē ʰwiʰla la tēlkūxs laē āxʰēdxēs sēwayowē qaʰs sēxʰwidē.
 Wä, gʰilʰmēsē sebelaya ʰwāxwagūmaxs laē q!ūlēxʰsem ts!enxʰ- 55
 stalē L!āgēdzayās. Wä, gʰilʰmēsē ʰwiʰlastaxs laē q!ēlstentsa t!ē-
 semē. Wä, gʰilʰmēsē lāgʰalīsexs laē āxʰēdxa lōxsemē k!wāxsemē
 pewāxbē qaʰs ts!exstendēs. Wä, lä nāʰnakwa. Wa, lä ānēxbālaxa
 lemʰwa q!lēxala. Wä, gʰilʰmēsē kʰōtaq laem hēla lāx t!ēqwapde-
 maxa k!ōt!aakwēlē t!ēqwabekʰ paēsa, wä, lawislē nāʰnakwa 60
 lāxēs gʰōkwē. Wä, gʰilʰmēsē yīxūlaxs laē hēxʰidaem sepʰültōdxa
 q!lēxalē lāx L!emaʰisasēs gʰōkwē.

Fishing Kelp-Fish.—Wä, lēʰda ts!edāʰqē āxʰēʰdxēs maʰmasēq!wa- 1
 yop!ēʰqē saʰents!ō lēʰwa pexbaaʰkwē L!ēʰmq!a xōʰlayāxa xōʰlē
 qaʰs lē lexʰwālexselas lāʰxēs legats!ēʰlē ʰwāʰxwagūma. Wä,
 hēʰmislē āʰltsemē legēʰma. Wä, laeʰm wīʰlxa saʰents!ō, yīxa
 ʰwīʰlē wūʰnxʰūna. Wä, la ʰnālʰneʰmp!ena yūʰduxʰp!enkʰē ʰwāʰsge- 5
 masas lāʰxens bāʰlax. Wä, la kʰlīxbāʰlaxa maʰlts!aqē eʰēʰxʰba

- 7 tied to its end, | in this manner:  The tying
is made of split | spruce-root. The im-
plement for prying off mussels is made of a broken | paddle in
10 this way:  It is four spans long, || and the flat end
is four fingers wide. | The handle is round. |
That is all about it. |

The woman carries her paddle as she goes aboard her small fishing- |
15 canoe, and she first goes to search for sea-eggs, for || these are the bait
for the fish-trap. As soon as she finds the sea-eggs, she spears them |
with the harpoon; and when she has enough for baiting the fish-
trap, | she breaks the sea-eggs and puts them into the fish-trap; and |
when there are no sea-eggs, she pries off mussels with the prying-
20 stick; | and when she has enough bait for the fish-trap, || she breaks
them to pieces and puts them into the trap. Then she looks | for a
place where eel-grass is growing under water. She selects a place
about two | fathoms deep. Then she | takes her fish-trap and puts
it overboard, so that it is placed on the bottom among the eel-grass, |
25 so that the kelp-fish do not see distinctly that it is a fish-trap. || Evi-
dently the kelp-fish smell the bait inside and go in. | After the fish-
trap has been under water for some time, she hauls | it up and takes
the fish out. There may be six | or eight fish in it. When she has

- 7 ts!ā'x'ensa g'a gwālēg'a (*fig.*). Wā, la ye!emno'x^usa dzede!kwē' L!ō'-
p!ek'sa ālē'wasē. Wā lā'lēda xō'layāxa xō'lē k'ō'q!ewēsōx
sē'wayāx g'a gwālēg'a (*fig.*). Wā, la mōp!enk'ē 'wā'sgemasas lā'xens
10 q!wā'q!wax'ts!āna'yēx. Wā, lā mō'den lā'xens q!wā'q!wax'ts!ā-
na'yēx yīx 'wa'dzobaasas tsē'gwayoba'yas. Wā, lā'lē lē'x'ēēn
ō'x!ā'yas. Wā, lae'm gwā'lēk'.

Wā, lē'da ts!edā'qē dā'laxēs sē'wayāxs la'ē lāxs lāxēs LEGats!ēLē
xwā'xwagūma, lē hē g'il la alā'se'wē mesē'qwa, qaxs hē'ēmaē
15 tēlts!āsa LEGē'mē. Wā, g'il'mēsē q!ā'xa mesē'qwaxs la'ē sex'ī'tsa
sa'ents!ō lāq. Wā, g'il'mēsē hē'lala lāx tē'ts!āwasa LEGē'maxs la'ē
tsō'tsox'sendxa mesē'qwē qa's mō'ts!ōdēs lāxa LEGē'mē. Wā, g'il'-
mēsē k!ēā's mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīsē's xō'la-
yowē. Wā, g'il'femxaa'wisē hē'lala lāx telts!ā'wasa LEGē'maxs la'ē
20 tētepsē'ndeq qa's lā mō'ts!ōdes lā'xa LEGē'mē. Wā, lē ā'lex'ēdex
ts!ā'ts!ek!wāxa ts!ā'ts!ayīmē. Wā, hē'ēmis qa malp!ē'nk'ēs lā'-
xens bā'lāqē 'walenselasa'sa 'wā'pē. Wā, hē'x'ēida'mēsa ts!edā'qē
dā'x'ēidxēs LEGē'mē qa's ts!enx^uste'ndēs qa hānā'qēsēxa ts!āts!a-
yī'mē qa k!ē'sēs q!ūlp!āttā'lēda pex'itaqēxs LEGēma'ē. Wā, lā'-
25 xentēda pex'ī'tē mē'selax tēlts!ā'was, lā'g'ila lats!ā'laq. Wā, g'il'-
mēsē gagā'la g'eyī'nse!lēda LEGē'mē lā'xa 'wā'paxs lā'ē de'nx'ēi-
tse'wa qa's k!ūlsītse'waēda pex'ī'tē. Wā, lae'm q!ē'ts!āxs q!ēl!ā'ē
lōxs malgūnala'ē. Wā, g'il'mēsē la hēl'ō'lēda LEqa'sa LEGē'maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | 30 and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the 35 rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when 1 the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch | 5 that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | 10 lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it 15

la'ē nā'nakwa la'xēs g'ō'kwē. Wä, hē'x'ida'mēsē lā lā'sdēs la'xa L!ema'isē qa's lā laē'L lā'xēs g'ō'kwē, wä, lā, k'!ō'qūlīlaxa lā'laxamē 30 qa's lā k'!ō'qūnts!ē'selaq lāxa L!ema'isē. Wä, lā k'!ō'x'wa!exsa la'xēs LEGa'ts!ē xwā'xwagūma. Wä, lā dā'x'ēidxa pEX'ī'tē qa's k'!ixts!ō'dēs lā'xa lā'laxamē. Wä, g'ī'l'mēsē qō't!aaxa pEX'ī'tēda lā'laxamāxs la'ē k'!ō'gū!exsaq lā'xa LEGa'ts!ē xwā'xwagūma qa's lā k'!ō'x'wūsdēselaq lā'xa L!ema'isē qa's lē k'!ō'gwēLElaq lā'xēs 35 g'ō'kwē. Wä, lā k'!ō'x'walīlaq lax onē'gwi!asēs g'ō'kwē.

Fishing Perch.—K!ūlsāxa Lāmawē lāxa LāLEMwayowē lāwa- 1 yowa. Wä, hēm la lats!ā!atsa Lāmawē lāxa lāwayāxs laē wā-welgema'yaaxs laē g'īyīnsela lāxa demsx'ē 'wāpa. Wä, g'īl-mēsē k!wāyaxxs laē x'ats!ē'staxs laēda lāwayowē lem'xwalēsē. Wä, ā'mēsa āxnōgwadās x'its!ax'īlaqēxs laē kūsx'esgēmlisēxs laē 5 dēlak'īlēda māt's!āwas Lāmawa. Wä, g'īl'mēsē selt!ēdexs laēda LāLEMwaēnoxwē āx'ēdxa hē!a lexa'ya qa's lā k'!ōqūnts!ēse-laq lāx āx'ēdzasasēs lāwayowē. Wä, lā t!āqemaxōdxa mōs-gēmē elg'ās t!ēsema qa's t!ax'ālisēq. Wä, lā xēsāxōdxa q!wāxē qa's xēsālisēs lāxa L!ema'isē. Wä, lā paqōdex sālās qa's pax'a- 10 lisēs lāxa L!ema'isē. Wä, lāwīslē k!ūls'ēidxa māt's!āwasa lāwayowē qa's k'!exts!ālēs lāxa k!ūlyats!ē lexa'ya. Wä, g'īl'mēsē 'wīlō!ts!āxs laē āx'wū!ts!ōdxa tapēsawa'yē xōxūlk'!īmōtasa tēlō g'ā-wēq!ānema. Wä, g'īl'mēsē 'wīlō!ts!āxs laē k'!ōx'ūsdēsaxēs LEM-wats!ē lexa'ya qa's lē k'!ōgwēLElas lāxēs g'ō'kwē. Wä, lā āx'ēd 15

16 into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on four medium-sized stones over the||
20 hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up. |

1 **Gathering Herring-Spawn.**—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he
5 watches for the herring to spawn. || As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes
10 them to the spawning-place; and he also || takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long,
15 thin rope; and he only stops when || the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

16 lāxa gāwēq!ānēmē qa's lā dālaqēxs laē lents!ēsela lāxa L!Ema'isē qa's lā tepts!ālas lāxēs lāwayowē. Wā, g'īl'mēsē g'wā!ēxs laē xwēlaqa pāqimts sālas. Wā, lāxaē ēt!ēd xēseyintsa q!waxē laq. Wā laxaē ēt!ēd t!āqeyintsa mōsgēmē hā'yā!ēa t!ēsēma lāx ōkū'ya'yasa
20 q!wāxē. Wā, laemxaē g'wā!ēs qō yīxwālō. Wā, laem lāsdēsa.

1 **Gathering Herring-Spawn.**—Wā, hē'ēmaaxs la'ē p!ēxūlē'da wā'-
ēna'yē; wā, lē'da wa'ts!ēnoxwē begwā'nem, hē'x'idaem la ā'lāx ē'k'a
q!wā'xa, yī'xā ēnema'xlās k'!ā'momo. Wā, g'īl'mēsē q!ā'qēxs
la'ē nā'ēnakwa. Wā, la q!ā'q!alālaxa wā'ēna'yē qa wā's'ēdēs. Wā,
5 g'īl'mēsē dzemō'ēna'kūlēda dē'msx'āxs laē'da begwā'nēmē qā's'ēd
qa's lē lā'xa q!wā'xē qa's L!ēx'wīdēxa g'īlsg'īlt!a lāx wīlts!ānāsa
q!wā'xasē. Wā, g'īl'mēsē la q!lē'nēmē L!ēgwā'nemasēxs la'ē
gē'mxēlaq qa's lēs lā'xa wā'yadē. Wā, la ē't!ēd āx'ē'dxa g'īlt!a
dzēseqwa' qa's lēxat! āx'ā'līsaq lā'xa wā'yadē. Wā, lā'ēxaa
10 āx'ē'dxa lē'kwē dēne'ma lē'wa g'īltsemē t!ē'sēma. Wā, la mō'x^u-
bents lā'xa g'īltsemē t!ē'sēma. Wā, la āx'ē'dxa wī'ltōwē g'īlt!a
dēne'ma. Wā, la āx'ē'dxa g'īlt!a dzēseqwa' qa's k'atste'ndēs
lā'xa dē'msx'ē. Wā, la āx'ē'dxa q!wā'xē qa's lē yīlēndā'las lā'xa
dzēseqwē' yī'sa g'īlt!a wī'ltō dēne'ma. Wā, ā'l'mēsē g'wā!ēxs la'ē
15 lā'bēndēda q!wā'xaxa g'īlt!a dzēseqwa'. Wā, la L!ēste'nts lāx
wā'yaslasa wā'ēna'yē. Wā, la āx'ē'dxa lē'kwē dēne'ma qa's
mō'x^ubēndēs lā'xa dzēseqwē'. Wā, la āx'ē'ste'ntsa t!ē'sēmē. Wā,
lae'm q!ē'ltsema yīxs la'ē āxā'la.

For four days it is left in the water. || After it has been in the water 20 for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ||

Catching Devil-Fish.—There is no hook at the end of the long pole | 1 for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.¹ | When the man who fishes for devil-fish in deep water | feels for it in its hole, for || that is the name of the stone house 5 of the devil-fish, he feels for its | body and he strikes for the hard part. | He makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes || his long 10 spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).² . . .

Gathering Seaweed.—When a woman goes to gather || seaweed at a 15 place where there are nice smooth stones, she plucks it off | when the rock on which it is is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wä, la mō'p!ENxwa'sē 'nā'lās hē gwē'wāla lā'xa de'msx'ē. Wä g'í'l'mēsē mō'xsē 'nā'lās t!ēwālaxs la'ē gwāl wā'sēda wā'na'yē. 20 Wä, lē'da begwānemē āx'ē'dxēs xwā'k'lūna qa's ts!ō'xǔg'indēq. Wä, g'í'l'mēsē ē'g'ig'axs la'ē L!ā'sta lax āxā'lasasēs t!ē'yō. Wä, la qwē'l'ēidxa dēnē'mē qa's āx'ā'lēxsēlēxa q!wā'xē la ān'ā'ndēxlāla lā'xēs xwā'k'lūna.

Catching Devil-Fish.—Wä, laem k'!ēās gaľbala yīxēda g'íltagawa'yē 1 nēdzayāxa teq!wa' qaxs lēx'amaē sē'qelaxa teq!wē'da wī'ľba'yasa g'í'ltagawa'yē. Wä, hē'ēmaaxs la'ē plē'xwalelēda nanēsamēnsāxa teq!wā'xs k!waē'laē la'xēs g'o'kwē t!ē'sema lāxēs tegwa'ts!ē qaxs hē'ēmaē lē'gēmsa g'o'kwasa teq!wa' t!ē'sema. Wä, lā plē'x'ēwīdxā 5 ba'k'awa'yasa teq!wa'. Wä, hēx'ēida'mēsē. L!ENx'ēdxa plē'sa. Wä, malp!ēna'mēsē L!ENx'ēdqēxs la'ē lē'x'ēwīdxēs nanēsamēndzayowē qa's k'at!ā'lēxsēs lā'xēs nanēsamēndza'ts!ē xwā'xwagūma. Wä, k'!ēst!a gā'laxs g'ā'xaē mō'ľts!āwēda teq!wa', wä, lā dā'x'ēidxa g'í'ľt!a nanē'samēndzayo qa's sēx'ē'ī'dēq. Wä, lē k!wē't!a- 10 lēxsaq lā'xēs nanēsamēndza'ts!ē xwā'xwagūma. Wä, hē'x'ēida'mēsē lā'wiōdex bē'x'bēk'!ās. Wä, la'mē hēwāxaem k'!ē'lax'ēīdēq qaxs 'nē'k'āē (qa plē'sēs).

Gathering Seaweed.—Wä, hē'ēmaaxs la'ēda ts!ēdā'qē lēqa'xa lēq!ēstē'nē lā'xa ē'k'ē 'nēma'a t!ē'sema. Wä, la k!ū'lg'ílalaq yīxs 15 k!ū'nq!āē āxa'sas. Wä, g'í'l'mēsē L!ē'sasōsa L!ē'selāxs la'ē ā'ēm qūselālaq lā'xa t!ē'semāxs la'ē lemle'mxūya qa's āxts!ā'lēs lā'xēs 'wā'lasē lēxa'ya. Wä, g'í'l'mēsē qō't!ēda lēxa'yaxs la'ē gūx'ālēxsas

¹ See figure on p. 152.

² The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe,
20 and she spreads a mat over the || short boards in the canoe. As soon
as the canoe is full of seaweed, | she goes home. |

1 **Digging Clover.**—Now she is ready when the | season for digging
clover arrives; that is, when the leaves of the clover | are killed by
the frost, and winter is coming. |

5 As soon as there is frost at night, the woman || gets ready in the
morning. She takes her clover digging-stick | and her flat-bottomed
basket, her back-protector, | and her cedar-bark belt, and she walks
down to the | clover-garden. There she puts down her tools in the
direction towards | sunrise, so that the sun is at her back when it
10 rises, and || it does not shine into her eyes, so that she can see dis-
tinctly the | clover which she is digging, for generally the women
pick up | other kinds of roots when they are digging clover. When
she | has put down her tools, she takes her mat and spreads it over
15 her | back so that the lower end is a little above the || heels. Then
she takes the cedar-bark belt | and puts it around her waist, and she
puts the cedar-bark | rope over it; that is to say, the end of the belt.
She ties on | the end. Then she takes her flat-bottomed basket and
puts it down | in front in the direction where she is going to dig.
20 Finally she takes || her digging-stick and sits down on the back-

la'xēs ya'yatsläxs la'ē LEBE'XSA lē'wa'yē lāx ō'küya'yasa pa'xsē
20 ts!ā'ts!ax^usema. Wä, g'il'mēsē qō't!ēda yā'yats!äsēxa lēq!estē'-
naxs la'ē nā'nakwa.

1 **Digging Clover.**—Wä, la'mē gwālala qō lāg'aal lāxa ts!ōts!E-
yinxaxa LEX'SEMē yixs laē xūls'idē māmāmasa LEX'SEMaxs laē
g'iwēs'ētsō'sa g'iwēsāxa la ts!äwēnēs'ida.

Wä, g'il'mēsē g'iwēsaxa gānolaxs laē hēx'ida'mēda ts!edāqē
5 xwānal'idxa gaāla. Wä, la'em āx'ēdxēs ts!ōyayolaxa LEX'SEMē
lē'wis lēq!EXsdē lēxa'ya lē'wis LEBēg'a'yē lē'wa'ya. Wä,
hē'misēs denēdzowē wūsēg'anā. Wä, lä qās'id qa's lä lāxēs
LEG'edzowē. Wä, hēt!a āx'ālisasēs ēaxelayola gūyinxēlisē lāx
nēlasasa L!ēsela qa's ōxlalalisēxa L!ēselāxs g'āxaē nē'ēda qa's
10 k'!ēsē L!äl!ēts!ēlexstälä lāqēxs g'āxaē nē'ēda qa's q!ūlp!aftälēxa
LEX'SEMaxs laē ts!ōsaq qaxs q!ūnālaē dādak'inēda ts!ēdāqaxa
ōgūq!ēmasē L!ōp!Ek'EXs ts!ōsaaxa LEX'SEMē. Wä, g'il'mēsē āx'ā-
lisaxēs ēaxelayolaxs laē āx'ēdxēs lē'wa'yē qa's LEBēg'indēs lāxēs
āwīg'a'yē. Wä, ā'misē gwānała aēk!alagawa'yēs benba'yasa
15 lē'wa'yasēs ōxlax'sēdza'yaxs laē āx'ēdxa denēdzowē wūsēg'ano
qa's qek'iyindēs lāq lāxēs qenasē. Wä, lä qek'iyintsa wilē melk^u
densen denem ōbēsa wūsēg'anowē lāq qa's mōx'waLeLōdēs
ōba'yas. Wä, lä āx'ēdxēs Lēq!EXsdē lēxē qa's hang'alisēs lāxēs
neqemālisē lāxēs gūyōlēlaslē qō ts!ōs'idLo. Wä, lawēs!ē āx'ēd-
20 xēs ts!ōyayowē qa's k!wadzōlisēxēs LEBēg'a'yē lē'wa'ya. Wä,

proteeting mat. | Now she works while she is sitting. She pokes down 21
 her digging-stick so that | the point is one span deep in the ground. |
 Then she pries up the elover | easily, turning down the stiek, for she
 does not wish to break the || elover-roots, and she pokes it again into 25
 the ground so that it stands up, | and she picks out the clover-roots
 and throws them into her flat-bottomed basket. When | she has
 picked all the clover-roots out of the soil, she | pries up some more
 elover with her digging-stiek, and she again | puts the digging-stiek
 standing where she is going to pry up || the roots next time, after she 30
 has finished picking out what she has just pried up; | and she con-
 tinues to do so. | She does this every day, for sometimes | it takes the
 woman five days to work over her | clover-garden when it is large.
 In the evening || she takes the mats and pours the elover on several | 35
 mats, and eovers it with others where she has dug it up; | and in the
 morning she takes the mat-covering off and | spreads it out, and
 seatters the clover-roots on them so as to get dry, if | it should be a
 fine day in the morning; but if it should be a bad day in the || morn- 40
 ing, then she does not take off the mat-covering until | the sky clears
 up, for it is said that it is not good for the clover | to be dried in the
 house. They say that if it is dried in the house, | it shrinks up; but

la^émē k!wak!wasdēnaqexs laē ts!EX^ubetalisaxēs ts!ōyayowē qa 21
^énemp!enk^{ēs} lāxens q!wāq!wax^{ts!}āna^éyēx yīx ^éwālabetalidzasasa
 ōba^éyas ts!ōyayāsēxs laē k!wēt!Eqālīsaxa ɽEX^{SEM}ē lāxēs k!lēts!ē-
 na^éyē ēāłtsilaxs laē k!wēt!lēdeq qaxs gwaq!Elaaq EEłts!alēda
 ɽEX^{SEM}ē. Wä, lä ēł!lēd ts!EX^ubetalisaxēs ts!ōyayowē qa ɽaēsēsēxs 25
 laē menx^éīdxa ɽEX^{SEM}ē qa^s ts!EXTs!ālēs lāxēs lexaya. Wä, g'ıl-
^émēsē ^éwılǵıl^kamenaxa ɽEX^{SEM}ē lāxa dzeqwaxs laē ēł!lēd
 k!wēt!Eqālīsaxa ɽEX^{SEM}ē yīsa ts!ōyayowē. Wä, laxaē ēł!lēd
 ts!EX^ubetalisaxēs ts!ōyayowē qa ɽaēsēs lāx ēł!lēdLē k!wēt!Eqālē-
 dzemLES qō lāl ǵwāl menmaqałxēs la āł k!wēt!Eqālēdzema. 30
 Wä, laemxaē âem nāqemǵıltewēxēs g'ıl^xdē ǵwēǵılasa. Wä,
 âx^{sā}mēsē la hē ǵwēǵılaxs laē ts!ōsaxa ^énē^énāla yīxs ^énāl^énem-
 p!enaē sek!āxsē ^énālāsa tseđāqē senyenbendxa ^énāla ts!ōsaxēs
 ɽeg^éedzōwaxs lēxedzâē. Wä, g'ıl^{nax}wa^émēsē dzāqwaxs laē âem
 âx^éēdxa lēelwa^éyē qa^s lā ǵūǵedzōtsa ɽEX^{SEM}ē lāxa waōkwē 35
 lēelwa^éya qa^s naǵūyīndēsa waōkwē lāq lāxēs ts!ōyasaq. Wä,
 g'ıl^{nax}wa^émēsē lāxa ǵaālāxs laē âx^éēdxa nāǵūya^éyē lēelwa^éya qa^s
 lep!ālīsēq. Wä, lä łendzōtsa ɽEX^{SEM}ē lāq qa^s x'ıl^éālīsēqēxs
 ēǵ'īdzālaēda ^énālāxa ǵaāla. Wä, g'ıl^émēsē yax^édelxelēda ^énālāxa
 ǵaālāxs laē hewāxa âxōdex nāǵūya^éyas lēelwa^éya, lālaa lāx 40
 ēǵ'īdōx^éwīdex^édeMLasa ^énāla, qaxs k!lēsaael ēk'a ɽEX^{SEM}axs
 x'ıl^éālēlemaē lāxa g'ōkwē. G'ıl^éem^élaē x'ıl^éālēleM lāxa g'ōkwaxs
 laē hēx^éidaem ǵūłs^éida. Wä, lā^élaē k!lēs ǵūlē^énakūlaxs x'ıl^éalē-

it does not shrink when it is dried | at the place where it is dug. The
 45 soil || is not washed off. If the sky has been clear for two days, | the
 roots are dry all over. Then the dirt drops off. | Then the woman
 takes her basket, goes to the | pile of clover, and puts (the roots) into
 50 the clover-basket. | When all the baskets are full, || the woman takes
 dry grass and places it on top of the | clover-baskets. After she has
 done so, she takes a | thin cedar-bark rope and ties up the top of the
 baskets. | Then she puts them into the canoe and goes home to the
 55 winter house, | for they dig clover at another place, for || the best
 clover grows at Knight Inlet and at Gwa'yē. Now she arrives at her |
 winter house. She does not put down the clover-| basket near the fire
 of the house, but she | puts it in a cool corner of the house. Now
 she waits for | the winter before cooking the clover-roots. As soon
 60 as the people begin the winter ceremonial, then || the people are in-
 vited to eat the clover. |

1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
 digging cinquefoil-roots which is used for clover. Sometimes | the
 man who makes the digging-stick makes a smaller digging-stick | for
 5 the cinquefoil-roots, for it is thinner and it is one span || shorter than
 the clover digging-stick; | and the basket for cinquefoil-roots has | no

dzemaē lāxa ts!ōyasaq. Wā, lāxaē k!ēs ts!ōxwālasē^{wa} dzEX-
 45 ē^{na}yas. Wā, g!il^{mēsē} malp!ENxwa^s ēg!īdzālēda ē^{nālāxs} laē
 lemlemx^ēūnx^ēīda. Wā, hē^{mis} la q!ūpā^{lats} dzēdzEX^ēūna^{yas}.
 Wā, hē^{mis} la āx^ēēdaatsa ts!EDāqaxēs L!āl!EBatē qa^s lās lāx
 mōdzasasa LEX^{SEMē} qa^s lā lEXts!ālas lāxa LEX^{gats!ē} L!āl!EBata.
 Wā, g!il^{mēsē} ē^{wī}la la qōqūt!ēda LēLEX^{gats!ē} L!āl!EBatEXs laēda
 50 ts!EDāqē āx^ēēdxa lēlEXLOWē k!ēt!ema qa^s ts!āk!īyīndalēs lāxa
 LēLEX^{gats!ē} L!āl!EBata. Wā, g!il^{mēsē} g^{wā}lEXs laē āx^ēēdxa
 ē^{wī}lENē melk^u densen denema qa^s t!EMāk!īyīndalēs lāq. Wā,
 laEM mōxsas lāxēs yā^{yats!ē} qa^s lā nā^{nakwa} lāxēs ts!EWENXE-
 lasē g^ōkwa qaxs ōgū^{la}maē āwīnagwisē āxāsaxa LEX^{SEMē} yīxs
 55 hāē Dzāwadē Lō^ē Gwa^{yē} ēk[·] q!wāxats. Wā, laEM lā^gaa laxēs
 ts!EWENXELasē g^ōkwa. Wā, k!ēst!a hē mōgwalīlasēs LēLEX^{gats!ē}
 L!āl!EBata lāxa ē^{nEXwāla} lāxa lēg^{wī}lasēs g^ōkwē, yīxs hāē
 mōgwalīlaqē wūdanēg^{wī}lasēs g^ōkwē. Wā, laEM lālaa^l lāxa ts!ā-
 wūnx^ēīdla qō hamēx^{silax^ēīdLEq}. Wā, g!il^{mēsē} ts!ēts!ēx^ēēdē
 60 g^ōkulōtasēxs laē Lē^{lā}lasēs LEX^{SEMē} lāq.

1 **Digging cinquefoil-roots** (Ts!ōsaxa t!EX^usosē).—HēEMxat! ts!ōSE-
 laxa t!EX^usōsē ts!ōyayāxa LEX^{SEMē}. Wā, lāla ē^{na}ē^{nemp!}ENēda
 ts!ōyayogwilaēnoxwē ts!ōyayogwīlaxa hēk!ūmg^{ilī}ē^{Em} qa ts!ōya-
 yōxa t!EX^usōsē, yīxs ē^{wāwī}lalaē. Wā, lāxaē ē^{nemp!}ENk[·] lāxENS
 5 q!wāq!wax^{ts!āna^{yēx}yīx} ts!Ek^{wagawayanEMasa} ts!ōyayāxa t!EX^usō-
 sasa ts!ōyayāxa LEX^{SEMē}. Wā, hē^{misa} ts!ōyats!ē lEXa^{yā} yīxs

flat bottom, as the one that is used for digging clover, for the same | 7
basket that is used for clams is used for cinquefoil-roots; | and the
other cinquefoil-basket is smaller. It is for the lower roots, || for 10
these are very long, and they grow under the curly | cinquefoil-roots.
As soon as the season for digging cinquefoil-roots in the autumn
arrives, then | the woman who owns a cinquefoil-garden takes her
cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
digging-stick, and goes to the cinquefoil-garden. || When she arrives 15
there, she puts down her baskets | and her digging-stick, and she
spreads the mat on her back. | She takes her woven cedar-bark belt
and puts | it around her body over the mat. After | she has done
so, she sits down on the lower end of the back-protector mat. || Then 20
she takes her digging-stick and pokes the end into the ground in one
corner of her | cinquefoil-garden. The point of the digging-stick does
not go in deep. | Then she pries it up. Then the cinquefoil-roots
show themselves, and | the woman picks out the short, curly |
cinquefoil-roots and puts them into the larger || basket which stands 25
at her right side. She puts down | the smaller basket on the left-hand
side. After | she has picked out the cinquefoil-roots, she takes her
digging-stick again and pushes | the end into the ground at the place
where she dug first, for the small cinquefoil-roots are only four fingers


k'lēsaē LEq!EXsda hē gwēx'sē ts!ōyats!āxa LEX'sēmē, yīxs yūq!ā- 7
la'maōxda dzēg'ats!āxa g'āwēq!ānēmē ts!ōyats!āxa t!EX'sōsē. Wā,
lā a'ma'yālēda 'nēmšgēmē ts!ōyats!ēs qa's āxts!ālāsxa laxabālisē
yīxa g'īlsg'īlstowē t!EX'sōsa. Wā, q!wāxa lāx ēwaabālisasa t!Emkwa 10
t!EX'sōsē. Wā, g'īl'mēsē ts!ōts!Eyīnxaxa lāyīnxaxs laēda t!Ek'ila-
gwadē ts!ēdāq āx'ēdxēs denēdzowē k!ēdek^u wūsēg'anowa LEX'wa lē-
'wa'yē. Wā, hē'mēsēs maltsemē ts!ēts!oyats!ē lāElxa'ya LEwis
ts!ōyayowaxs laē qās'īd qās lā laxēs t!Ek'īlakwe t!Egūdzōwa.
Wā, g'īl'mēsē lāg'aa laqēxs laē āxēmga'lisaxēs ts!ēts!oyats!ēLē laEl- 15
xa'ya LE'wis ts!ōyayowē. Wā, lā LEBēg'īntsēs LEBēg'a'yē lē'wa'ya.
Wā, lā āx'ēdxēs dendzedzowē k!ēdek^u wūsēg'anowa qa's qek'ī-
yīndēs lāxa LEBēg'a'yas lē'wa'yaxs laē wūsēx'īts. Wā, g'īl'mēsē
g'wāLEXs laē k!wadzōDEX benba'yasēs LEBēg'a'yē lē'wa'yaxs laē
dax'īdxēs ts!oyayowē qa's ts!EX^ubetalisēx āwūnxēlisasēs t!Ek'ila- 20
kwē t!Egūdzowa. Wā, lā k'lēš wūngēg'īlē ōba'yasa ts!ōyayo-
waxs laē k!wēt!ēdeq. Wā, hē'mis la nē'ēdaatsa t!EX'sōsē. Wā,
hē'mis la menx'īdaatsa ts!ōyēnoxwē ts!ēdāqxa t!Emt!EmgūxLOWē
ts!ēts!EX^ustowē t!EX'sōsa qa's lēxts!ālēs lāxa 'wālasagawa'yē ts!ō-
yats!ē lEXāxs hanēsaē lāx hēlk'ōtagawalisas. Wā, hēt!a hanēsa 25
āmayagawā'yē lEXa'yē gēmxağawalisas. Wā, g'īl'mēsē 'wilg'El-
qaxa t!EX'sōsaxs laē ēt!ēd āx'ēdxēs ts!ōyayowē qa's ts!EX^ubetalisas
ōba'yas lāxēs g'īlx'dē 'lāpa'ya qaxs 'ā'maē māldenē 'wālabetalasasa
t!EX'sōsē lāxens q!wāq!wax'ts!āna'yēx. Wā, lāla mōdenē 'wāla-

30 deep, | but the long lower roots are four fingers || deeper, if the sand |
 is good and does not contain pebbles. The reason why there are no
 long cinquefoil-roots | at Nimkish River is that there are many small
 pebbles. Gwa^éyē | in Knight Inlet is the only place where the long
 cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half
 35 sand and half light || clay, and therefore the cinquefoil-roots and
 the | long roots grow well. As I said before, the short cinque-
 foil-roots are on top, | of the long roots below. Therefore the
 woman who is digging cinquefoil-roots | pushes down her digging-
 stick again after she has picked up all the short roots; for the | short
 roots and the long roots do not keep together, although they belong
 40 to one || stem. Now I will stop talking about this, and I | will talk
 again about the woman who is digging. She | does not pry up the
 sand quickly, but she digs up the sand and clay slowly, | so that the
 long cinquefoil-roots do not break and that they come up in
 long strings | when she is picking them out of the sand; and she puts
 45 them into the || basket for the long cinquefoil-roots. She keeps on
 doing so over the whole garden- | bed, and she only stops digging
 after she has worked over the whole ground. | In the evening, when
 it gets dark, the woman who is digging cinquefoil-roots | takes her
 short roots and puts them on a pile, and covers them over with | mats;
 50 and she does the same with the long roots, for || sometimes it takes

30 betalasasa lāxabālisē lāxens q!wāq!waxts!āna^éyēx lāqēxs ēk[·]aēda
 ēgīsē yīxs k[·]!ēasāē t!āt!ēdzema. Hēm lāgīlas k[·]!ēās lāxabālisē
 Gwānāxs q!lēnemaēs t!āt!ēdzemē. Wā, lēx[·]a^émēsē Gwa^éyē, yīx
 wāsa Dzāwadeēnoxwē ēx[·] q!wāxatsa lāxabālisē lē^éwa t!EX^usōsē
 qaxs nāxsap!aēs t!Ek[·]ilakwē t!Egūdzō lō^é ēgīsē lē^éwa klūsē
 35 L!ēq!a. Wā, hē^émis lāgīlas ēk[·]ē q!waxēna^éyas t!EX^usōsas lē^éwis
 lāxabālisē. Laxen laemx[·]dē wāldemaxs ēk[·]!ayaēda t!EX^usōsasa
 lāxabālisē. Wā, hē^émis lāgīlasa ts!ōyēnoxwē ts!Edāq ēt!ēd ts!ox^u-
 betalisasēs ts!oyayowaxs laē ^éwī^élōlxa t!EX^usōsē qaxs k[·]!ēsaē lāwa-
 gālēda t!EX^usōsē lē^éwa lāxabālisaxs wāx[·]maē ^énēmēs yīsx[·]enēxa
 40 t!Egwanowē. Wā, la^émen g[·]wāl g[·]wāgwēx[·]s^éāla lāxēq. Wā, la-
^émēsēn ēt!ēdēl g[·]wāgwēx[·]s^éāla lāxa ts!ōyēnoxwē ts!Edāqēxs laē
 k[·]!ēs eātsīlaxs laē k!wēt!qālisaxa ēgīsē lē^éwa klūsē L!ēq!a qa
 k[·]!ēsēs āēts!ēda lāxabālisē qaxs sāyēnaaq qa gīlsgīl[·]stowēsēxs
 laē sex[·]ālaq lāxa ēgīsē qa^és lā LEX^uts!ālas laxēs sēnats!āxa lāxa-
 45 bālisē lex[·]a^éya. Wā, hēx[·]sāem g[·]wēgīlax wādzegasasēs t!Ek[·]ī^élakwē
 t!Egūdzōwa. Wā, a^émēsē g[·]wāl ts!ōsaqēxs laē ^éwīlgīldzowa. Wā,
 gīlnaxwaem k[·]!lto^énakūlaxa dzāqwāxs laēda ts!oyēnoxwē ts!Edāq
 āx[·]ēdxēs t!EX^usōsē qa^és q!ap!ēsgemg[·]alisēq. Wā, lā nōx^usemtsa
 lēlwa^éyē lāq. Wā, lā hēm[·]xat! g[·]wēx[·]īdxa lāxabālisē qaxs ^éna^é-
 50 ^énemp!Ena^éē mōp!Enxwa^ésē ^énālāsa ts!oyēnoxwē ts!Edāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51 morning, when day comes, the | owner of the cinquefoil-garden goes to the pile of short roots | and of long roots and takes off the mat covering of the piles | of short and long roots, and spreads the roots out so that they are close together. || After she has done so, she 55 takes the roots and scatters them, | and she does the same with the long roots. After she has done so, | she leaves and goes home to her cinquefoil-digging house. Now | she dries the short roots so that the sand on them gets dry. When | she arrives at her house, she takes her cinquefoil-baskets and looks them over, || and she takes 60 them to the place where she left her | short roots and long roots drying. As soon as she arrives there, she | takes up the short roots and puts them into the baskets; | and when they are all in, she takes dry grass and | puts it on top as a cover; and after it has been put on, || she takes cedar-bark split for this purpose one finger | wide and ties 65 up | the cinquefoil-baskets. After she has done so, she gathers | them together and covers them with mats. Then | she takes cedar-bark and splits it into narrow strips. || She lays down one of the pieces 70 of split cedar-bark, | takes the long cinquefoil-roots and puts the ends together, laying them down | on the strip of cedar-bark. When she

t!Ek'īlakwē t!Egūdzowa. Wä, g'īl'mēsē 'nax'īdxa gaālāxs laēda 51 t!Egwadāsa t!EX^usōsē qās'īd qa's lā lax MEX'mewēdzasēs t!EX^usōsē LE^{wa} Lāxabālisē qa's āx'ēdēxa nēnax'sema'yē lēl'wēsa MEX'mewisē t!EX^usōsa LE^{wa} Lāxabālisē qa's memk'ālēxs laē LEp'alīselāq. Wä, g'īl'mēsē g'wālēxs laē āx'ēdxa t!EX^usōsē qa's lēndzodalēs lāq. 55 Wä, laxaē hēemxat! g'wēx'īdxa Lāxabālisē. Wä, g'īl'mēsē g'wālēxs laē bās qa's lā nā'nak^u lāxēs ts!EWēdzats!ē g'ōkwa. Wä, laem x'īl'elsaxa t!EX^usōsē qa' lem^x'wīdēs ēg'isena'yas. Wä, g'īl'mēsē lāg'aa lāxēs g'ōkwaxs laē hēx'īdaem k'!ENEMg'alītaxēs t!ēt!Eg'wats!ēLē L!āL!ēbata qa's lā dālaqēxs laē aēdaaqa lax x'īlēdzasasēs 60 t!EX^usōsē LE^{wa} Lāxabālisē. Wä, g'īl'mēsē lāg'aa lāqēxs laē hē g'īl q!ap!ēx'ītse'wēda t!EX^usōsē qa's lēxts!ālēxs lāxa L!āL!abatē. Wä, g'īl'mēsē 'wīlts!āxs laē āx'ēd lāxa lem^xwa k'!ēt!Ema qa's ts!āk'īyīndālēs lāq. Wä, g'īl'mēsē g'wāl ts!āk'īyīndālaqēxs laē āx'ēdxa hēk!ūmg'īlīa'yē dzEXEK^u denasaxa 'nāl'nēmdenas āwā- 65 dze'was lāxens q!wāq!wax'ts!āna'yēx. Wä, lā t!ēmāk'īyīndālas lāxa t!Egwats!ē L!āL!abata. Wä, g'īl'mēsē g'wālēxs laē q!ap!ēg'alisaq qa's na^x'semdēsa lēlwa'yē lāq. Wä, g'īl'mēsē g'wālēxs laē āx'ēdxa denasē qa's helox'sendē dzedzEXSENDēq qa' 'wīs'wūladzowē. Wä, lā k'at!ālisaxa 'nēmts!aqē dzEXEK^u denasa, wä, lā 70 āx'ēdxa Lāxabālisē qa's 'nemabendālēq qa's lā k'at!ēts lāxa denasē. Wä, g'īl'mēsē hēlts!ē'staax'sens q!wāq!wax'ts!āna'yēx

- 73 can put her fingers | around them, she squeezes them together
and ties them firmly in the middle. | They are this way when
75 they have been tied:  When || this has been done, she
does the same with the others, and she only stops |
when they are all tied in bundles in the middle.
Sometimes | she has more than a hundred bundles of
long cinquefoil-roots belonging to one woman who has a good |
cinquefoil-garden. After this has been done, she puts the | long
cinquefoil-roots into the basket; and when they are all in, she
80 takes || grass and puts it on top, and she ties it down with
cedar-bark. | Then in the evening she gathers up | the baskets
for long cinquefoil-roots, and she spreads mats over them. |
After she has done so, she goes home to her digging-house. | In the
morning, when daylight comes, the woman and her husband get
85 ready. || They launch their canoe into the sea, | push down the roof-
boards of the digging-house | and place them in the bottom of the
canoe. When | the bottom of the canoe is all covered, the baskets
with short roots | are placed on the boards in the canoe; and when
90 they are all in, || they take the baskets with long roots and put them |
on top of the baskets with short roots; and when they are all in, |
they put the bedding and provisions on top. When everything is in, |
they take the mats and spread them over the load. | When everything

- 73 lāx q!wēdzoyodāq laē qenō^εyodeq qas lek!ūt!ēdē yī^εēdeq.
Wä, laem g'a g'wālēg'axs laē yīloyāla (*fig.*). Wä, g'il^εmēsē
75 g'wāla laē hana! hē g'wēg'ilaxa waōkwē. Wä, ā^εmēsē g'wālexs
laē wī^εla la qēqeno^εyālēda lāxabālisē yīxs nā^εnemp!enaē g'ēx-
sōgūg'eyōx^usayōkwa lāxabālisasa nēmōkwē ts!Edāqaxa ēk'as
t!ek'īlakwē. Wä, g'il^εmesē g'wālexs laē LEX^uts!ālas lāxa lāxa-
bats!ē L!āl!Ebata. Wä, g'il^εmēsē wils!āxs laaxat! āx^εēdxa k'!ē-
80 t!emē qa^εs ts!āk'īyīndēs lāq. Wä, laxaē t!emak'īyīntsa denasē lāq.
Wä, g'il^εmēsē wī^εla la g'wālexs lāaxat! q!ap!ēg'alēsaqēxa dzā-
qwaxa LēLaxabats!ē L!āl!Ebata qa^εs LEPsemdālēsa lēl^εwa^εyē lāq.
Wä, g'il^εmēsē g'wālexs laē nā^εnak^u lāxēs ts!Ewēdzats!ē g'ōkwa.
Wä, g'il^εmēsē nāx^εīdxa gaālāxs laē xwānā^εīda ts!Ewēsdē ts!Edāqa
85 LE^εwis lā^εwūnemē qa^εs wī^εx^ustendēxēs xwāk!ūna lāxa demsx^ε
wāpa. Wä, lā wēqwaxelax sālasēs ts!Ewēdzats!ēx^εdē g'ōkwa
qa^εs lā pāxsela lāxes xwāk!ūna. Wä, g'il^εmēsē hamelxalēxs lāx
ōxsasa xwāk!ūnāxs laē hē g'il mōxdzema t!ēgwats!ē L!āl!Ebata qa
māg'īdzā^εyēs lāxa paxsaxs laē MEXedzewēq. Wä, g'il^εmēsē wīl-
90 xsa laē mōxselaxa lāxabats!ē L!āl!Ebata. Wä, laem MEXE-
yīndālas lāxa t!ēgwats!ē L!āl!Ebata. Wä, g'il^εmēsē wīlxsasēxs
laē mōküyīndālasēs memwāla lāq. Wä, g'il^εmēsē wīlxsasēxs laē
āx^εēdxa lēl^εwa^εyē qa^εs LEpeyīndālēs lāx ōküya^εyasēs mā^εyē. Wä,
g'il^εmēsē g'wālexs laē hōgūxs lāxēs yā^εyats!ē xwāk!ūna. Wä, lāda

is aboard the canoe, the || man stands in the stern of the canoe, 95 which he steers. | He looks at his clover-digging house and prays to it.¹ . . . |

As soon as he arrives at the beach of his winter house, | he puts the stern of his traveling-canoe landward and backs in. | The man gets out of the traveling-canoe, and || unloads the cargo when the tide is 100 high. If it is low tide, he | ties a long cedar-bark rope to the stern seat of his | traveling-canoe and carries up the end of the rope to high-water mark, | where he ties it to a stone which serves as an anchor. After he has done so, | the (couple) are invited by their relatives to eat, if it is || low tide when they arrive. If it is high tide, 5 they are only | invited when the cargo has been carried up the beach. They | put the baskets with the long roots and those with the short roots in two different places. | The baskets with the long roots are put on the right-hand side of the | house, and the baskets with the short roots are placed on the left-hand || side of the house, for these corners 10 are cool. As soon as | all have been carried up, they go to the one who invited them. . . . As soon as this has been done, | (the man) takes the baskets with long cinquefoil-roots and puts them across | the two beams.² If there are many baskets with long roots, there may be four layers, one on top of the other, | from one end of the staging

begwāneme lāxlēxa xwāk!ūna qaxs hē^εmaē lēnxlā^εya. Wä, 95 dōqwalaxēs ts!ēwēdzats!ēx^εē g'ōkwa qa^εs ts!ēlwaqēq.¹ . . .

Wä, g'il^εmēsē lāg'aa lāx L!ēma^εisasēs ts!āwūnxēlasē g'ōkwa laē ālaxlā^εnakūlaxēs yā^εyats!ē xwāk!ūna qa^εs k!ēx^εālisēxs laē lāl-tāwēda begwānemē lāxēs yā^εyats!ē xwāk!ūna. Wä, hēx^εida^εmēsē mōltōdxēs māyaxs yīxūlālisaē. Wä, g'il^εmēsē x'ats!aēsexs laē 100 āem mōgwanōtsa g'ilt!a denem lāxa lēx^εeq!ēxlaya^εyasēs yā^εyats!ē xwāk!ūna qa^εs lā^εs ōba^εyas lāxa ya^εx^umotasa yīxwa qa^εs mōx^εbendēsa t!ēsemē lāq qa q!ēlsbēs. Wä, g'il^εmēsē gwāl hē gwēx^εēdqēxs laē lālēlalasōsēs lēlēlāla qa lās L!ēxwa lāq, yīxs x'ats!aēsaē lāg'alits!ēnxas. Wä g'il^εmēsē yīxūlālisexs lae ā^εem 5 lālēlalasōxs laē ^εwī^εlōsdēsē memwālās. Wä, laem ālēwīlā mōgwalīlēlasasa lāxabats!ē L!āl!ēbāta lē^εwa t!ēgwats!ē, yīxs ^εna^εnemp!ēnaē hē mōgwālīlema lāxabats!ēda hēlk^ε!ōtēwalīlasa g'ōkwē. Wä, lā hē mōgwalīlema t!ēgwats!ē L!āl!ēbata gēm^εxō-tēwalīlasa g'ōkwē, yīxs wūdanēgwīlaē. Wä, g'il^εmēsē ^εwī^εlōsdē- 10 sexs laē lāx^εwid lāxa lālēlālāq.² . . . Wä, g'il^εmēsē gwālexs laē āx^εēdxa lāxabats!ē L!āl!ēbata qa^εs mēxendalēs lāq, yīxs g'il^εmaē q!ēnēma lāxabats!āxs laē mōx^εwēdg'ustāla maxo^εnakūla hayīmbendex āwāsgemasasa k!āgilē. Wä, g'il^εmēsē ^εwilg'aaLE-

¹ See page 618.

² Then follows the description of the making of a raised platform for keeping provisions (p. 166).

15 to the other. When they are all on, || he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting
 20 on the stage the || baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ||
 25 more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |

1 **Digging Sea-Milkwort.**¹—When the | plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where
 5 she has seen || milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

15 laxs laē āx^ēēdxa lēl^ēwa^{yē} qā^s LEPEYĪNDĀLĒS lāq qa k^lēsēs lax^sāwēda g^ēwēs^misē lāq, qaxs gwaq!^ēlāaq wūdāla. Wā, laem lēgades Lāxapdemil k^l!āgīl lāxēq. Wā, lā, lēqelēda waōkwās k^l!āxdemilasasa Lāxabats!^ē L!āl!^ēbata lāq. Wā, g^l!mēsē g^{wā}-
 20 lēxs laē āem neqemg^l!ewēqēxs laē āx^ēālilasa t!^ēxdemilasasa t!^ē-t!^ēgwats!^ē L!āl!^ēbata. Wā, g^l!mēsē g^{wā}lēxs laaxat! LEPEYĪNTSA lēl^ēwa^{yē} lāq. Wā, lā q!^lūnālaqas k^l!ēs lāsa ^ēnemsgemē Lāxabats!^ē L!ābat lāxēs la mālalela lāxa Lāxapdemilē k^l!āgīla. Wā, g^l!mēsē q!^lēnemē g^ōkulōtasēxs laē āxēlaxa mōsgemē t!^ēlet!^ēgwats!^ē L!āl!^ēbata qā^s t!^ēqūlase^{wa}. Wā, lālē k^l!ēs hāyāqax
 25 ^ēnemsgema Lāxabats!^ē L!ābata qaxs lēx^amaēda g^l!g^ēgāma^{yē} LELāxapg^ēEXA Lāxabālisē. Wā, lālēda bēbegwānemq!^lala^ēmē t!^ēEX^{ut}!^laq^uxa t!^ēEX^usōsē.

1 **Digging Sea-Milkwort**¹ (Ts!ōsaxa hōq!walē).—Wā, hē^ēmaaxslāē g^l!q!^lwāXENXA laē Elāq TEMX^aalisē oxtā^ēyasa q!^lwāq!^lwūXEMA laē āx^ēēdēda ts!^ēdāqaxēs k^l!lākwēxa dzēg^ēayāxa g^ēāwēq!^lānemē
 5 hōq!wālāxa āpseyīnxdē qaxs k^l!ēāsaē dōgūl q!^lwāxaxa q!^lwāXENXē qaxs ā^ēmaē ts!^ēōselaq. Wā, lā k!^lwāg^ēalis qā^s ts!^ēEX^ubetalisēX ōba^ēyasēs ts!^ēōselaXa k^l!lākwē. Wā, lā k!^lwēt!^ēqālisaxa ēg^ēisē. Wā, hē^ēmis lā menx^ēidaatsēxa hōq!walē qā^s lā ts!^ēEXts!^ēālas lāxa

¹ *Glauz maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When 10 her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken¹ - Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is 15 growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground; and when she 20 reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties 25 it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern² - Root.—The woman takes her | yew-wood digging- 1 stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

lālxamaxs hanēsaē lāx neqemālisas. Wä, âx'sä'mēsē hē gwēg'ilaxs ts'lōsaē. Wä, g'il'mēsē qōt!ē lexelāsēxs laē nā'nakwā lāxēs 10 g'ōkwē k'ōxk'!ōtelaxēs hōq!walēats!ē lālxama.

Digging Bracken-Root (Sakwāxa sāgūmē).—Hēm āx'ētsō'sa ts!ē-dāqēs LEbēg'a'yē lē'wa'ya LE'wēs denēdzowē wūsēg'anowa. Wä, hē'mēs!alēs k'!lakwēxs dzēg'ayowaxa g'āweq!ānemē. Wä, lā qās'id qa's lā lāxēs q!ātsewē q!waxatsa sāgūmē, yīxa āem 15 telq!ūts t!ēk'a. Wä, g'il'mēsē lāg'aa lāqēxs laē LEbēg'intsēs lē'wa'yē qa's qēk'īyīndēsēs denēdzowē wūsēg'anō lāq. Wä, g'il'mēsē gwā!a laē k!wadzōdex āpsba'yasēs LEbēg'a'yē lē'wa'ya dālxēs k'!lākwē. Wä, lā q!ūmtbetelsax ōba'yasēs k'!lākwē qa's ē!āp!ē-dēxa dzekwa. Wä, g'il'mēsē lāk!endxa sāgūmaxs laē āem hegū- 20 tenē lābetenēx ēwāsgemasasa L!ōp!ēk'asa sāgūmē qaxs ālak!alāē g'ilsg'ilt!ē L!ōp!ēk'as. Wä, g'il'mēsē lāg'aa lāxa q!wayōts!axs laē ālts!ēndeq qa's q!ēlx'wīdēqēxs Lōmaē g'ilt!a. Wä, lā hēx'sāem gwēg'ilaxs sākwaē. Wä, g'il'mēsē hē!ōLEqēxs laē āx'ēd lāxa L!ōp!ēk'asa ālēwasē qa's qenoyodēs lāqēxs laē gwānaqi'lālakwa. 25 Wä, lā ōxlalaqēxs laē nā'nak^u lāxēs g'ōkwē sēk!aqelaxēs k'!lakwē qaxs ālak!alāē gūnt!ēda sāgūmaxs ōxlaakwaaxs q!ēyō!ānemaasa laelk!wana'yē.

Digging Fern - Root (Nēsaxa tsak'ōs). — Wä, hēm āx'ētsō'sa 1 ts!ēdāqēs L!ēnq!ēk'!nē k'!lakwa LE'wēs ēwālasē lex'a'ya. Wä, la ōxlala. Wä, lā!a sēk!aqelaxēs k'!lākwē. Wä, lā qās'id qa's

¹ *Pteridium aquilinum*.

² *Dryopteris spinulosa dilatata*.

- 5 As soon as she finds large ones, she puts her || basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She
 10 continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |
- 15 **Gathering Fern-roots.**¹—Generally the tribes go || to get fern-roots when they are hungry and | they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The | man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is the same length. It is
 20 bent and has a flat point. || Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and
 25 plucks off the moss; || and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

lā ālāxa tsāk'osē. Wā, g'il'mēsē q'lāxa āwāwē laē ōxleg'aelsaxēs
 5 lexā'yē. Wā, la L'engabōtsēs k'īlākwē lāx L'ōp!Ek'asa tsāk'osē.
 Wā, la dālē gēmoxōlts'lānāsēx ōxtā'yasa k'īlākwē. Wā, la nēsalē
 hēlk'lōtts'lānāsēxs yīsx'inas tsāk'osaxs laē nēx'ēdeq. Wā, la
 k'lwētaxsīlasēs k'īlākwē lāq. Wā, g'il'mēsē lāleq laē k'lūlōdex
 yīsx'inas. Wā, la lex'ts'lōtsa tsāk'usē lāxēs lexā'yē. Wā, hēx'sā-
 10 'mēsē gwēg'ilaxs nēsaē. Wā, āl'mēsē gwālexs laē q'lōt'lē lexelās.
 Wā, la L'lex'wīd lāxa wīswūlētāyasa q!waxē qa's ts'lāk'īyīndēs
 lāxa ōkūya'yasa tsāk'usē. Wā, lā gwālexs laē ōxlex'īdxēs
 tsāg'ats'lē lexā'ya qa's lā nā'nakwa.

Gathering Fern-roots(Īekwāxa ĩek!wa'yē).—Hēem q!ūnāla ĩekwax'-
 15 demxa ĩek!wa'yaxs pālaēda g'ayōlē lāxa lēlqwālala'yē yīxa
 wāyapōlēlā lālelaxa hē'maōmasē lē'wa yīyāg'īdzānemasa 'nālāxs
 g'ayag'īliselaē. Wā, hē'mis lā ĩekwaxa ĩek!wa'yē; wā, hē'mis āx'ē-
 tsōsa begwānema L'ōk!wayowē hē gwēx'sē L'ōk!wayāxalāqē. Wā,
 lā hēemxat! 'wāsgēmē lāxēs hānqwālāēna'yē pāxbaakwa. Wā, lā
 20 q!ūnāla mōp!enk'ē 'wāsgēmasas lāxēns q!wāq!wax'ts!ana'yēx.
 Wā, hē'mis daax'sa ts!edāqē lē'wis lexā'yaxs laē qās'īd qa's lā
 ālāx hāsdeḡwa p!elems q!wāxatsa ĩek!wa'yē. Wā, g'il'mēsē q'lāxa
 q!lēnemē yīsx'eusa ĩek!wa'yē q!wāq!ūxegēxa hasdeḡwa p!elemsaxs
 laē hēx'īdaem k'lwāgelōdeq qa's māpelalēxa p!elemsē. Wā,
 25 g'il'mēsē lag'īla lāxa t!ēsemāxs laē āx'ēdxēs L'ōk!wayowē qa's
 L'enqelālēs lāx āwābā'yasa p!elemēsē qa's L'ōk'lūg'īlōdēq. Wā,

¹ *Polypodium glycorrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the | fern-roots, which she throws into her basket.
She continues | doing so; and when her basket is full, || she carries it
home. | Then she puts it down by the side of the fire. | 30

Digging Erythronium.—Now I will speak again | about the 1
erythronium, how it is dug; for the | woman takes the same digging-
stick that is used for short cinquefoil-roots, and the back-protecting
mat, and her | cedar-bark belt, and she takes a small-meshed flat-
bottomed || basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she
arrives where it grows, | when the leaves first come out of the ground,
she carries a large | horse-clam shell. Then she takes her back-
protecting mat and | spreads it over her back, and she takes her
cedar-bark belt and || puts it on over the mat, putting it around her 10
waist. Then | she takes a large horse-clam shell and her digging-
stick, and she | takes her small-meshed flat-bottomed basket and puts
it down on her | left-hand side. Then she sits on the end of the |
mat and pushes the end of the digging-stick into the ground and pries
up the soil. || Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

g'íl'mēsē NELElaxs laē bē'ídxa p!ELEmsē. Wä, â'mēsē la lek'álaxa 27
lek'wa'yē qa's lē LEX^{ts}!álas lāxēs lexela. Wä, lä hēx'sāem
gwēg'ilaxa waōkwē. Wä, g'íl'mēsē qōt!ē legwats!ēs lexā'ya laē
k'!oqwalaxēs legwats!ē lexā'ya qa's lä nā'nakwa lāxēs g'ōkwē. 30
Wä, lä k'!ōgünōlīsāsēs legwats!ē lexā'ya lāx legwīlasēs g'ōkwē.

Digging Erythronium.—Wä, la'mēSEN ēdzaqwa! g'wāgwēx's- 1
'alal lāxa x'aasx'ent!axs laē ts!ōsase'wa yīxs hē'maē āx'ētsō'sa
ts!Edāqēs ts!ōyayāxa t!EX^sōsē LE^{wis} LEbēg'a'yē lē'wa'ya LE^{wis}
denēdzowē wūsēg'anowa. Wä, hē'misa t!ōlt!EX^{sem} LEq!EXsd
lexā'ya. Wä, lä qās'ida lāx ogwāg'ilīsasa wīwa qaxs lēx'a'maē 5
q!wāxatsa x'aasx'ent!ē. Wä, g'íl'mēsē lāg'aa lāx q!āyasaxs g'alaē
q!wāq!ūxetōx'widē yīsx'inas, wä, lä dālaxa 'wālasē xālaētsōx
met!āna'yēx. Wä, hē'mis g'íl āx'ētsō'sēs LEbēg'a'yē lē'wa'ya qa's
LEbēg'indēs. Wä, lä āx'ēdxēs denēdzowē wūsēg'anowa qa's qenē-
g'indēs lāxēs LEbēg'a'yē lē'wa'ya. Wä, lä wūsēg'oyots. Wä, lä 10
āx'ēdxēs 'wālasē xālaētsōx met!āna'yēx LE^{wis} ts!ōyayowē, laxaē
āx'ēdxēs t!ōlt!EX^{sem} LEq!EXsd lexā'ya qa's hāng'alīsēs lāxēs
gēmxōtemālisē. Wä, lāwislē k!wadzōdex ōba'yasēs LEbēg'a'yē
lē'wa'ya, wä, lä L!ENxbetālisas ōba'yasēs ts!ōyayowē qa's k!wēt!ē-
dēq. Wä, hē'mis la xelpelg'ayaatsēsa 'wālasē xalaēs lāxa t!Ek'a. 15
Wä, la MENmaqaxa x'aasx'ent!ē lāxa t!Ek'a qa's lä ts!EXTs!álas
lāxēs lexela. Wä, g'íl'mēsē wākwa x'aasx'ent!āxs laē 'nemā'ī-

18 basket. If there are many plants, it is only a short time | before the
basket is full; and when | the small-meshed flat-bottomed basket is
20 full, she carries it home in her hand. || After entering the house, she |
puts down the basket inside of the door of the house to keep it cool
and so that the roots | do not get dry, for they are dirty. |

1 **Digging Lupine-Roots.**—In spring, when | the salmon-berries begin
to have buds and the olachen first arrives in | Knight Inlet, the season
arrives when the tribes are hungry | when they first arrive at Knight
5 Inlet. Then the woman first takes her digging-stick || for clover
and her basket and her | woven cedar-bark belt, and goes to the |
flats back of the houses of the olachen fishermen. When she finds
the | tops of shoots of lupine as they come out of the ground, she puts
down her | lupine-basket and her digging-stick. She takes her ||
10 narrow back-protector and spreads it on her back, and she sees to it
that | it reaches down to her heels. Then she puts a belt | over it
and ties it around her waist. When she has finished, | she takes her
digging-stick and her lupine-basket and sits down close to the | shoots
15 on the end of her back-protecting mat. || She pushes the point of the
digging-stick into the ground close to the | lupine-shoot, and she
pries it up. As soon as the roots come out, | she picks them out of
the clay and throws them into her | basket; and when she has picked

18 dɛxs laē qōt!ēs lɛxɛla. Wä, g'îl^ɛmēsē qōt!ē x'aasx'ent!aats!äs
t!ōlt!EX^uSEM LEq!EXsd lɛx^əya laē k'!ōqūlaqēxs laē nā^ənakwa
20 laxēs g'ōkwē. Wä, g'îl^ɛmēsē laēL lāxēs g'ōkwaxs laē hēx^əidaEM
hānstōlīlas lāx āwēLElās t!EX^əīlāsēs g'ōkwē qa wūdase^əwēs qa k'!ēsēs
lEMlEMx^uSEMx^əida qaēs dzēdzoxSEma^əyas.

1 **Digging Lupine-Roots** (Q!ūnsāxa q!wā^ənē).—Wä, hē^əmaaxs laē g'îl
bolēx^əwidēda q!wālmīsaxa la q!wāXENxē yīxs laē g'îl nēlElēsa
dzāxū^ənē lāx Dzāwadē, yīxs hē^əmaē pālaENXsa lēlqwālala^əyaxs
g'ālaē la^əmēlēs lāx Dzāwadē; wä, hē^əmis g'îl āx^əētsōsa ts!ēdāq!a-
5 yasēs ts!ōyayāxa LEX^əSEMē, LEX^əwis lɛx^əyē, LEX^əwīs denēdzowē
k'!īdedZE^əwak^u wūsēg'anowaxs laē qās^əid qas^ə lā ladzōlisaxa āwā-
dzālisē lāx ālanā^əyasa g'ig'ōkwasā dzāwadāla. Wä, g'îl^ɛmēsē q!āxa
ōxtā^əyasa q!ūndzanāxs g'ālaē q!wāq!ūxetōx^əwida laē g'ig'alīsaxēs
q!ūnyats!ēyē lɛx^əya LEX^əwa ts!ōyayowē. Wä, lā āx^əēdxēs wila-
10 dzowē LEBēg^əē lē^əwa^əya qas^ə LEBēg'indēs. Wä, lā dōqwała qa
sek'!EXlax^əsīdza^əyēsēx ōXLax^əsīdza^əyasēxs laē qEX^əEyīntsa wūsēg'a-
nowē lāqēxs laē wūsēk'!EXsdālaq. Wä, g'îl^ɛmēsē gwālEXs laē
āx^əēdxēs ts!ōyayowē LEX^əwis q!ūnyats!ēyē lɛx^əya qas^ə k!ūnxELīsēxa
q!ūndzanowaxs laē k!wādzewēx ōba^əyasēs LEBēg^əa^əyē lē^əwa^əya.
15 Wä, lā ts!EX^ubetalisas ōba^əyasēs ts!ōyayowē lāx āwenXELīsasa
q!ūndzanowē qas^ə k!wēt!qālisēq. Wä, g'îl^ɛmēsē g'āx LEX^əwalisa
q!wā^ənāxs laē menmaqaq lāxa L!ēq!a qas^ə lā LEX^əts!ālas lāxēs
q!ūn^əyats!ē lɛx^əya. Wä, g'îl^ɛmēsē ēwilg'îlqēda Lēq!āxa q!wa^ənāxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she || did before, and she picks out the 20 lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and || she places the digging- 25 stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the || water in the small 30 dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk || after having drunk whisky. After eating lupine- 35 root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really || sleepy. Then they go and 40 lie down in their rooms and | sleep; and when they wake up, they



laē ēt!ēd āx^ēēdxēs ts!ōyayowē qa^s ts!ēx^ubetalīsēs ōba^yas lāxēs
g[·]īlx[·]dē ǵwēx[·]idaasa. Wä, lāxaē menmaqaxa q!wa^{nē} qa^s lā 20
LEX^uts!ālas lāxēs q!lūnyats!ē lex^aya. Wä, āx[·]sā^ēmēsē hē ǵwēǵilaqē.
Wä, g[·]īl^ēmēsē qōt!ē q!lūnyats!ās lex^aya laē k[·]!ōqwalaxēs q!lūnyats!ē
lex^aya. Wä, lā dāk[·]!ōtelaxēs ts!ōyayowaxs g[·]āxaē nāⁿakwa.
Wä, lā k[·]!ōx[·]walīlaxēs q!lūnyats!ē lex^aya lāxēs k!waēlasē. Wä,
lāla hē lāǵalīlāsēs ts!ōyayowa āpsōtstālīlas t!EX[·]īlāsēs g[·]ōkwē. 25
Wä, lā āx^ēēdxa lālogūmē qa^s gūxts!ōdēsa ^ēwē^ēwāp!ēmē lāq qa
nēǵōyoxsdalīsēxs laē hāǵalīlas lāxēs k!waēlasē. Wä, lā āx^ēēdxēs
q!lūnyats!ē lex^ayē qa^s hāǵalīlēs lāx mā^kāǵilīlasa lālogūmē
^ēwābets!āla. Wä, lā āx^ēēd lāxa q!wa^{nē} qa^s LEX^ustendēs lāx
^ēwābets!āwasa lālogūmē. Wä, lā ts!ōts!ox[·]ūnaq qa lāwā^{yēs} L!ē- 30
L!Eq!āk[·]!ēna^yas. Wä, g[·]īl^ēmēsē ^ēwī^ēlāwa L!ēL!Eq!ak[·]!ēna^yasēxs laē
q!lūnsq!was^ēīdxa q!wa^{nē} lē^ēwis lā^ēwūnemē lō^ēmēs sāsēmē. Wä,
āl^ēmēsē ǵwālexs laē pō^ēīda. Wä, g[·]īl^ēmēsē ǵāǵāla ǵwā^ē q!lūns-
q!wasaxa q!wa^{nāxs} laē k[·]!ēdelx^ēīda hē ǵwēx[·]sa wūnālaxs laē
ǵwā^ē nāqaxa nēnq!ēma. Wä, g[·]īl^ēmēsē ǵwā^ē q!lūnsq!wasaxa q!wa- 35
^ēnāxs laē g[·]ēxaxēs ānēx[·]sā^{yē}. Wä, g[·]īl^ēmēsē lōmax[·]īd q!ēk[·]!ēsēda
ts!ēdāqē lō^ēmēs lā^ēwūnēmaxa q!wa^{nāxs} laē ālax[·]īd la wū^ēnāla
la ǵūnsǵūnt!ēs ǵēǵeyagēsē la k[·]!ēās ǵwēx[·]idaas dex[·]āla. Wä,
lāxaē lēlēmǵit!īdē ōk!wina^yas. Wä, lāxaē ālak[·]!āla la beq!ū-
lēla. Wä, hē^ēmis la āēm la kūlēmǵalīlats lāxēs g[·]ēǵāēlasē qa^s 40

- 41 feel well again, because | they are no longer drunk. That is all about this. |
- 1 **Digging Carrots.**¹—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on
5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it
10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws
15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for
20 carrots as a walking-stick. || She goes home to her house; and when she

- 41 mēx^ēdē. Wä, g'il^ēmēsē ts!ex^ēidexs laē ēs^ēEk^ē la bēbegwanema laē gwāl wūnāla. Wä, laēm gwāl lāxēq.
- 1 **Digging Carrots** (Ts!ōsāxa xetēm¹).—Wä, hē^ēmis āx^ēetsōsa ts!Edāqē lē^ēwis L!emq!Ek^ē!Enē ts!ōyayowa. Wä, hē^ēmisēs Lēbeg^ēa^ēyē lē^ēwa^ēya lē^ēwis denēdzowē wūsēg^ēanowa. Wä, lā qāsēL!a lāxa āwīnak!wa qaxs hē^ēmaē q!ūnāla q!wāxatsa xetxet!ēda k^ē!ēdek!wa
5 lāxa ēwaēlba^ēyē. Wä, g'il^ēmēsē lāg^ēaa lāx q!āyasasa xetxet!a q!wāxa āpseyīnx^ēdē qaxs ā^ēmaēda ts!Edāqē hē^ēm lāg'il^ēexs q!āLE-laaqēxs q!lēnemaē lāq qaxs k^ē!ēs^ēmaē q!wāx^ēida. Wä, lā āx^ēēdxēs Lēbēg^ēa^ēyē lē^ēwa^ēya qā^ēs Lēbēg^ēīndēs. Wä, lā āx^ēēdxēs denēdzowē wūsēg^ēanowa qā^ēs qēnēg^ēīndēs lāqēxs laē wūsēg^ēoyōdes. Wä, la^ēmē
10 qāqak^ēEnax Lēbēg^ēa^ēyas lē^ēwa^ēya. Wä, lā āx^ēēdxēs ts!ōyayowē qā^ēs k!wag^ēaalē. Wä, laēm hā^ēnē xetxet!aats!ās L!ābat lāx neqEmalaās. Wä, lā L!ōk!ūg'ilōdxa k^ē!ēt!Emē yīsēs L!emq!Ek^ē!īnē ts!ōyayō qā neLElēs qā ^ēnāxwēs nē^ēēdēda L!ōp!Ek^ēē. Wä, lā mēnmaqaxa xetxet!a qā^ēs ts!exts!ālēs lāxa L!ābatē. Wä,
15 g'il^ēmēsē ^ēwilg'ilqēda ōgūq!ēmasē L!ōp!Ek^ēsa q!wasq!ūxelāxs laē ēt!ēd dāx^ēidxēs ts!ōyayowē yīxs Lēqelaēda waōkwē ts!ēdaqas L!ōk!ūgelayoxa xetxet!a lāq. Wä, laxaē ā^ēm neq^ēeltewēxēs g'ilx^ēdē gwēx^ēidaasa. Wä, g'il^ēmēsē qōt!ē xet!asās L!ābataxs laē ōxLEX^ēideq. Wä, la q!ūnāla sek^ē!āqelaxēs L!ōk!wayāxa xetxet!a.

¹ Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side 21
of the fire. |



Digging Lily-Bulbs.¹—As soon as (the digging-stick) is finished, (the 1
man) gives it to his wife. | In the morning, when day comes, the
woman arises and | eats before she goes out. After she has finished
eating, | she takes her back-protector and her cedar-bark belt || and 5
her new basket for lily-bulbs and also the | digging-stick for lily-
bulbs. She goes to the flat on the beach, for | there the lily grows and
there is soft sand. When | she reaches the place where there are
many lily-blossoms, she | puts down her new basket for lily-bulbs and
her digging-stick for || lily-bulbs, and she puts the mat on her back. 10
She puts on the | cedar-bark belt, which she ties around her waist.
After doing so, | she sits down on the lower end of the back-protector,
for | the end of it reaches as far as her heels. She puts down her |
new basket for lily-bulbs in front of her. She takes her || flat-edged 15
digging-stick and pushes the point into the sand on one side | of the
lily-plant; and when the point is half way in, she | pulls out her
digging-stick and pushes it into the sand again on one side of the
plant, | in this way:  and she pulls it out and pushes it again
into the sand | at  the upper side, in this way.² She pulls

Wä, lä nä^énakwa läxes g[·]ökwē. Wä, g[·]il^émēsē laēL laxēs g[·]ökwaxs 20
laē ōxLEG[·]alilaq lāxa mag[·]inwalisasa legwilasēs g[·]ökwē.

Digging Lily-Bulbs.¹—Wä, g[·]il^émēsē gwālexs laē ts!^lās lāxēs genemē. 1
Wä, g[·]il^émēsē ^énāx[·]idxa gaälāxs laē Lax^éwidēda ts!^ledāqē qa^és
hēyāselēxs k[·]lēs^émaē la qās^éida. Wä, g[·]il^émēsē gwāl hēyāselaxs
laē āx^éēdxēs LEBēg[·]a^éyē lē^éwa^éya L^éwis denēdzowē wūsēg[·]anowa
L^éwēs altsemē x[·]ōgwats!^lē dentsem L[·]ābata; wä, hē^émislēxs ts!^lō- 5
yayāxa x[·]ökümē. Wä, lä qās^éid qa^és lä lāxa āwadzālisē qaxs
hē^émaē ēx[·] q!^lwaxatsa x[·]ökümē Lōxs telgwēsaē. Wä, g[·]il^émēsē
lāg[·]aa lāxa q!^lēnemē gōgūletē^éwēsa x[·]ökūmaxs laē hēx[·]idaem
g[·]ig[·]alisaxēs altsemē x[·]ōgwats!^lē L[·]ābata L^éwis ts!^lōyayāxa
x[·]ökümē. Wä, lä LEBēg[·]intsēs lē^éwa^éyē qa^és qek[·]iyindēsēs denē- 10
dzowē wūsēg[·]anowē lāq qa^és wūsēg[·]oyōdēs. Wä, g[·]il^émēsē gwālexs
laē k!^lwadzōdex benba^éyasēs LEBēg[·]a^éyē lē^éwa^éya qaxs sek!^lEXLax[·]-
sīdzē^émaax ōXLax[·]sīdza^éyas g[·]ōg[·]egūyās. Wä, lä hāng[·]alisaxēs
āltsemē x[·]ōgwats!^lē L[·]ābat lāxēs neqemālisē. Wä, lä dāx[·]idxēs
pEXba ts!^lōyayowa. Wä, L[·]ENxbetents pEXba^éyas lāx āpsānōL[·]EXLā- 15
^éyasa x[·]ōgwanowē qa negō^éyowēs tsēgwayoba^éyas. Wä, lä k[·]l^é-
qūlisaxēs ts!^lōyayowē qa^és ēt!^lēdē L[·]ENxbetalisas lāx āpsānōL[·]EX-
Lā^éyas g[·]a gwālēg[·]a (*fig.*). Wä, lāxaē k[·]l^éqūlisaq qa^és ēt!^lēdē L[·]ENx-
betalisas lāxa āpsānōL[·]EXLā^éyas g[·]a gwāleg[·]a.² Wä, lä k[·]l^éqūlisaq

¹ Continued from p. 146, line 33.

² See figure to left.

- 20 it out || and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: |
-
- The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away.
- 25 Then she throws the || bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, |
- 30 and when it is a fine day, she goes to get a mat from her house, || and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When
- 35 evening comes || and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along
- 40 another mat, which she spreads out. || She takes the one that was spread over the  bulbs and spreads it out close to | the one on which she  poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which

- 20 qa's ēt!ēdē L!ENxbetalisas laxa la lēlgewats L!ENqa'yasēxs laē k!wē-t!eqālisaxa x'ōgwano lē'wa x'ōkūmē lāxa g'a gwālag'a (*fig.*). Hēem x'ōgwanowēda nexts!owē ts!ōltsem tōpāla. Wā, ā'misē hēx'idaem wax'sendxa dzeqwa qa's dāqōdēxa x'ōkūmē qa's k!ūlpōdēxa x'ōkūmē lāxa x'ōgwanowē qa's ts!ex'ēdēq. Wā, lāla ts!exts!ōtsa
- 25 x'ōkūmē lāxēs x'ōgwats!ē L!ābata. Wā, āx'sā'mēsē hē gwēg'ilaxs ts!osaaxa x'ōkūmē. Wā, lāla ha'nakwēlaxs laē ts!ōsa qaxs yūdux'denaē lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzobaasas tsēgwayoba'yasa ts!ōyayāxa x'ōkūmē. Wā, g'il'mēsē qōt!ē x'ogwats!ās L!ābata laē āx'ēdxa lē'wa'yē lāxēs g'ōkwē, yīxs ēg'idzālaēda
- 30 'nāla qa's lā LEP!ālisas lāxēs ts!ōyasē. Wā, lā tētegenōdxēs x'ōgwats!ē L!ābata qa's lā gūgedzōts lāxa LEBēsē lē'wa'yā. Wā, xwēlaqa'mēsē la ts!ōs'ida. qaxs lē'maala! x'elēsēs la gūgedzōyoxa LEBēsē lē'wa'yā. Wā, g'il'EMxaāwisē qōt!ē x'ōgwats!ās L!ābatax laē ēt!ēd gūgedzōts lāxa LEBēsē lē'wa'yā. Wā, g'il'mēsē la dzā-
- 35 qwaxs yīxs ēg'idzālaēda dzāqwa, wā ā'mesē la āx'ēdxa ōgū'la'maxat! lē'wa'yā lāxēs g'ōkwē qa's lā LEPsemlisas lāxēs x'ōgwānemē x'ōkūma qa k'!ēsēs xwēlaqa k!ūnx'īd lāxa gōsaxelaxa ganulē. Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē ēt!ēdēda ts!edāqē lāxēs x'ōgwasaxa x'ōkūmē qa's dālēxa ōgū'la'maxat! lē'wa'yā qa's LEP!ālisēq. Wā,
- 40 laxaē āx'ēd LEPEYālisaxa x'ōgwānemās x'ōkūma qa's LEPENxelīsēs lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēelwa'yā. (*fig.*). Wā, lā gwēldzōtsēs x'ōgwānemē x'ōkūm lāq qa ha'nakwēlēs lēmō-

she has dug, so that they may dry quickly. | After doing so, she 43
goes again and digs lily-bulbs; and | when she has filled her basket,
she goes and pours them on the || mat. When it gets dark, she goes 45
and gets more mats | from her house, and spreads them over the
bulbs that she has dug. | When she has many, she stops. When it is
bad weather, in the | evening she takes short boards and makes a
roof over them. | There are four posts for it, and she puts two small ||
beams over them; and she lays on the short split cedar boards, | that 50
it may be tight if it should rain. If it is a fine day in the | morning,
she takes off the boards of short split cedar-wood and scatters | the
bulbs over the mats. If the weather is fine, it takes more than | six
days to dry the bulbs thoroughly in the sun. Now I will || stop for a 55
short time talking about the woman.¹ . . . |

After² the woman has put the rope around the box for lily-bulbs, |
she carries it on her back to where she has dried the | bulbs, and she
puts the bulbs into the box. When | it is full, she takes some lily-
leaves || (some Indians call it lily-plant) and she puts them on top. | 60
Some Indians call this the soft cover for the lily-bulbs. After doing
this, | she puts the cover on. Some Indians call this "putting the |
flat cover on the box for lily-bulbs." When it is a fine morning, |

ʼnakūla. Wä, gʼilʼmēsē gʷālɛxs laē ētʼlēd xʼōxʼwīdxa xʼōkūmē. Wä, 43
gʼilnaɣwaʼmēsē qōtʼlēda xʼōgwatsʼlās Lʼābatɛxs laē gūgɛdzōts lāxa
lēʼwaʼyē. Wä, gʼilnaɣwaʼmēsē dzaɣwaxs laē ǎxʼēdxa lēlʼwaʼyē 45
lāxēs gʼōkwē qaʼs lā lɛpɛyīnts lāxēs xōgwānɛmē xʼōkūma. Wä,
gʼilʼmēsē qʼlɛyōlɛxs laē gʷāla. Wä, gʼilʼmēsē yakʼlɛlɛlaxa dzā-
qʷāxs laē ǎxʼēdxa tsʼlātsʼlʼaʼxʼusɛmē qaʼs lā sēsɣɛmlisas lāq. Wä,
laɛm mōtsʼlaqē lɛlāmas. Wä, lā kʼākʼɛdɛtotsa maʼtsʼlaqē wīswūl
kʼēkʼatēwē lāq. Wä, ʼmēsē la pāqɛmkʼlɛnaʼya tsʼlātsʼlʼaʼxʼusɛmē 50
lāq qa ǎmxēs qō yogūxʼīdlō. Wä, gʼilʼmēsē ēgʼīdzolēda ʼnālāxa
gʼaālāxs laē sēwayōdɛx sālās tsʼlātsʼlʼaʼxʼusɛma qaʼs gʷēldzōdɛsa
xʼōkūmē lāxa lēlʼwaʼyē. Wä, gʼilʼɛm aēgʼīsa ʼnāla laē hāyāqax
qʼlɛlʼɛxsē ʼnālāsa xʼīlāxa xʼōkūmē lāxa Lʼēsɛla. Wä, laʼmɛn
yāwasʼīd gʷāl gʷāgʷɛxʼsāla laxa tsʼlɛdāqaxs hāē.¹ . . . 55

Wä,² gʼilʼmēsē gʷālɛda tsʼlɛdāqē wɛlxɛmɛdxēs xʼōgwatsʼlē xɛtɛma
laē hɛxʼīdaɛm la ɔxlālaxa xɛtɛmē qaʼs lā lāx xʼīldzasasēs
xʼōkūmē. Wä, lā kʼlātsʼlōtsēs xʼōkūmē lāxa xɛtɛmē. Wä, gʼilʼ-
mēsē qōtʼlaxs laē ǎxʼēd lāx yīsxʼɛnasa xʼōkūmē. Wä, la ʼnēkʼēda
waōkwē bākʼlūm xʼōgwanō, qaʼs tsʼlākʼīyīndēs. Wä, lāxaē ʼnēkʼēda 60
waōkwē bākʼlūm tʼlākʼɛyīndēs lāxa xʼōkūm. Wä, gʼilʼmēsē gʷālɛxs
laē pāqɛmts. Wä, lāxaē ʼnēkʼēda waōkwē bākʼlūm yīkūyīndɛsa
yīkūyaʼyē lāxa xʼōgwatsʼlē xɛtɛma. Wä, gʼilʼmēsē ɛkʼa gʼaālāxs
laē hɛxʼīdaɛm la mōxsasēs xʼixʼogwatsʼlē xɛxɛtɛm lāxēs xʼogū-

¹ Continued on p. 60.² Continued from p. 81, line 72.

65 she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ||
70 when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

1 **Picking Elderberries.**—You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.¹ . . . | In² the morning, when it is fine weather, the
5 woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the
10 ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

65 LE¹lats!ē xwāk!ūna. Wä, g'il¹mēsē 'wilxsaxs laē ālēx¹ūlēsa. Wä, la¹mē nā¹nakwa qa¹s lä lāxēs ts!āwūnxelasē g'ōx¹udemsa.

Wä, g'il¹mēsē lāg¹aa lāxēs g'ōkwaxs laē hēx¹idaem mōltōdexs yīxūlalisaaxs laē lāg¹alisa. Wä, lä hē mōgwalilēlasa xēxetsema wūdanēgwiłasēs g'ōkwē qaxs x'elyak'aēda x'ōkūmaxs ts!ats!ēlqwa-
70 laēs mexēlasa x'ix'ōgwats!ē xēxetsema. Wä, hē¹mis lāg¹ilas hē mōgwalēlema wūdanēgwiłasa g'ōkwē. Wä, laem lālaa! lāxa ts!āwūnxē qō ts!ēts!ēx¹īdlē g'okulōtasa x'ōgwadāsa x'ōkūmē.

1 **Picking Elderberries** (Ts!ēx'āxa ts!ēx'īna).—Wä, laemlas q!ālelax g'wēg'ilasasa lexēlāxa ōgūqāla laelxa¹ya. Wä, hē¹mis lexe-
lāsa ts!ēx'āxa ts!ēx'īnēda t!ōlt!oxsemē lexa¹ya.¹ . . . Wä,²
g'il¹mēsē ēg'īdzālaxa gaālāxs laē hēx¹ida¹ma ts!ēdāq āx¹ēdxēs
5 gałayowē LE¹wēs dēndzedzōwē wūsēganowa LE¹wēs t!ōlt!oxsemē 'wālas lexa¹ya. Wä, lä ōxlālaqēxs laē lāxa ts!ēnadāxa ts!ēx'īna,
yīxs lēx'a¹maē ts!ēnadēda ōgwāga¹yasa wīwa. Wä, hē¹mis lālaasa ts!ēnēnoxwē ts!ēdāqa. Wä, g'il¹mēsē lāg¹aa lāxa ts!ēx'medzexe-
kwalāxs laē hānemg'aelsełaxēs laelxela qaxs q!ūnālāē maltsema
10 lōxs yūdux¹semaē ts!ēnats!ē laelxa¹ya. Wä, lä āx¹ēdxēs wūsēganowē qa¹s wūsēg'ōyodēs. Wä, g'il¹mēsē g'wālexs laē āx¹ēdxēs āmayaga¹yasēs ts!ēnats!ē lexa¹ya qa¹s nānayagemēs. Wä, hēt!a
g'il ts!ēx'itsōsēda banaabā¹yas. Wä, g'il¹mēsē qōt!ē nānayage-

¹ Continued on p.155, line 1.

² Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked 15 off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper 20 part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large 5 basket of the woman is “swallowing-basket,” | and the next basket is called “middle-one;” | and “front-basket” is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

masēxa ts!ēx·inaxs laē gūqāsasēs ts!ēnānemē lāxa ʼwālasē lexaxya. Wā, gʼil·mēsē ʼwīl·gʼēlexlōwa banaabāyasa ts!ēx·mesaxa ts!ēx·inās, 15 laē āx·ēdxēs gālayowē qaʼs gālaxelēs lāxa ēk·lāla ts!ēnxlawēsa ts!ēx·mesē. Wā, hē·mis la ts!ēnatsēx. Wā, gʼil·emxaāwisē qōt!ē nānayagemasēxs laē gūqāsasēs ts!ēnānemē lāxa ʼwālasē ts!ēnats!ēs lexaxya. Wā, āx·sā·mēsē hē gʼwēgʼilasēs gʼālayowē la gālaxelas lāxa ēk·lāla ts!ēnxlawēsa ts!ēx·mesē. Wā, gʼil·mēsē ʼnāxwa la 20 qōqūt!ē ts!ēts!enats!ās laelxaxya, laē t!emāk·eyīndālaq qaxs ʼnāxwa·maē L!ēL!āk·emāla. Wā, gʼil·mēsē gʼwāla laē ʼnā!·nemsgʼememqaxs laē ōxlālaqēxs laē ōxlātōselaq lāxa wā.

Picking Salal-Berries (Nekwāxa nek!ūlē).—Wā, laemlas ʼnāxwa 1 q!ālelax gʼwēgʼilasasa lexelāxa lexaxye. Wā, la wīlxsd t!ōlt!ōxsemē lexelāsa nekwāxa nek!ūlē. Wā, hē·misēxs ʼwālasaēda ʼnemsgemē; wā, lā hēlēda ʼnemsgemē; wā, hē·misa nānaagemxa āmāyagaʼyas lexelās. Wā hēm lēgemsa ʼwālēgaʼyasa lexelāsa ts!edāqē nāgē. 5 Wā, lā hēlōmagemx·lēda māk·lāq. Wā, la nānaagemx·lēda āmāyagaʼyas. Wā, gʼil·mēsē ēgʼīdzālaxa gāālāxs laē k!wāk!ūsōdalēda ts!edāqaxēs negwats!ēlē laelxaxye. Wā āx·ēdxēs wūsēgʼanowē, qaʼs gʼits!ōdēs lāxēs laelxaxye. Wā, lā āx·ēdxa yāsekwasōx ʼmelxlōx qaʼs malēx·widēq. Wā, gʼil·mēsē ʼwī·welx·sexs laē āxdzōx· 10 ts!āndēs lāxēs hēk·lōts!ānaxye. Wā, dzāk·ōts lāxēs gemxōltsā-

13 hand and rubs it with the left | hand. When it is all over her hands,
she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. || This is
called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat |
and puts it on. On her back she carries the baskets, and | she also
takes her paddle and goes down to the beach where her | salal-
20 berrying canoe is. She launches it and goes aboard. || She sits in the
stern, and puts the baskets into the canoe. Then | she paddles,
going to an island where salal-berries grow, for these are the only |
places where salal-berries grow well. When she arrives there, she
ties a stone to her | small canoe, carries the baskets on her back, and
goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, || she puts down her baskets, takes her belt |
and puts it round her waist. After that she takes her | front-basket,
the smallest one of her baskets, and hangs it in front of her chest.
She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. || When it is
full, she pours them into the swallowing-basket, the largest one | of the
salal-berry baskets. She continues picking them into her front-bas-
ket. When | it is heaping full, she pours them into the medium-sized
basket; and | as soon as it is full, she pours them into the swallowing-

12 na^əyē. Wä, g'il^əmēsē la hamelgedze^əwē lāx e^əeyasāsēxs laē dze-
dze^ək'emts lāxēs gōgūma^əyē. Wä, laem wākwēda yāsekwē lāx
gōgūma^əyas, qa k'lēsēs lāx'sāwē q!ek'elāsa lēslena lāq. Wä,
15 hēem lēgades k!wāk!ūxūmakwasa yāsekwē.

Wä, g'il^əmēsē gwālexs laē āx^əēdxēs nekūmlē dentsem letemla
qa^əs letemdēs. Wä, lā ōxlāg'intsēs nēnegwatslē laelxa^əya. Wä,
lā dāg'ilx'lāxēs sēwayowē qa^əs lā lentslē lāx hanēdzasasēs
negwatslēlē xwāxwagūma. Wä, lā wī^əx^ustendeq qa^əs lā laxseq.
20 Wä, laem k!waxlaqēxs laē hāng'aalexsa^əxēs laelxa^əyē. Wä, lā
sēx^əwid qa^əs lā lāxa negwādē lāxa 'mak'āla qaxs lēx'amaē ēx'
q!wāxatsa lenemx'dē. Wä, g'il^əmēsē lāg'aaxs laē mōgwanōdxēs
xwāxwagūmē. Wä, lā ōxlāg'intsēs laelxa^əyaxs laē ālēsta lāxēs
negwaslaxa nek!ūlē. Wä, g'il^əmēsē lenxendxa q!ēq!axlālāxa
25 nek!ūtaxs laē ōxleg'a^əsaxēs laelxa^əyē. Wä, lā āx^əēdxēs wūsēg'a-
nowē qa^əs wūsēx'idēs. Wä, g'il^əmēsē gwālexs laē āx^əēdxēs nāna-
agemēxa āmāyaga^əyas lexelās qa^əs tēk!ūpelēq. Wä, lā hēli'lāx
hanx'hatslēna^əya mahtsemē laelxa^əya qa ālak'alēs t!et!axesa.
Wä, lā k!ūlp!idxa nek!ūlē qa^əs lā k!ūlpts!ālas laxēs nānaagemē.
30 Wä, g'il^əmēsē qōt!axs laē gūqāsas lāxēs nāg'ēxa 'wālēg'a^əyas
negwatslās lexā^əya. Wä, lā hanāl k!ūlpts!āxēs nānaagemē. Wä,
g'ilna^əxwa^əmēsē qōt!axs laē gūqeyints lāxēs nāg'a^əyē. Wä, g'il-
mēsē la l!āk'emālaxs laē ēt!ēd gūxts!āxēs hēlomāgemē. Wä,

basket; and | when that is also full and the berries are heaped high, she || picks them into her front-basket; and when this is also heaping 35 full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.¹ || After tying them down with cedar-bark 40 rope, which is on the basket, she | puts the swallowing-basket down | into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts 45 them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. 50 She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

g'il^εemxaāwisē qōt!axs lāxēs laēna^εyaxat! L!āk^εemāla, wā, lāxas k!ūlpts!ōdxēs nānaagemē. Wā, g'il^εemxaāwisē L!āk^εemālaxs laē 35 hāng'aelsaqēxs laē L!EX^εwīdxa ēk^εē q!waxē q!lēnema. Wā, lā q!axstents lāx āwē^εstās āwāxsta^εyasēs nēnegwatslē. Wā, g'il^εmēsē ^εwilala q!wāxtaakwa yūdu^εsemē nēnEX^εts!āla laelxa^εya laē gwāgūnaxbax^εīdxa ōba^εyasa t!āk^εema^εyē q!wāxa, yīxs laē gwāl t!emāk^εeyīntsa nālamē densen denema lāq. Wā, g'il^εmēsē ^εwīla 40 la t!emak^εeyaakūxs laē ōxlāg^εentsa negwatslē nāg^εē qa^εs lā ōxLE^εg^εaalexsas lāxēs yā^εyatslē xwāxwagūma. Wā, lā xwēlaxsag'a qa^εs lā ōxlāg^εentsa hēlomagemē negwatslā. Wā, lā tek!ūpelaxēs nanaagemē negwats!āxs g'āxaē tētekwaselaxa maltsemāxs g'āxaē lālt!āla qa^εs hānāg^εeyōdēs lāx āg'iwa^εyasēs yā^εyatslē. Wā, g'il^ε 45 ^εmēsē gwālEXs laē lāxs lāxēs yā^εyatslē. Wā, lā g'āxē sēx^εwīda qa^εs g'āxē nā^εnakwa lāxēs g'ōkwē. Wā, g'il^εmēsē lāg^εalis lāx L!ema^εisasēs g'ōkwāxs laē hēx^εīdaem ōxLEG^εilEXsaxa ^εwālēgēyas lEXelāsxa nāg^εa^εyē qa^εs lā ōxLOsdēseLaq qa^εs lā ōxLaēLELaq lāxēs g'ōkwē. Wā, lā ōxLEG^εalīlas lāxa k^εlēsē nEXwāla lāx lēg^εwīlas. 50 Wā, lā ētents!ēs lāxa maltsemē negwatslē laelxa^εya, lāxaē tētekwaseLaqēxs g'āxaē lāsdēseLa lāxēs gwālaasaqēxs g'āxaē lālt!alās lāxēs negwasdē lāxa mek'āla. Wā, lāxaē hānemg^εalīlas.

¹ That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

- 1 **Picking Currants**¹ (*q!ēsēna*).—The same baskets | are used by the women to pick currants as are used when picking salal-berries, | and there are three of them. When the woman sees that the weather is fine in the morning, she | takes her baskets and her cedar-bark
5 belt || and her cedar-bark hat, and puts the baskets on her back. | Then she puts on her cedar-bark hat and goes out to the place where | the currant bushes grow. As soon as she gets there, she puts down | her currant-picking baskets. She takes her cedar-bark | belt and puts it
10 around her waist. After doing so, she takes || her front-basket, hangs it in front of her chest, hung from a strap around her neck. | She pinches off the stems of the currants, and | breaks them off and throws them into her front-basket. When it is | full, she pours it into the swallowing-basket. Then she goes on pinching off | more currants at the lower ends of the stems. She pinches them off and throws them into the ||
15 front-basket for currant-picking; and when it is full, she goes back and | pours them on top of those which she poured in first. When they are level with the top of the basket, | she stops pouring them into the swallowing-basket. She does the same as she did before with the medium sized basket; | and when it is also level with the top, she stops pouring them in, | and she also fills her front basket; and when this is
20 full, || she gets skunk-cabbage leaves, which she puts as a covering over the | three currant-baskets. When they are all covered with |

- 1 **Picking Currants**¹ (*Q!ēsāxa q!ēsēna*).—Wä, hēemxat! q!ēdzats!ēsa ts!ēdāqaxa q!ēsēnēs lexelāxs lāx·dē nekwaxa nek!ūda yūdux^usemē laelxa^{ya}. Wä, g!il^ēmēsē ek!ēdzāla xa gaālāxs laē hēx^ēida^{ma} ts!ēdāqē āx^ēēdxēs laelxa^{ya} ē^ēwis dendzedzowē wūsē-
5 g'anōwa ē^ēwis dentsēmē letēm!a. Wä, lä ōxlāxēs laelxa^{ya} xs laē letēm!sēs dentsēmē letēm!axs laē qās'id qa^s lä lāx q!wāxasasa q!ēsniēsēs. Wä, g!il^ēmēsē lāg'aa lāqēxs laē hāng'a-elsaxēs q!ēq!ēdzats!ē laelxa^{ya}. Wä, lä āx^ēēdxēs dendzedzowē wūsēg'anowa qa^s wūsēg'oyōdēs. Wä, g!il^ēmēsē g'wālexs laē āx^ēēd-
10 xēs nanaagemē lexā^{ya} qa^s tēk!ūpelēqēxs laē qēnxāla x aōxlaasas qa^s lä ēp!ēx!ax ōxlā^{ya} ys yīsx'enasa q!ēsēna qa^s ēpāliqēxs laē ēpts!ālas lāxēs q!ēdzats!ē nānaagem lexā^{ya}. Wä, g!il^ēmēsē qōt!axs laē gūxts!ōts lāxēs nāg'ē. Wä, lä xwēlaqa ēp!ēx!ax^ēidex ōxlā^{ya} ys yīsx'enasa q!ēsēna qa^s ēpāliqēxs laē ēpts!ālas lāxaaxēs
15 q!ēdzats!ē nanaagem lexā^{ya}. Wä, g!il^ēmēsē qōt!axs laaxat gūqeyīnts lāxēs g!ilx·dē gūxts!ōyā. Wä, g!il^ēmēsē ēnemāk'eyaxs laē g'wāl gūqeyīndālaxa nēg'āyē. Wä, lä hēemxat! g'wēx^ēidxa hēlomāgemē. Wä, g!il^ēemxaāwisē ēnemāk'eyaxs laē g'wāl gūqeyīndālaq. Wä, lāxaē qāqūt!aaxēs nanaagem lexā^{ya}. Wä, g!il^ēmēsē qōt!axs laē
20 māp!ēd lāxa k!ēk!aōk!wa qa^s ts!ak'eyīndālēs lāx ōkūya^{ya} sa q!ēq!ēdzats!ē yūdux^usem laelxa^{ya}. Wä, g!il^ēmēsē ēnāxwa la ts!ē-

¹ *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22
bushes, | and pushes four of them through the top of each of the
currant-| baskets. They are put across over the skunk-cabbage leaves; ||
and after she has done so, it is this way: This repre- 25
sents the mouth of a | currant-basket; and when they
are turned on their sides, | none of the cur- rants drop
out through the | skunk-cabbage covering, because the
huckleberry-twigs that have been pushed through | hold them in
tight. First she carries the large basket out on her back || and she 30
carries it into her | house, and she goes and puts it down in a cool
corner of the house. Then | she goes back and brings out of the
woods the medium-sized currant-basket, | and she takes it into her |
house. Then she puts it down next to the large basket. Then ||
she goes back and brings the currant-basket which is carried in front. 35
She | carries it out of the woods and brings it into her house and
puts it down | where the others are. |



Picking Huckleberries.¹—As soon as this (the hook for picking 1
berries) is finished, (the woman) | gets ready to go and shake off
huckleberries | in the morning. . . . In the morning, when day
comes, | she arises and eats a light breakfast. After doing so, || she 5
takes her two huckleberry-baskets and her paddle | and her mat to

ts!ak·Eyaax^usa k'!Ek·!aōk!waxs laē L!EX^uwīdxā naENqela g̃wādemsā 22
qa's lā L!ENqemsālasa maēmots!aqē lāx āwāxsta^yasa q!ēq!ēdzats!ē
laelxa^ya. Wā, laēm ēk'!adzēndālaxa ts!ēts!ak·ema^yē k'!Ek·!aō-
k!wa. Wā, lā g'a g̃wālaxs laē g̃wāla (*fig.*). Wā, hēbōlaēm la āwāxstēsa 25
q!ēq!ēdzats!ē laelxa^ya. Wā, g'il^umēsē la wāx·EM la qōx^uwitsa q!ē-
q!ēdzats!ē laelxa^ya qaxs k'!ēasaē la g̃wēx·ēīdaas la lawāyē ts!ē-
ts!ak·Eya^yas k'!Ek·!aōk!wa qaēda la Elālayosēda lā L!ENqemx^usāla
naENqela g̃wādemesa. Wā, lā hēm g'il ōXLEX·ētsō^ssēda q!ēdzats!ē
nāg·ē lex^ya, qa's g·āxē ōXLōt!alaq qa's lā ōXLaēLElaq lāxēs 30
g·ōkwē, qa's lā ōXLEG'alīlaq lāx wūdanēg̃wīlasēs g·ōkwē. Wā, lā
xwēlaxsag'a qa's lāxat! ōXLEX·ēīdxā hēlōmagēmē q!ēdzats!ē
lex^ya, qa's g·āxēxat! ōXLōt!alaq, qa's lā ōXLaēLElaq lāxēs
g·ōkwē, qa's lā ōXLEG'alīlas lāx lā hānēlatsēs nāg·a^yē. Wā, lā
xwēlaxsag'a, qa's lā ōXLEX·ēīdxā nanaagemē q!ēdzats!ā, qa's g·āxē 35
ōXLōt!ālaq, qa's lā ōXLaēLElaq lāxēs g·ōkwē. Wā, la ōXLEG'alīlaq
lāx hāx·hanēlasasēs g'ilx·dē hānemg'alīlema.

Picking Huckleberries.¹—Wā, g'il^umēsē g̃wālamasqēxs laē hēx·ēi- 1
daēm xwāna^fīda, qa's lālag'il k'!Elāl lāxa k'!Elādaxa g̃wādēmē, qō
ēnāx·ēidelxa gaāla . . . Wā, g'il^umēsē ēnāx·ēīdxā gaālāxs laē
gag·ustā, qaxs xāl!EX·ēīdē gaaxstālax·īda. Wā, g'il^umēsē g̃wālexs
laē dāx·ēīdxēs maltsemē k'!ēk'!Elats!ē laelxa^ya Lē^uwis sē^uwayowē; 5
wā, hē^umisēs k!wayē lē^uwa^ya; Lē^uwis dentsemē Lētemla, Lē^uwis

¹ Continued from p. 140, line 16.

- 7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ||
- 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over
- 15 her blanket; || and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on
- 20 her | hat, and, after doing so, she goes out of her || canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her
- 25 chest, and she goes to the place where she sees many || huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

- 7 denēdzōwē wūsēg'anowa. Wä, lä 'wī'lenkülaqēxs laē lentslēs lāxa L!Ema'isē lāx hānēdzasasēs k'!Elet'aats!āxa g'wādemē xwāxwagūma. Wä, lä lāxs lāqēxs laē k'!waxl'endqēxs laē sēx'wida, qa's lā lāxēs
- 10 k'!Elādāxa g'wādemē lāxa 'mek'āla qaxs hēmenālā'maē hēladxa k'!ēk'!Eldemsaxa g'wādemē. Wä, hē'mis lalaasa ts!Edāqēxēs k'!Eldemsaxa g'wādemē. Wä, g'il'mēsē lāg'aa lāqēxs laē q'!Eldzanōdxēs k'!Elet'aats!āxa g'wādemē xwāxwagūma. Wä, lä dāx'idxēs wūsēg'anowē qa's qenōyōdēs lāxēs qenasē lāx ōküya'yasēs nex'ūna'yē.
- 15 Wä, g'il'mēsē g'wālexs laē dāx'idxēs maltsemē k'!ēk'!Elatslē laelxa'ya qa's hānts!ōdēsēs hēlomagemē k'!Elatslē lexā lāxa 'wālasē nāg'ē k'!Elatslē lexā'ya. Wä, lä ōxlex'idxēxs laē qex'īwalaxa q'lāleyowē. Wä, lä letemtsēs k'!Eletmlaxa g'wādemē letemla. Wä, g'il'mēsē g'wālexs laē lāltā lāxēs k'!Elet'aatslē
- 20 xwāxwagūma, qa's lā lālaqa lāxa q'!waxōlkwāla, qaxs hēmenālā'maē lēnokülē L!āsalaasa k'!Eldemsaxa g'wādemē. Wä, g'il'mēsē lāg'aa lāxa g'wādemēdzexēkūlāxs, laē hāng'aelsaxēs k'!ēk'!Elatslē laelxa'ya. Wä, lä āx'wūts!ōdxa hēlomagemē lexā'ya, qa's tēklūbōdēsēxs laē qās'ida qa's lā lāxēs lā dōgūl q'lēxlālaxa g'wā-
- 25 demē. Wä, lä lāxlēlsaqēxs laē g'elēx'wīdeq, qa's lā g'elēx'utslōts lāxēs k'!Elatslē hēlomāgemē lexā'ya. Wä, hē'mis lā k'!Elālatsexa g'wādemē. Wä, g'il'mēsē g'wāl tēxts!ālēda g'wādemāxs laē leqelgēsēs hēlk'!ōlts!āna'yē lāxa g'wādemēsē. Wä, g'il'mēsē 'wī'laxaltslāwa g'wādemē lāxa k'!Elatslē hēlomāgemē lexā'ya laē mex'ēdxa

Then she lets go of the || huckleberry-bush, as there are no more 30 berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, || and 35 she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and || the small one in front of her body. Then she goes 40 home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and 1 when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their || hooked salmon-berry picking boxes and their front-| baskets to pick 5 the berries in, which are used besides the hooked boxes for holding the picked berries.¹ . . . |

Now ² the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down || to the beach in front of their 10 houses. Then they go into their | small canoes, and generally there

gwādemesaxs laē lōbexlāla, qa^s lä lēx^εwid lāxa ōgū^εlamaxat! 30
q!ēxlālāxa gwādemē. Wä, lä âemxaāwisē naqemg'iltowēxēs
g'îlx^εdē gwēg'ilasa. Wä, g'îl^εmēsē qōt!ē hēlomagemasēxs laē
gūqōsasēs k'!ēlānemē gwādem lāxēs 'wālasē nāg'ē k'!ēlats!ē
lexa^εya. Wä, lāxaē ēt!ēd âem naqemg'iltowēxēs g'ālē gwēg'ilasaxs
laē ēt!ēd k'!ēlts!ōdxēs hēlomagemē k'!ēlats!ē lexa^εya. Wä, g'îl- 35
'mēsē 'nāxwa qōqūt!ē 'wālasē nāg'ē lexās lē^εwa hēlomagemaxs
laē āx^εēd lāxa k'!îk'!aōk!wa qa^s lēpeyîndēs lāxēs mältsemē gwē-
gwadats!ē laelxa^εya. Wä, lä t!ēmak'eyîndeq. Wä, g'îl^εmēsē
gwālexs laē ōxlāg'întsa 'wālasagawa^εyē gwadats!ā. Wä, lāla
tēk!ūpelaxa āmāyagawa^εyē gwādats!ē lexa^εyaxs g'āxaē nā^εnakwa. 40

Picking Salmon-Berries (Hāmsāxa q!ēmdzekwē).—Wä, hē^εmaaxs 1
laē l!ōl!ep!enxsa q!ēmdzekwē; wä, g'îl^εmēsē q!ēmdzekwēlaēxs dēda
begwānemaxa q!ēmdzekwē, yîxs hēlaē. Wä, lä hēlaxa q!eyōkwē
ts!ēdāqa qa lās hāmsaq. Wä, hēx^εida^εmēsē 'nāxwa āx^εēdxēs
gegālek^εwē hēhemyats!āxa q!ēmdzekwē. Wä, hē^εmisa nanaagemē 5
lexa^εya. Wä, hēem hānōdzēsa gālek^εwē hāmyats!ēs. . .¹

Wä,²la^εmē 'nāxwa^εma hēlānemē tsēdāq dāg'îlxlālaxēs nānaagemē
lexa^εya lē^εwis gālek^εwēxa 'nāl^εne^εmsgēmē, yîxs â^εmaē hānōselaxa
nānaagemē lexa^εya; wä, hē^εmisēs sēse^εwayowē, qa^s lä hōqūnts!ēs
lāx l!ēma^εisasēs g'ig'ōkwē, qa^s lä hōgūxsela lāxēs hēhemyats!ē- 10
laxa q!ēmdzekwē xwāxūxwagūma. Wä, lä q!ūnāla mēmēma^ε!

¹ Here follows the description of the berrying-box, p. 140, line 17, to p. 141, line 43.

² Continued from p. 141, line 34.

- 12 are | two in each canoe paddling; and they are going with the bow ahead tō where they know | many salmon-berry bushes grow. They do not all wish to keep together,— | the whole number (of women). As soon as they come to a place where they are going to pick salmon
 15 berries, || they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After
 20 this has been done, they go back to the place where the || salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They
 25 do so every time || when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses.
 30 As soon as they arrive || at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

- 12 ts!ālaxs laē sēx^εwida. Wä, la^εmē hēm gwāmagriwalēs q!ālē q!ēq!ādex q!wālmēsē lāxēs k!ēts!ēna^εyē hēlq!ala q!ap!āla lāxēs^εwāxaasē. Wä, g!il^εmēsē lāg^{aa} lāxēs hēhemyasLaxa q!ēmdzekwaxs
 15 laē hōx^εwūltāx^{da}xwa lāxēs hēhēmdzelalats!ē xwāxūxwagūma, qā^s dēdag!ilx!alēxēs nānaagemē lexa^εya lē^εwis gālēkwē hāmyats!ēxa q!ēmdzekwē. Wä, lā ōxlālaxa gālēkwē y!xs lāalāl tetek!ūpelaxēs nānaagemē lexa^εyaxs laē mōgwanōdxēs hēhēmdzelālats!ē xwāxūxwagūma. Wä, g!il^εmēsē gwālexs laē ālē^εsta lāxa q!wālmēdze-
 20 xekūla. Wä, g!il^εmēsē lāqa laxa q!ēq!axlālāxa q!ēmdzekwē q!wālmēsa, laē ōxleg^{aa}elsaxēs gālēkwē. Wä, ā^εmisē la nengatōls hānsaxs laē hāms^εida. Wä, la^εmē hāmts!ālasa q!ēmdzekwē lāxēs nānaagemē lexa^εya. Wä, g!il^εmēsē qōt!axs laē gūxts!ōtsēs hām-
 25 lanaxwaē qōt!ēs nānaagemē lexa^εya. Wä, g!il^εmēsē qōt!ē gālēkwasēxs laē qaqōt!axēs nānaagemē lexa^εya. Wä, g!il^εmēsē qōt!axs laē ōxleg^{aa}ilsaxēs q!ēmdzegwats!ē gālēkwa, qā^s gāxē ōxleg^{aa}alexsas lāxēs hāmdzelalats!ē xwāxwagūmē. Wä, lāx^{da}xwē lāxs lāqēxs gāxaē nā^εnak^u lāxēs gōkwē. Wä, g!il^εmēsē lāg^{alis}
 30 lāx L!ēma^εisasēs gōkwaxs laē lēx^{ae}m tek!ūbāyēs nānaagemē lexa^εya, qā^s aōk!ūnaaq. Wä, lāda hēlānemaq lents!ēs lāxa L!ēma^εisē, qā^s lā ōxlōsdēsaxa q!ēmdzex^uts!āla gālēkwa, qā^s lā gūxts!ōtsa q!ēmdzekwē lāxa dengwats!ēmōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1
and the medium-sized basket | and the front-basket are used by the
woman for picking | crabapples, when she goes to pick them at
Knight Inlet and Gwa'yē, for these are the only places where large ||
crabapples grow that are not rotten. They are not rotten inside, | 5
and therefore the women who pick crabapples go to these places, for
they are not | like the crabapples of the islands, which are rotten
outside | and inside. They only become harder when | the women
boil them. Therefore they pick the crabapples || that I have men- 10
tioned. The season for picking crabapples is | when they are still
green. The woman who works on crabapples watches | until they
are large enough. When they are large enough, | the woman gets
ready, takes the | three baskets which I have named, || the paddle, 15
and the punting pole, her cedar-bark belt, | and her cedar-bark hat,
and goes aboard her small | canoe. She puts her baskets aboard,
and | the belt around her waist. She wears her | cedar-bark hat;
and when she is ready, she stands in the || bow of the small canoe, 20
takes the punting-pole | and punts up river stern first, when she is
poling up the river at Knight Inlet. | When she comes to a place
where there are many crabapple trees, she puts ashore | and steps

Picking Crabapples (Tselxwāxa tselxwē).—Yīxs h'ēmaaxat! tsel- 1
watslēda wālasē nāg'ē lex'a'ya lē'wa hēlōmagēmē lex'a'ya. Wā,
hē'mislēda nānaagemē lex'a'ya, yīsa ts!edāqaxs laē tselxwaxa
tselxwē lāx Dzāwadē lō' Gwa'yē, qaxs lex'a'maē āwāwadxōx
tselxwēx lōxs k'!ēsaē q!ūlqūltsema. Wā, lāxaē k'!ēs q!ūlq!ūlqa; 5
wā, lāg'ilas nēmōyastāyaatsa tsētselwēnoxwē ts!ēdaqa, yīxs k'!ēsaē
hē gwēx'sē tselxwasē tselxwasōxda maemk'ālāxs q!wēq!ūlq!ūltse-
maē lōxs q!wēq!ūlq!ūlqaē. Wā, lā āem plēp!etsemx'idēxs
wāx'aēda ts!edāq q!ōlaq. Wā, hē'mis lāg'ilas lēx'aem tselwasen
lāx'dē lēleqelase'wa, yīxs hē'maaxat! tselxwax'demxa tselxwaxs 10
hē'maē ālēs lenlenxsema. Wā lēx'a'mēs āem dōqwałasō'sa tsel-
tselwēnoxwē tsēdaq, qa āwōx'wīdēsa tselxwē. Wā, g'il'mēsē āwōx-
wīdēxs laēda ts!edāq hēx'idaem xwāna'ida. Wā, la'mē āx'ēdxa
yūdux'semē laelxa'yaxen lāx'dē lēleqelase'wa. Wā, hē'misa
sēwayowē lē'wa dzomēg'alē. Wā, hē'misēs wūsēg'anowē dendze. 15
dzowa lē'wis dentsemē letemla. Wā, lā lāxs lāxēs tselxūlelats!ē
xwāxwagūma. Wā, āx'ālexsaxēs laelxa'yē, qa's wūsēx'idēsēs
dendzedzōwē wūsēg'anowa lāxēs gwālaenē'mē letemālaxēs
dentsemē letemla. Wā, g'il'mēsē gwālexs laē lāxūg'iwēx āg'i-
wa'yasēs tselxūlelats!ē xwāxwagūmaxs laē dāx'idxēs dzomēg'alē, 20
qa's tēnox'wīdē hēx'dzegemālaxs laē tēnostāla lāx wās Dzāwadē.
Wā, g'il'mēsē lāg'aa lāx tselx'medzexe k'ūlāxs laē t!ēnogwaelsaxēs
tselxūlelats!ē xwāxwagūmaxs laē lāltāwa, qa's mōxūlsēx ōba'yasēs

out of the canoe. She ties up the end of her | anchor-line (some
 25 Indians call it the tying line). || After she has done so, she carries the
 three | baskets on her back, one inside the other; and she carries
 them along, looking for a tree | with many crabapples. Then she
 puts down her | large basket and takes out the second basket, |
 30 which she also puts down, and takes out the front-basket. || This she
 hangs in front of her body and picks crab-apples, | picking them off in
 bunches. She puts them into her | front-basket; and when that is
 full, she pours it | into the large basket. Then she goes back and
 picks off more | crabapples into her front-basket; and when it is
 35 full, || she pours them again into the large basket. She continues |
 doing this; and when the large basket is full, | she does the same with
 the medium-sized basket; and when that also is full, | she picks into
 her front-basket; and when that is also full, | she carries the large
 40 basket on her back, and pours its contents || into the small canoe, in
 case there are many crabapples | on the trees; and she also pours
 the other basket into the canoe, | and she goes on picking apples into
 her front-basket, and | she does as she was doing before. When |
 45 the three baskets are full, she carries the || large basket on her back
 into the | small canoe. She goes back and carries the medium-sized |

q!eldzanâ^éyē, yîxs lēqalaēda waōkwē bāk!ūmas mōgwanâ^éyē, lāxa
 25 q!eldzanâ^éyē. Wä, g'il^émēsē gwālexs laē ōxlex^éidxēs yūdux^usemē
 laelxēs k'wāk!ūsālaē, qa^és lā ōxlayāk^éelaq, qa^és lā ālāxa ālak^é!alā
 lā q!ēxlālaxa tselxwē tselx^umesa. Wä, ēx^émēsē hāng'aelsaxēs
 nāg'aē ^éwālas lexā^éya, qa^és hānōlts!ōdēxa hēlomāgemē lexā^éya.
 Wä, lāxaē hāng'aelsaqēxs lāaxat! hānōlts!ōdxa nānaagemē lexā^éya.
 30 Wä, hē^émis la tēk!ūbōyosēxs laē tselx^éwidxa tselxwē. Wä,
 laemxaē ēp!exlax ^énāl^énemxiālaēna^éyas, qa^és lā ēpts!ālas lāxēs
 tsel^éwats!ē nānaagem lexā^éya. Wä, g'il^émēsē qōt!axs laē gūxts!ōts
 lāxēs ^éwālasē nāg^é lexā^éya. Wä, lā ēt!ēd' lā ēpts!ālax^éidaxaasa
 tselxwē lāq lāxēs nānaagemē lexā^éya. Wä, g'il^éemxaāwisē qōt!axs
 35 lāaxat! ēt!ēd gūqāsas lāxēs ^éwālasē nāg^é lexā^éya. Wä, āx^ésā^émēsē
 hē gwēg'ilaq. Wä, g'il^émēsē qōt!ēda ^éwālasē nāg^é lexāsēxs laē
 hēemxat! gwēx^éidxa hēlomāgemē lexā^éya. Wä, g'il^émēsē qōt!axa-
 axs laē ēpts!ālaxēs nānaagemē lexā^éya. Wä, g'il^émēsē qōt!axaaxs
 laē ōxlex^éidxēs ^éwālasē nāg^é lexā^éya, qa^és lā gūx^éālexsaq lāxēs
 40 tselxūlelats!ē xwāxwagūma, yîxs q!ēnemaē tseltselxūxlawa^éyasa
 tsōtselx^umesē. Wä, lā ^énāxwaem gūx^éālexselaxa waōkwē laelxa-
^éya. Wä, lāxaē ēt!ēd ēpts!ālax^éidxēs nānaagemē lexā^éya. Wä,
 laemxaē āem naqemg'iltewēxs g'ilx^édē gwēg'ilasa. Wä, g'il^éem-
 xaāwisē ^énāxwa qōqūt!ē yūdux^usemē laelxēsēxs laē ōxlex^éidxēs
 45 ^éwālasē nāg^é lexās, qa^és g'āxē ōxleg^éaalexsaq lāxēs tselxūlelats!ē
 xwāxwagūma. Wä, lāxaē aēdaaqa ōxlex^éidxēs hēlomagemē

basket, while she is carrying the front-basket in front of her body. 47
 When | all the baskets have been put into the canoe, she steps into
 the | bow of the small canoe, takes the paddle, || pushes the canoe 50
 off shore, and paddles. She goes down stern first, | drifting down the
 river. As soon as she arrives in front of her | house, she goes ashore,
 and then her | husband goes to meet her, and carries on his back the
 large | basket with crabapples up the beach and into his house. ||
 Then he puts it down. He spreads out a new mat; and when | that 55
 is done, he pours the crabapples on to it. When the basket is |
 emptied, he goes back, carrying it down on his back, and he gives it
 to his wife; | and he carries up the medium-sized basket, which he
 also | carries on his back, going up the beach, and he goes and car-
 ries it into his house. Then || he pours the crabapples on the mat at 60
 the place to which he had carried the first | crabapples; and when
 this is done, he goes down again, | carrying the empty basket on his
 back. He gives it | to his wife, who fills it with crabapples, and also
 the large | basket. The large basket has already been filled in the
 canoe || when he arrives. Then he | carries it on his back up the 65
 beach into the house, and | he puts it down. Then he carries on his
 back the medium-sized | basket, he carries it up and puts it down |.

lexa^éyē lāxēs tēklūpelaēna^éyaxēs nānaagemē lexa^éya. Wä, g^{il}mēsē 47
^éwilg^{aa}lexs lāx tselxūlelats!ās xwaxwagūmxsēxs laē lāxsā lāx
 āgi^éwa^éyasēs tselxūle^élats!ē xwāxwagūmaxs laē dāx^éidxēs sē^éwa-
 yowē, qa^és q!ōtelsēsēxs laē sēx^éwīda. Wä, la^émē hēx^udzegemālas 50
 g^āxaē yōlāla lāxa wā. Wä, g^{il}mēsē lāg^{aa} lāx neget!āses
 g^ōkwaxs laē ^énemsalisa. Wä, g^{il}mēsē ^énemsālisexs laē lā^éwū-
 nems lālalaq, qa^és ōxleg^{il}exsēxa ^éwālasē nāg^é tsel^éwats!ē
 lexa^éya, qa^és lā ōxlosdēselaq, qa^és lā ōxlaēlelaq lāxēs g^ōkwē.
 Wä, lā ōxleg^{aa}lilas. Wä, lā lep!ālilasa eldzowē lē^éwa^éya. Wä, 55
 g^{il}mēsē g^{wa}lexs laē gūgedzōtsa tselxwē lāq. Wä, g^{il}mēsē la
 lōpts!āxs laē xwēlaqa ōxlent!sēselaq, qa^és ts!āwēs lāxēs genemē.
 Wä, lā ōxlex^éidxa hēlomagemē tsel^éwats!ē lexa^éya, qa^és lāxat!
 ōxlalaqēxs laē lāsdēsela, qa^és lā ōxlaēlelaq lāxēs g^ōkwē. Wä,
 lāxaē gūgedzōtsa tselxwē lāxa lē^éwa^éyē, yix la gūgedzā^élilats g^{āl}ē 60
 lā ōxlaēlelms tselxwa. Wä, g^{il}mēsē g^{wa}lexs laē xwēlaqa ōxlen-
 ts!ēselaq lāxa lōpts!ēwē hēlomagemē lexa^éya, qa^és lāxat! ts!ās
 lāxēs genemē, qa k[!]āts!ōdēsēsa wūlexsē tselx^u lāq lē^éwa ^éwālasē
 nāg^é lexa^éya. Wä, la^émēs qōt!alalexsa ^éwālasē tsel^éwats!ē nāg^é
 lexa^éyaxs laē lāg^{aa}. Wä, hēx^éidaemxaāwisē ōxlex^éīdeq, qa^és lā 65
 ōxlōsdēselaq, qa^és lā ōxlaēlelaq lāxēs g^ōkwē. Wä, ā^émēsē
 hāng^{aa}lilasēxs laē ētents!ēsa, qa^és lā ōxlex^éidxa hēlomagemē
 lexa^éya. Wä, g^āx^éemxaē ōxlōsdēselaq qa^és g^āxē ōxleg^{aa}lilas

70 where the other baskets are. Finally his wife || comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.¹ . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
5 the woman gets ready to pick them. She takes her || three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
10 aboard the canoe and || goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ||
15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

lāxēs hā'nākūlasaxa waōkwē laelxa'ya. Wā, la'mē hē'mē genemas
70 tēk'lūpelaxa nānaagemaxs g'āxaē lāsdēsela. Wā, lā hēm̄xat! la hānqasēda waōkwē tsētsel'wats!ē laelxa'ya. Wā, la'mē xāl!EX'īd L!EXwa lāxēq. Wā, g'īl'mēsē gwālexs laē hōlaxēs lā'wūnemē qa lās g'iwālaq qō k'īntālaLEX tseltsel'x'mets!EXlaxas.

1 **Picking Viburnum-Berries** (T!elsāxa t!elsē).—Wā, hē'maaxs laē elāq t!elt!elyenxa lā gwābendxa hēenxē, yīxs laē ēx'āla lāyenxa. . .¹
Wā, g'īl'mēsē elāq L!obEXlōdēda t!elsaxs hē'maē ālēs lēn!enxsemē, laas xwānal'īdēda t!elts!ELElālē ts!Edāqa. Wā, laem āx'ēdxēs
5 yūdux'semē laelxa'yaxa 'wālasē nāgrē L!ē'wa hēlomagemē. Wā, hē'misēs nānaagemē, yīx k'!elāts!āsēxa gwādemē, lōxs nekwaaxa nek!ūlē hēx'samēs lexelasē. Wā, lā ōxLEX'īdxēs laelxa'yaxa gaāla; qa's lā lēnts!ēs lāxa L!ema'isasēs g'ōkwē lāx hānēdzasasēs t!eldZELElats!ēlē xwāxwagūma. Wā, lā ōxLEG'aalEXsasēs laelxa'yē
10 lāqēxs laē lāxsa. Wā, lā dāx'īdxēs dzōmēg'ale q!wāxasena qa's tēnōx'wīdē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q!wāxatsa t!elsē. Wā, g'īl'mēsē lag'aa lāxa t!elsmedzEXEkūlāxs laē k'lāx'elsa ōxLaxasēs t!eldZELElats!ē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'ī!EXsax mōgwanā'yas, qa's mōx'walisēx ōba'yas. Wā g'īl'mēsē gwā-
15 lēxs laē āx'ēdxēs laelxa'yē, qa's ōxLEX'īdēq, qa's lā ōxLEG'aalsas lāxēs la dōg'ūl q!lēXLāla t!els lāxa t!elsmesē. Wā, lēx'a'mēs āx'ē-tsō'sēs nānaagemē lēxa'ya. qa's lā tēk'lūbōtsēx laē LōxLElsaxa

¹ Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
a bunch at a time | and puts them into her front basket. It does not
take || long before the front-basket is filled; and when it is full, she 20
goes | and pours the berries into the large swallowing-basket.
Then | she picks some more into the front-basket; and when that is
full again, | she goes back and pours them into the large swallowing-
basket; and when her | large basket is full, she does the same with
the second medium-sized basket. || When there are very many ber- 25
ries, | she spreads her blanket in the bow of the canoe, | and carries
the large swallowing-basket to the canoe and | pours out the viburnum-
berries that are in the swallowing-basket on the blanket; | and she
does the same with the medium-sized basket. Then || she goes back 30
to the place where she was picking berries, and tries to fill the |
three baskets again. When they are full, | she carries them on her
back and puts them aboard the canoe; and when | they are all aboard,
she unties the anchor-line from the stake, | goes aboard, and drifts
downstream. || Then she goes home. As soon as she arrives at the 35
beach | in front of the house, her husband comes down to meet her,
and he carries on his back | the large swallowing-basket. He carries
it up the beach, | and puts it down at a cool place in the house. Then
he goes down again, | and carries on his back the medium-sized basket,

q!ēXLāla t!ēlsmesaxa t!ēlsē, qa's k!ūlp!ēdēx 'nā'nemXLālaēna'ya 18
t!ēlsē, qa's lā k!ūlp!ēlālas lāxēs nānaagemē lexā'ya. Wā, k!ēst!a
gālaxs laē qōt!ē nānaagemē lexās. Wā, g!īl'mēsē qōt!axs laē 20
qepāsasēs t!ēlyānemē lāxa 'wālasē nāg'ē lexā'ya. Wā, lāxaē ēt!ēd
k!ūlp!ēlāxēs nānaagemē lexā'ya. Wā, g!īl'emxaāwisē qōt!axs
laē qepāsas lāxa 'wālasē nāg'ē lexā'ya. Wā, g!īl'mēsē qōt!ēda
'wālasē nāg'ē lexāxs laē hēemxat! gwēx'īdxa hēlōmagemē lexā'ya-
Wā, g!īl'mēsē ālak!āla q!ēnema t!ēlsē laē āx'ēdxēs 'nēx'ūna'yē, 25
qa's lā LEP!ālexsas lāx āg'iwa'yasēs t!ēldzelelats!ē xwāxwagūma
Wā, lā ōxLEX'īdxēs t!ēldzats!ē 'wālas nāg'ē lexā'ya, qa's lā
qēbedzōtsa t!ēlts!āx'dāsa 'wālasē nāg'ē lexā lāxa LEBEXSē 'nēx'ū
nās. Wā, lāxaē hēem gwēx'īdxa nānaagemē lexā'ya. Wā, lā
aēdaaqa lāxēs t!ēlyasaxa t!ēlsē, qa's lā qāqot!aa 'nāxwaxēs 30
yūdux"semē laēlexā'ya. Wā, g!īl'mēsē 'nāxwa qōqūt!axs laē ōxLE-
g'aalEXSElaq lāxēs t!ēldzelelats!ē xwāxwagūma. Wā, g!īl'mēsē
'wilg'aalEXSEXs laē qwēlōDEX mōk!wāsas mōgwanā'yasēs t!ēldzele-
lats!ē xwāxwagūma. Wā, lā lāxs lāqēxs g'āxaē yōlx'īda. Wā,
g'āx'EM nā'nak" lāxēs g'ōkwē. Wā, g!īl'mēsē g'āx'alis lāx L!ema'i- 35
sasēs g'ōkwaxs laē lālalē lā'wūnemasēq. Wā, hēx'īda'mēsē ōxLE-
g!īlEXsaxa 'wālasē nāg'ē t!ēlyats!āla lexā'ya, qa's lā ōXLōsdēselaq
qa's lā ōXLEG!īlilas lāxa wūdānēgwiłasēs g'ōkwē. Wā, lāxaē ēten-
ts!ēsa, qa's lā ōXLEG!īlEXsaxa nānaagemē t!ēlyats!āla lexā'ya, qa's

40 and || carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

1 Picking *Qot!xolē*.—When the | *qot!xolē* are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This
5 is also on the || upper course of the Knight Inlet River. It is named by the *DENax'da^{ex}u* | *L!äk!um*, what is called by the Kwakiutl *qot!xolē*. They call the man who has them "owner of *qot!xolē*," | and they call the picking *qotaxe*. The *DENax'da^{ex}u* | call the picking *L!äkwa*. |

10 I will speak of this as the Kwakiutl speak. || The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the
15 river. She goes stern first, poling up the river || of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

40 *läxat! öXLösdēselaq, qa^{es} lä öXLaēLElaq läxēs g'ökwē, qa^{es} lä öXLEG'alilas läx hänē^{es}lasasa ^{es}wälasē näg^{es}ē t!Elyats!äla lex^{es}ya.* Wä, lä *ētents!ēsa, qa^{es} lä dāDENxendxa t!eldzedzäla ^{es}nEX^{es}ünēs, qa^{es} g'äxē q!ENēp^{es}wüsdēselaq, qa^{es} lä q!ENēbēLElaq läxēs g'ökwē, qa^{es} lä q!ENēp!älilas läx häx'hanē^{es}lasasa t!ēt!Elts!äla laelx^{es}ya.*

1 Picking *Qot!xolē* (*Qötäxa qot!xolē*).—Wä, hē^{es}maaxs laē L!öpēda qöt!xoläxa la elāq ts!äwünxa. Wä, hē^{es}mis la äx^{es}ēdaatsa ts!Edāqaxa LēLEq!EXsdē laelx^{es}ya, yīxs ^{es}nā^{es}nemp!Enaē yūdux^{es}sema Lōxs mösgemaē laelx^{es}yas LēLEq!EXsdEX^{es}sä, yīxs hē^{es}maaxat!
5 lä neldzä Dzāwadēxa gwe^{es}yāsa DENax'da^{ex}xwē Llēgwada, qaxs L!äk!ümX^{es}Laēda gwe^{es}yōwasa Kwāg'ule qot!xolē. Wä, lä qōdedxElax g'āyayas, wä, lä qōtaxElaxa menāq. Wä, laLēda DENax'da^{ex}xwē L!äkwaxElaxa menāq.

Wä, hēt!alEN yāq!EndasLē gwēk!ālasasa Kwāg'ulē. Wä, la-
10 ^{es}mēs äx^{es}ēdēda ts!Edāqaxēs laelx^{es}yē, qa^{es} lä lents!ēs öXLälaxēs laelx^{es}yaxs laē k!wāk!üsāla, qa^{es} lä laxs läxa xwāxwagūmē. Wä, lä öXLEG'aalexsaxēs laelx^{es}yaxs laē dāx^{es}idxa dzōmēg'alē, qa^{es} Lāxūg'ēwa^{es}yē läx āg'iwa^{es}yasēs qōDELElats!ēLē xwāxwagūmaxs laē tēnōx^{es}wida. Wä, la^{es}mē hē^{es}x^{es}ts!Egemālaxs laē tēnōstala läxa wäs
15 Dzāwadē. Wä, g'il^{es}mēsē lāg'aa läxa qōdadāxs laē nemselsa. Wä, hē^{es}mis g'il^{es}äx^{es}ētsō^{es}sēda mögwanāyasēs qōDELElats!ē xwāxwagūma, qa^{es} lä möx^{es}wits ōba^{es}yas läxa Lāg'āgelisaxa wä. Wä,

the end to a tree standing on the bank of the river. | After doing so, 18
 she carries the baskets on her back | to the place where she knows
 many berries are growing; and when || she comes to where they are 20
 thickest, she puts down her baskets, | puts the cedar-bark belt
 around her waist, and, | after doing so, she puts on her cedar-bark
 hat. Then | she places the baskets apart, one in each place among
 the | plants, and she picks off the berries and puts them into the ||
 nearest basket. She is sitting between the baskets. | Therefore she 25
 puts them into the nearest one, and therefore she puts them | into
 every basket that has been put down all around the woman. As |
 soon as all the baskets are full, she does not carry them on her back, |
 but she takes hold of each side with her hands || and carries them out 30
 of the woods, taking them to her | small canoe. She puts them down
 in the bow of the | canoe; and when they are all in, she | goes into
 the bow of the canoe, after having untied the anchor-line. | Then she
 takes her paddle and pushes off her small || canoe, and she paddles. 35
 She drifts down the river; | and as soon as she reaches the front of the
 house, she goes ashore. | When she arrives, she takes hold of the
 baskets on each side | with her hands, and carries them up the
 beach. | After they have all been taken up, she eats a little. |

g'il'mēsē gwāla laē ōxleg'elēxsaxēs qēqōdats!lēlē laelxa'ya qa's 18
 lā ōxlayak'elāq lāxēs q!ālē q!ēq!ādxa qot!xōlē. Wā, g'il'mēsē
 lāg'aa lāx wāgwasasēxs laē ōxleg'aelsaxēs qēqōdats!lēlē laelxa'ya. 20
 Wā, la'mē wūsēx'itsēs dendzedzōwē wūsēg'anowa. Wā, g'il'mēsē
 gwālēxs lāaxat! letemtsēs dentsemē letemla. Wā, g'il'mēsē
 gwālēxs laē gwēlēlsaxēs laelxa'yē, qa 'nāl'nemsgēmēsēs hēhengēxa
 qotmesē. Wā, lā menx'idxa qōt!xōlē, qa's lā gūxts!lālas lāxa
 nexwāla lexā lāq laxēs āēne'mē neq!egilēsxēs laelxa'yē. Wā, 25
 hē'mis la gūxts!ōtsōsēs ēx'ax'idaasa, lāg'ila 'nāxwaem gūxts!ā-
 laq lāxēs 'wāxaasasa laelxa'yaxs hēhenē'stalaaxa ts!edāqē. Wā,
 g'il'mēsē 'nāxwa qōqūt!lē qēqōdats!ās laelxa'ya, laē k'lēs ōxlālaq,
 yīxs ā'maē dādanowēsēs wāx'sōlts!āna'yē lāx wāx'sanā'yasēs
 qōdats!lē lexayaxs laē dālt!ālaq, qa's lā dāg'aalēxselaq lāxēs 30
 qōdelelats!lē xwāxwagūma, qa's lā hāng'aalēxsaq lāxa āgiwa'yasēs
 qōdelelats!lē xwāxwagūma. Wā, g'il'mēsē 'wilg'aalēxsēxs laē
 laxsa lāxa ōxlā'yē lāxēs laēnēemx'dē qwēlēlsaxa mōgwanāya.
 Wā, lā dāx'idxēs sēwayowē qa's q!ōdet!ōdēxēs qōdelelats!lē
 xwāxwagūma. Wā, la'mē sēx'wida, qa's g'āxē yōlala lāxa wā. 35
 Wā, g'il'mēsē lāg'aa lāx neget!āsēs g'ōkwaxs laē nemsalis lāx
 l!ema'isas. Wā, g'il'mēsē lāg'aaxs laē āemxat! dādanowēsēs
 wāx'sōlts!āna'yē e'eyasō lāx wāx'sanā'yasēs qōdats!lē lexāxs g'āxaē
 lāsdēsela. Wā, g'il'mēsē 'wilōsdēsaxs laē xāl!ex'īd l!ēxwa.

- 1 **Picking Dogwood-Berries.**— | The women use the same large basket
and medium-sized basket | and front-basket. When the man thinks |
they will give a feast of dogwood-berries, he engages many old ||
5 women to go and pick the berries. They each carry on the back
their | three baskets, one inside the other; and when | they come to
a place where there are many of them, they put down the baskets,
take out the | front-basket and hang it in front of the body, and begin
to pick. | They pick the berries very fast, and some people call the
10 picking *qek'a*. || As soon as the women fill the front-basket, | they
pour (the berries) into the large basket and go on | picking as
before; and when the front-basket is filled, | again they pour the
contents into the large basket. They continue | doing this while
15 they are picking; and as soon as the three || baskets are filled with
berries, they carry them on their backs,—the | large baskets,—and hang
the front-baskets in front of the body, | and then they go home to the
house of the man who engaged them. As soon | as they go in, they
put down the large baskets, and | the man takes an empty oil-box
20 and pours the berries || into it. When the large basket is empty, he
gives it back to the | owner, and then the women who picked the
berries go | home. They take for themselves the berries in the front-

- 1 **Picking Dogwood-Berries.**—*Qek'āxa qek'!aalē¹ yīxs hē^εmaē lā qe-*
grats!ēsa ts!edāqēs nāg'a^εyē 'wālas lexa^εya lē^εwa hēloimagemē le-
xa^εya lō^εmēs nānaagemē lexa^εya, yīxs g'īl^εmaē nēnk'!ēqelēda
begwānemē, qa^εs qek'ēlēxa qek'!aalāxs laē hēlaxa q!ēyōkwē lāel-
5 *k'lūna^εya, qa lās qek'āxa qek'!aalē. Wā, lā 'nāxwaem ōxlāxēs*
yaēyūdūx^usemē laelxa^εyaxs-k!wāk!ūsālaē. Wā, g'īl^εmēsē lāg'aa lāx
q!ayāsas, laē ōxleg'aelsaxēs laelxa^εyē. Wā, lā āx^εwu!ts!ōdxa
nānaagemē lexa^εya, qa^εs lā tēk!ūpelāqēxs laē hāms'ida. Wā, lā
lōmax'ēid hālabalēda hāmsaxa qek'!aalē, yīxs qek'axelaēda wāō-
10 *kwē ts!ēdaqxa hāmsaq. Wā, g'īl^εmēsē qōt!ē nānaagemē lexā-*
sēxs laē gūxts!ōts lāxēs nāg'ē 'wālas lexa^εya. Wā, lā ēt!ēd hām-
s'īdaxat!. Wā, g'īl^εemxaāwisē qōt!ē nānaagemas lexāxs laē
ēt!ēd gūxts!ōts lāxaaxēs nāg'ē 'wālas lexa^εya. Wā, lā hēx'sā
gwēg'ilaxs hāmsaē. Wā, g'īl^εmēsē 'nāxwa qōqūt!ē yūdux^usemē
15 *qēqegrats!ēs laelxa^εyaxs, g'āxaē ōxlo!t!ālaxēs qegrats!ē nāg'ē*
'wālas lexa^εya. Wā, lā tek!ūpelaxēs qegrats!ē nānaagemē lexa-
εyaxs g'āxaē nā^εnakwa lāxa g'ōkwas hēlānemāq. Wā, g'īl^εmēsē
laēlexs laē ōxleg'alīlasa qegrats!ē 'wālas lexa^εya. Wā, lēda
begwānemē āx^εēdxa dengwats!ēmōtē, qa^εs lā gūxts!ōtsa qek'!aalē
20 *lāq. Wā, g'īl^εmēsē lā lopts!āwēda nāg'ē 'wālas lexāxs laē ts!ās lāx*
āxnōgwadās. Wā, hē^εmis la nā^εnagwatsa ts!edāqē qek'īlg'īs lāxēs
g'ōkwē. Wā, la^εmē aōk!ūnaxa qegrats!ē nānaagem lexa^εya. Wā,

¹ *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own || numaym¹ to 25 bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1 them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short || piece of a 5 punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. || After doing so, 10 she takes her cedar-bark hat; and | when this is done, she takes her large mat and | spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the goose- berries || so that they all fall on the mat. | When the gooseberries are 15 all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

hē^εmisēxs nēlaaxa begwānemas hāndzasasa qeg'ats!ē hēlomagem 23
lexa^εya. Wā, hē^εmis hēlag'itsēxa hā^εyā^εfa g'ayōl lāxēs ^εnr^εmē-
motē, qa lās ōxlōlt!endeq. Wā, la^εmē ^εwī^εlaem lā gūxts!ōyo 25
lāxa dengwats!ēmōtē.

Picking Gooseberries (t!emxwaxa t!emxwalē).—Wā, hēem 1
āx^εētsōsa ts!edāqēs k'!eldzowaxa t!emxwalēs eldzowē ^εwālas lē-
^εwa^εya, wā. hē^εmislē^s nāg'ē ^εwālas lexa^εya lē^εwis dendzowē
wūsēganowa, lē^εwis dentsemē letemla; wā, hē^εmisa ts!ex^εstowē
k'ōq!ēwē dzomēg'ala. Wā, lā qās'ida, qā^εs lā lāxa t!emx^εmedze- 5
xekūla, yīxs hē^εmaē ālēs lēn^εenxsema t!emxwalē. Wā, lēx^εa^εmēs
dōqwałasōsa ts!edāqa āwāwē. Wā, g'il^εmēsē dōx^εwalelaqēxs laē
ōxleg'alisaxēs lexa^εyē. Wā, lā āx^εēdxēs dendzedzowē wūsēg'a-
nōwa, qa^εs qek'iyīndēs lāxēs ^εnex^εūnā^εyē lāxēs qenasē, Wā,
g'il^εmēsē gwālexs laē letemtsēs dentsemē letemla. Wā, g'il- 10
^εmēsē gwālexs laē āx^εēdxēs k'!eldzowe eldzowē lē^εwa^εya qa^εs lā
lebabōts lāxa t!emx^εmesē q!ēxlā^εlaxa t!emxwalē. Wā, g'il^εmēsē
gwā^εalīsexs laē āx^εēdxa k'ōq!ā^εyē dzōmeg'ala, qa^εs kwēxēlexla-
wa^εyēs lāxa t!emx^εmesē. Wā, la^εmē kwēxāxelaxa t!emxwalē,
qa lās qūbedzōdālaxa q!ūbedzōwasa t!emxwalē lē^εwa^εya. Wā, 15
g'il^εmēsē ^εwilg'ēlexlowa t!emx^εmesaxēs t!emxūxlawīx'dāxs laē
āx^εēdēda ts!edāqaxa nāg'a^εyē ^εwālas lexa^εya, qa^εs lā hānenxents
lāxa q!ūbedzōwasa t!emxwalē lē^εwa^εya. Wā, lā dādenxendxa
lē^εwa^εyē, qa^εs lā laāts!ōtsa t!emxwalē lāxa nāg'a^εyē ^εwālas

¹ The subdivision of the tribe to which he belongs. See p. 795 et seq.

20 the large || basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ||

20 lex^aya. Wä, lä ^ena^enemp!ena yūduḫ^up!enaem le^bābōtsēs lē^ewa^eyē lāxa t!emḫ^umesaxs laē qōt!ēs nāg^aya^e ^ewālas lex^aya. Wä, g[·]il^emēsē qōt!axs laē k[·]ōx^ewīdxēs lē^ewa^eyē, qa^es lepeyīndēs lāxēs t!em^ewatslē nāg^e ^ewālas lex^aya. Wä, lä ōxlex[·]īdqēxs g[·]āxaē nā^enakwa lāxēs g[·]ōkwē. Wä, lä ōxleg[·]alīfas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.¹—When | a woman cuts dog-salmon, she 1
takes off its gills; | then she cuts off the head and takes it off; then
she cuts the | back of the dog-salmon along the upper side of the
dorsal fin, beginning at the || back of the neck, and down to four 5
fingers-width from the meat of the tail. | Then she turns the salmon
round and turns it over, and | she cuts from the salmon-tail up to
the | back of the neck, and the meat on the | backbone is half thick
and half thin (medium thickness). As soon as she has taken it off,
she puts away the || outer side that is going to be made into preserved 10
salmon.² |

Roasted Old Salmon (Those that have finished spawning | in the
upper part of the river).—Now we will talk about the Nimkish | when
they go to catch salmon at Prairie, above Gwanē, | when they |
want to get dog-salmon that is not fat when it arrives at Prairie. || As 15
soon as it is evening, the river people get ready to | catch salmon at
the place for tying up the canoe that belonged to his ancestors; for
they have traditional places for tying | up their canoes when catch-
ing dog-salmon with hooks at night. As soon as | a man discovers
any one who has tied his canoe there, the owner begins to fight with

Cutting Dog-Salmon¹ (T!ēlalas xāk!adzō).—Wä, hē^εmaaxs laē 1
xwā^εidēda ts!ēdāqaxa g^εwā^εxnisē; wä, laem āxōdex q!ōsna^εyas
Wä, la qāx^εidēq qa lāwās hēx^εt!a^εyas. Wä, la xwā^εidēx ā^εwē-
g^εa^εyas g^εwā^εxnisē ēk!ōt!ēndālax k!īdēg^εa^εyas g^εāx^εid lāx ōxla-
atā^εyas lāg^εaa lāxa mōdenē lāx q!ēmelxsda^εyas ts!āsna^εyas. 5
Wä, la xwē^εidxa k!ōtēla qas lēx^εidēq. Wä, laemxaāwisē
xwā^εida, g^εāx^εid lax wūlxwaxsda^εyas k!ōtēla la ēk!ōtēla lāx
ōxlaatā^εyas. Wä, laem ^εnaxsaāp! lō^ε wākwa q!ēmeldzō^εyas
xāk^εadzō lō^ε pel. Wä, g^εīl^εmēsē lawāmasqēxs laē g^εēxaxa wūdze-
kwēxēs xemsīlasō^εLē. ² 10

Roasted Old Salmon (Ts!ēlak^ε L!ōbēk^u; yīxa la g^εwāl xwēla^εwa
lāx ^εneldzāsa wīwa).—Wä, la^εmēsen g^εwāgwēx^εsāla^ε lāxa ^εnemgē-
saxs laē lāxēs wīwamēts!asē Ōdzālasē, lāx ^εneldzā Gwanē qaxs āx^ε-
ēxsdaaxa g^εwā^εxnisaxs laē g^εwāl tsenxwaxs laē lāg^εaa lāx Ōdzālase.
Wä, g^εīl^εem dzāqwaxs laēda wīwamēts!ēnoxwē xwāna^εida qa^εs lē 15
nēgwēsa lāx mōkwa^εyasēs g^εālē, qaxs nēnuyamts!ēs^εmaē mōkwa-
^εyasxēs gālā^εyaxa g^εwā^εxnisaxa gānūlē. Wä, g^εīl^εmēsē nēgēlā-
yōdxa la mōkwa^ε lāqēxs laē xōma^εidē āxnōgwadās lē^εwa la

¹ See also p. 302.

² Continued on p. 226, line 17.

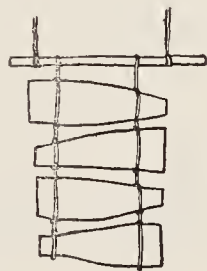
him who goes to | steal salmon with the hook. Therefore the
 20 Nimkish always || disappear at night, for they club one another when |
 one does not give in to the owner (of such a place). Therefore they
 just | club one another with their punting-poles. (I just wish to |
 talk about this.) As soon as evening comes, the | river people start,
 25 and tie their canoes to the tying-places || where the salmon go to
 spawn. When it gets dark, (the man) feels about with his hook tied
 to a long shaft. When there are many | salmon, it does not take
 long before he fills (his canoe). When it is full, | he goes home. As
 soon as day comes, his wife takes an | old mat, spreads it over her
 30 back, and then she takes her || belt and puts it over the old mat on
 her back. | As soon as she has done so, she takes her carrying-basket, |
 puts it on her back, and goes down to the place where the salmon-
 canoe of her husband is. | Then she first takes up the best of the dog-
 salmon, whose skin is not white. | Of this she makes preserved sal-
 35 mon. Afterwards she carries up those whose skin is white; || and
 when all the best salmon have been taken up from the beach, | the
 one with white skin is first cut open. She does the same | as she
 does with the one about which I spoke first,¹—namely, the salmon
 speared at the mouth of the river,— | when it is cut open. The only
 point that is different is when | it is roasted, for the salmon with

g'ilōla gala lāq. Wä, hēem lāg'ildāsēda 'nemgēsē q!ūnāla
 20 x'isaxōx gānulex, qa's kwēxap!ex'ida'maaxs yāx'stōsaēda 'ne-
 mōkwaq g'āxa āxnōgwadās. Wä, hē'mis lāg'ilas āem la
 kwēxap!ex'itsēs dzōmēg'alē lāxēq. (Wä, ā'men 'nēx' qen g'wā-
 gwēx'sex'ex'idē lāxēq.) Wä, g'il'em dzāgwēlēx'nā'kūlaxs lāasa
 wīwamēts!ēnoxwē ālēx'wīd qa's lē mōx'walela lāxēs mōkwa'yē lāxa
 25 ts!Enāasasa k'!ōtelāxs xwēla'wāē. Wä, g'il'mēsē p!edex'idexs
 laē lēx'ūlx'itsēs gālbala g'ilt!a saents!ā. Wä, g'il'mēsē q!lēnōma
 k'!ōtelāxs laē k'!ēs gēx'idexs laē qōt!a. Wä, g'il'mēsē qōt!axs
 laē nā'nakwa. Wä, g'il'mēsē 'nāx'idexs laē gēnemas āx'ēdxā
 k'!āk'lobanē, qa's lēbēg'indēs lāxēs āwīg'a'yē. Wä, la āx'ēdxēs
 30 wūsēg'anowē, qa's qēk'iyendēs lāxa k'!āk'lobana'yē la lēbēg'is.
 Wä, g'il'mēsē g'wālexs laē āx'ēdxēs ōxlaats!ē lex'a'ya, qa's ōx-
 lēlēqēxs laē lents!eyāla lāx hānaasas yālnegwats!āsēs lā'wūnemē.
 Wä, la'mēs hē g'il āx'ētsōsa ēk'ē g'waxnisaxa k'!ēsē ts!elāk'a.
 Wä, hēem xamāsīlasōltsē. Wä, ā'mēsē la ōxlex'idxa ts!ēts!ela-
 35 k'axs laē 'wīlōsde'yamasxa ēk'ē k'!ōtela. Wä, g'il'mēsē 'wīlōs-
 de'yamasqēxs laē hē g'il xwāl'itse'wa ts!elāk'ē. Hēem g'wēg'i-
 laqē g'wēg'ilasaxen g'ilx'dē wāldema seg'inētē lāx ōx'siwa'yasa
 wā,¹ yīxs lāx'dē xwālase'wa. Wä, lēx'a'mēs ōgūqala'yosēxs laē
 L'lōpase'wa, yīxs k'!ēsaē ālaem L'lōpa ts!elāk'ē L'lōbekwa yīxs laē

¹ See p. 223.

white skin is not as thoroughly roasted || when it is roasted, because 40
it is not fat; and it is not hung up for a long time | to dry over the
fire of the house of the river people. | They try to make it thoroughly
dry before it is taken down by the | woman, and she puts it away at
the place where the food is kept for the winter. | Even if it is kept
a long time, it does not get mouldy, and it does not || get a bad taste, 45
for it is not fat. Therefore it is liked | by the Indians. Now we
will talk about it when it is | given as food in winter by the one who
obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, 1
making preserved salmon of what she is cutting, she | leaves the
meat on the skin thick. After she has | cut it, she takes the cut-
ting-board and puts it down outside of the || house, in this man-
ner.¹ When the meat on the skin is too thick, | she cuts it off four 5
finger-widths on the side of (the fish) from which |
she is going to make preserved salmon. Then she
cuts downward from the back of the neck of the |
dog-salmon, and she cuts down to the tail of the
dog-salmon. Then | she hangs it on the stage be-
low the upper stage at the place on which || the
preserved salmon is hung. As soon as it is half
dried, the woman takes it down | and binds (the
pieces) together with split cedar-bark, in this way: |



10

L!ōpase^{wa}, qaxs k'!ēsaē tsenxwa. Wä, hē^{misēxs} gālaē la x'!le- 40
lālela lāx neqōstā^{wasa} legwīlasa g'ōkwasa wīwamēts!ēnoxwē.
Wä, la^{em} lālōl!a qa ālak!ālaslas lem^xwīde!, qō lāl āxāxōyōltsa
ts!ēdāqē, qa^s g'ēxēq lāxa g'ā^yasas dēdamalāsēxa lāla ts!āwūnx^e-
ēDEL. Wä, wāx^{em} la gāla la k'!ēs x'!ts!ex^{ida}. Wä, k'!ēs^{em}-
xaāwisē q!ēsp!ex^{ida}, qaxs k'!ēsaē la tsenxwa^{ya}, lāg'īlas ex^a- 45
g'īsa bāk!ūmē. Wä, la^{mēsens} g'wāgwēx^sālāl laqēxs laē hā^m-
g'īlayoxa ts!āwūnxē yīs āxānemaq. . . .

Middle Piece of Salmon (Q!āq!aq!ē). — Wä, hē^{maaxs} laēda 1
ts!ēdāqē xwālaxa g'wā^{xnisaxs} laē xamāsilaxēs xwālase^{wē}. Wä,
la^{mēsē} wākwēda q!em!ēdzā^{yasa} wūdzekwē. Wä, g'īl^{mēsē} g'wāl
xwālaxs laē āx^{ēdxēs} t!ēlēdzowē, qa^s āx^{ēlsēq} lax L!āsaiā^{yasa}
g'ōkwē g'a g'wālēg'a.¹ Wä, g'īl^{mēsē} xenlela wāgūdzā^{yēda} q!em- 5
lalāxs laē t!ēlsōdxa mōdenas wādze^{was} lāx āpsenxa^{yasēs}
xamsīlasōlē. Wä, la^{em} g'āx^{idē} t!ēlsōyās lāx ōxlaatā^{yasa} g'wā^{x-}
nisē. Wä, la lāxs dēnd lāx wūxwāxsda^{yasa} g'wā^{xnisē}. Wä,
hē^{mis} la gēxwatsēs lāxa q!ēlabō^{yasa} q!ē^{lilē} qa gēxwālaatsa
xa^{māsē}. Wä, g'īl^{mēsē} k'!āyax^{wīdexs} laēda ts!ēdāqē āxāxōdeq, 10
qa^s yībēdzōdēq g'a g'wālēg'a yīsa dzedekwē denāsa (*fig.*). Wä,

¹ That is, placing its upper end on a log, so that the cutting-board slants down toward her.

12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the
15 salmon. As soon || as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

Backbones of Salmon.—The woman takes eedar bark and | splits it, and she takes two baekbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with eedar-
20 bark in || this manner: stage under which | the it may have the full heat gins to be dry, the woman bark; | and when she fin-



Then she hangs them up on the preserved salmon is dried, that of the fire; and when | it be- makes two baskets of eedar-
ishes them, she puts them down and takes down the baekbones. | When they are all down, she sits
25 down and begins to break off the tails || from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved
30 salmon. | This is to be food for winter use, and it is called || “baekbone for soaking.” It is a small basket into which she puts the | salmon-tails, and the name of the basket is “tail-reeceptacle.” The |

12 la ētlēd gēx̄wīdeq lāxēs ḡil̄x̄dē gēx̄wālaasa. Wā, ḡil̄mēsē la ālax̄īd la lem̄x̄wīda laē āx̄āx̄ōyā yīsa ts!Edāqē. Wā, la āxts!ōts lāxa L!ābatē hēkwēlēem qa ḡits!Ēwatsa q!āq!aq!āyē. Wā, ḡil̄-
15 mēsē wīla āxts!ōts lāqēxs laē ḡēxaq lāxēs ḡāyasīlāyē qa ḡayats lāx āwābāyasa k!āḡilē qa āxātsa xāmāsē.¹

Backbones of Salmon.—Wā,² la āx̄ēdēda ts!Edāqaxa denasē qās ts!Ex̄ēdēq. Wā, la āx̄ēdxa mālē xak!adzā, qās q!ap!lēx̄īdēx ts!ōts!āснаyas. Wā, hēmis la yālōdaātsēq, yīsa denasē; ḡa
20 ḡwālēḡa (*fig.*). Wā, lāmēsē gēx̄wīdeq lāxa q!Elabāyasa lem̄wa-saxa xāmasē qa L!ōsālasēwēsēsa legwīlē. Wā, ḡil̄mēsē lem̄x̄-wīdexs laēda ts!Edāqē L!ābatilaxa mālē L!āl!ēbataxa dēdentsēmē. Wā, ḡil̄mēsē ḡwālēxs laē mexāfīlaq, qās āx̄āx̄ōdēxa xāk!adzō. Wā, ḡil̄mēsē wīlaxāmasqēxs laē k!wāḡalīla qās k̄ōq̄lēxa ts!āснаyē
25 lāxa xāk!adzowē. Wā, lāmēs ts!exts!ālasa ts!āснаyē lāxa nēms-gēmē L!ābata. Wā, lāmēs ts!exts!ālasa xāk!adzowē laxa nēms-gēm. Wā, ḡil̄mēsē qōq̄t!axs laē ḡēxēda ts!Edāqaxa māl-tsemē L!āl!abat lāx āwābāyasa k!āḡilē qa gēx̄dēmasa xāmasē. Wā, laem hēmāwālaḡa ts!āwūnxē. Wā, hēm lēgades t!ēlālas
30 xāk!adzowē. Wā, lāmēs aemayālēda L!ābatē, yīx ḡits!Ēwasasa ts!āснаyē. Wā, hēm lēgādēda L!ābatas ts!āснаyaats!ē. Wā, la,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
 “backbone-receptacle.” That is all about this.¹ |

Split Salmon.—When the | woman cuts open the dog-salmon, she 1
 takes off the gills of the | dog-salmon, and then she cuts open and
 takes off its head, and she | cuts open the back on the upper side of
 the back fin. || The meat on the backbone is not thick; and she cuts 5
 down | to the tail, and she breaks off the tail. Then she | puts
 down on the ground what has been cut. She takes the backbone and
 cuts off the | meat that was on it from the back of the salmon’s
 neck, and | she cuts down to four finger-widths from the place where
 she broke off the salmon’s || tail. Then the woman turns over what 10
 she is cutting, and | she cuts off the meat that was left on it; and
 when she reaches down | to the same distance that she has cut be-
 fore on the other side, she breaks off the | backbone and throws it
 away when it is only bone. Then it is thus: |
 is divided at the ends, and a piece of the
 at the upper end. This is called “tail-hold-
 As soon as the woman finishes this, | she
 what is called “split-down,” on a frame made for the purpose, |
 outside of the house. When the weather is bad, she | hangs it
 up on the staging in the house. Now it is hanging in this man-





Now the meat
 backbone || is 15
 ing-together.”
 hangs this,

‘wālasēda Lābatē, yīx g’its!E‘wasasa xāk’ladzō. Wā, hēem lēga- 32
 des xāk’ladzats!ē. Wā, laem gwāl lāxēq.¹

Split Salmon (Lēqwaxa). — Wā,² hēmaaxs laē xwāl‘īdēda ts!E- 1
 dāqaxa gwā‘xnisē; wā, laem hēem g’īl āxōyosē q!ōsna‘yasa gwā‘x-
 nisē. Wā, lāwīsla qāx‘īdeq, qa lāwāyēs hēx’t!a‘yas. Wā, la
 xwāl‘īdex ā‘wīg’a‘yas ēk’!ōt!ēndālax k’!īdēg’a‘yas. Wā, la‘mēs
 k’!ēs‘ēm̄xat! wāgūdā‘yē q!ēmlālāsa q!ōq!ūyō. Wā, la lāxsdendaem 5
 lāxa ts!āsna‘yē. Wā, laem k’ōqōdex ts!āsna‘yas. Wā, la‘mēsē
 k’!īxelsaxa la wūdžekwa. Wā, la āx‘ēdxa q!ōq!ūyō qa’s t!ēlsōdēx
 q!ēmlēdzewēx’dās g’ēx‘īd lāx ōx!aatā‘yasa k’!ōtēla. Wā, la
 lāg’aa lāxa mōdenē g’āx‘īd lāx g’āx’saāsas k’ōqōyoḡ’dās lāxa
 ts!āsna‘yō. Wā, la‘mēsēda ts!ēdāqē lēx‘īdxēs t!ēlsasēwē. Wā, 10
 laem‘xaāwisē t!ēlsōdex q!ēmlēkdzewēx’dās. Wā, g’īl‘mēsē lāg’aa
 lāx ‘wālag’īlasdāsē xwāla‘yē lāxa āpsādze‘yaxs laē k’ōqōdxa qō!-
 q!ūyō qa’s ts!ēx‘īdēxa la āem la xāqa. Wā, laem la g’a gwālēg’a
 (fg.). Wā, laem qexbāda q!ēmlālē. Wā, hē‘mis q!ōq!ūyōwa
 ēk’!ēba‘yē. Wā, hēem lēgades k!wāwaxsdē. Wā, g’īl‘mēsē gwā- 15
 hexs laēda ts!ēdāqē gēx‘ūnts lāxa hēkwēlaē qa gē‘wasxa Lēqwaxa
 lāx L!āsanā‘yasēs g’ōkwē. Wā, g’īl‘mēsē ‘yāx’sē‘mē ‘nālāxs laē
 hēem gēxwase‘wa q!ēlīē lāxa g’ōkwē. Wā, lāg’a gwālaxs laē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.

² Continued from *ibid.*, p. 433.

- ner: |  After it has been hanging thus for three days, ||
 20 it is | half dried. Then the woman takes it down |
 and | straightens it out, so that the split-down hangs
 straight down from the end of the tail-holding-together. | Then she
 hangs it up again at the place where it was hanging before, | and
 it is in this way:  She just leaves it again hanging over
 one night. | Then the woman takes it down, and she pulls
 25 out the short bones that are left || in the split-down.
 As soon as all the bones are out, she rubs it | as the
 women do when they are washing clothes; | and therefore the split-
 down is soft, and therefore also it is | white. After she has fin-
 ished rubbing it, she hangs it up again | at the place where it was
 30 hanging before; and when it is really dry, the || woman takes it down
 again and puts it on a mat. As soon as it is | all down, she takes two
 cedar-bark baskets and puts them down at the place where she is
 working, | and she takes the split-down and breaks off the tail-
 holding-together and | throws it into one of the baskets. Then she
 rubs | the split-down again; and after she has done so, she throws it
 35 into the || other basket; and she continues doing so, and only | stops
 when it is all finished. Then she puts away the two | baskets under
 the staging where she keeps the preserved salmon. | It serves for
 winter food.¹

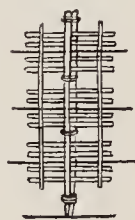
- gēxwalēg'a (*fig.*). Wä, g'il'mēsē la yūduḡḡxsē 'nālās hē gwālē
 20 gēxwālāēna'yas laē k'lāyax'wīda. Wä, lēda ts!ēdāqē āxāxōdeq
 qa's dāf'ēdēq, qa 'naenqalax'īdēsa lēqwaxa 'nēxbēndxa k'lwā-
 waxsdē'yē. Wä, laē ēt!lēd gēx'ūnd lāxēs g'ilx'dē gēxwālāasa.
 Wä, g'a gwālēg'a (*fig.*). Wä, āemxaāwisē xa'mālux gēxwālaxs
 laēda ts!ēdāqē āxāxōdeq qa's q!ēk'ōlēxa tselts!ēkwē xaq ēxdzo-
 25 wēxa lēqwaxa. Wä, g'il'mēsē 'wī'lāmasxa xāqaxs laē q!ēwēx'-
 'īdeq yo g'wēg'ilōx g'wēg'ilasasa ts!ēdaqaxs ts!ōḡwaaxa g'wīl-
 ḡwāla. Wä, lag'ilas telkwa lēqwaxa. Wä, hēemxaāwis lāg'ilas
 melmadze'wē. Wä, g'il'mēsē ḡwāl q!ōyaq laē ēt!lēd gēx'wīdeq
 lāxēs gēxwālāasē. Wä, g'il'mēsē ālax'īd lemḡ'wēdaxs, laē ēt!lēdēda
 30 ts!ēdāqē āxāxōdeq qa's āxdzōdalēs lāxa lē'wa'yē. Wä, g'il'mēsē
 'wī'laxaxs laē āx'ēdxa ma'tē L!āl!ēbata qa's āx'ālilēs lāxēs ēaxe-
 'lasē. Wä, la āx'ēdxa lēqwaxē, qa's k'ōqōdēxa k'lwāwaxsdē'yē, qa's
 ts!exts!ōdēs lāxa 'nemsgēmē L!ābata. Wä, la'mēsē ēt!lēd q!ēwēx'-
 īdxa lēqwaxa. Wä, g'il'mēsē ḡwālaxs laē ts!exts!ōts lāxa 'nems-
 35 ḡēmē L!ābata. Wä, laem hēx'sāem la ḡwēg'ila. Wä, āl'mēsē
 ḡwālaxs laē 'wī'lāmasxēs āxse'wē. Wä, la ḡ'exaxa ma'tsemē
 L!āl!ēbata lāx awābā'yasa k'lāg'ilē qa āxātsa xa'māsē. Wä, laem
 hēmawālaxa ts!āwūnxē.¹

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the 1 woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they || are attached 5 only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it || on the upper (dorsal) side where she stopped, four fin- 10 ger-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in || pieces to make roasting-tongs. These are 15 four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the || split part of the roasting-tongs; and after she 20 finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

Fresh Roasted Backbone (Ālɣwasē L!ōbedzo xāk!adzō).—Wä, 1 hē^εmaaxs laē xwā^εLase^εwēda ɣwā^εxnisē, yīsa ts!eda'qē; wä, laem k!egedzō'tsa ɣwā^εxnisē lāxēs xwāLEDzō'wē k!ā'k!ōbāna. Wä, lā^εmēsē ts!ō's'idēda ts!edā'qax q!ō'sna^εyasa ɣwā^εxnisē, qa ā^εmēs āxbā'xa ya'x'yīg'ilasa ɣwā^εxnisē. Wä, la^εmēs qa'x'ideq qa lāwā- 5 yēs hēx'tla'yas. Wä, g'il^εmēsē lāwā'yēxs la'ē xwā'f'idēda ts!edā-qaxa g'ä'x'ide lāx ōxLāatā^εyasa ɣwā^εxnisē lā'g'aa lā'xa mō'denē lāx ts!ā'sna^εyasa ɣwā^εxnisē. Wä, lae'm ē'k!ōt!endā^εlax k!idē'g'a-^εyas. Wä, la xwē'f'idxēs xwā^εLase^εwē. Wä, la^εmēsē xwā'fbete'ndex nexsā'wasēs wā'laasdē lā'xa mō'denē lāx ts!ā'sna^εyasa ɣwā^εxnisē. 10 Wä, la^εmēs xwā'f'ideq g'ä'x'ide lāq lā'laa lāx ō'xLāatā^εyas. Wä, laem wā'kwē q!e'meldzā^εyasa xāk!adzōxs la'e lā'wä lā'xēs pese-na^εyē. Wä, g'il^εmēsē q!ē'nemēda xā'k!adzāxs la'ēda ts!edā'qē āx^εē'dxa ēg'ā'kwa lāx xā'se^εwē xe'x^umesa. Wä, la^εmēsē xō'xex^u-se'ndeq, qa^εs L!ō'psayōgwilēq. Wä, lae'm mōp!enkē bā'La^εyas 15 qa^ε wāsgemats. Wä, g'il^εmēsē ɣwāl xā'qēxs la'e lā'g'aelsaq la'xēs ē'axe^εlasē. Wä, la^εmēs āx^εē'dxa ya'x'yīg'ilasa ɣwā^εxnisē qa^εs yilts!ele'ndēs lā'xa L!ō'psayōlē. Wä, g'il^εmēsē la^εnā'xwa k!ēk!ē-lā'laxs la^εē āx^εē'dxa dena'sē qa^εs yil^εale'lōdēs la'xa be'nba^εyasa xā^εyasa L!ō'psayō. Wä, g'il^εmēsē ɣwāl yilā'qēxs la'ē āx^εē'dxa 20 xā'k!adzō qa^εs gē'g'aa^εts!ōdēs lā'xa L!ōpsayō. Wä, g'il^εmēsē mō'wēda la āx^εā'its!ōyōxs lā'qēxs la'ē yil^εale'lōtsa dena'sē lāx ē'k!ēlēlās. Wä, la ē't!ēd āx^εē'dxa mō'maxat! xā'k!adzō qa^εs

of backbone and | puts them over those that have been tied in. As
 25 soon as these four are also done, || she ties (the tongs) up again above
 them, and she keeps on | doing so; and she only stops when she
 reaches the end of the roasting-tongs. | That is in this way:
 As soon as they are full, she takes | four slender pieces of
 split pine and places them lengthwise | on the ends of the
 30 backbones in the roasting-tongs. Now there is one || long
 strip of split pine on each side. Then she takes six
 pieces | and pushes them through between the two legs of
 the roasting-tongs; then | she puts one on each side of the back-
 bones; then she pushes them over (the long split sticks), | and thus
 they are fastened. After this is done, she puts them in the ground
 by the side | of the fire of the house; and when they begin to
 35 blacken, the woman || takes them and puts them right over the fire. |
 Now they are finished, and they are called "roasted backbones"
 after this. |



1 **Pectoral Fins of Dog-Salmon** (Pectoral fins of the dog-salmon
 taken | at the upper part of the river).—When the woman cuts the |
 dog-salmon and she finishes taking off the gills, she | cuts around the
 5 neck of the dog-salmon, and cuts off the || pectoral fins, half a finger
 thick, | and they are just hanging down. Then she also | cuts off
 the anal fins and takes them off. She puts them into a | basket;

āxē'g'indēs lā'xa la yīlekwa'. Wā, g'ī'lēmxaā'wisē ēwī'ēlēda
 25 mō'waxs la'ē ē'tlēd yī'ē'dex ē'k'lēlēās. Wā, lae'm hē'x'sā
 gwē'g'ilē. Wā, ā'f'mēs gwā'lēxs la'ē q!ūxtōwē'da L!ō'psayowē.
 Wā, lae'm g'a gwā'lēg'a (*fig.*). Wā, g'ī'lēmēsē q!ūxtō'xs la'ē āxē'd-
 xa mō'ts!aqē wiswūl xōk^u xex^umē'sa. Wā, la aō'dzaqālamāseq
 lāx ōba'yasa la L!ō'pts!ōls xā'k'ladzō. Wā, lae'm wā'x'saselaxa
 30 g'ī'lsgrīlt!a xōk^u xex^ume'sa. Wā, la ē'tlēd āxē'dxa q!EL!etslā'qē
 qa's L!E'nxšōdēs nā'qodāla xewē'lā'yasa L!ō'psayō. Wā, lae'm
 wā'x'sats!endālaxa xā'k'ladzowē. Wā, lae'm ē'k'!ōdents laq.
 Wā, hē'ē'mis la elā'layosē. Wā, g'ī'lēmēsē gwā'lēxs la'ē lā'nōlisaq
 lā'xa legwī'lasēs g'ō'kwē. Wā, g'ī'lēmēsē la klūmelx'ī'dexs la'ē
 35 āxē'dēda ts!edā'qaq qa's Lē'salēlōdēs lā'x ē'nexstā'ēyasēs legwī'lē.
 Wā, lae'm gwā'la. Lae'm!a lē'gades L!ō'bedzo xā'k'ladzō lā'xēq.¹

1 **Pectoral Fins of Dog-Salmon** (PEL!EXā'ēwēsa gwa'xnisē g'ā'yōl
 lāx ēne'ldzāsa wā).—Wā, hē'ē'maaxs la'ē xwā'lēda ts!edā'qaxa
 gwa'xnisē. Wā, g'ī'lēmēsē gwāl lawā'lax q!ō'sna'yasēs la'ē
 t!ō'tsē'stelaxa ō'xawa'yasa gwa'xnisaxs la'ē t!at!o'sk'inaemxa
 5 PEL!EXā'ēwa'yas. Wā, lae'mēs k'!ō'den lā'xens q!wā'q!wax'ts!ā-
 na'yēx, yīx elā'lā'yās lae'm ā'ēm la tē'kwāla. Wā, laemxaā'wisē
 t!ō'sōdxa PELā'gā'yē. Wā, lae'm!a lawāq. Wā, la āxts!ā'las lā'xa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, || she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins || and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. || When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way || they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use).— |

When the Ninkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the || woman cuts off their 5

lexa'yē. Wä, g'í'l'mēsē gwā'lexs la'ē t!E'ls'ēdxā xa'mā'slaxs la'ē 8
gē'x'wides la'xēs x'īlā'slaq. Wä, g'í'l'mēsē gwāl gē'xwaq la'ē
āx'ē'dxa k'litk'!edē'sē qa's āxdzō'dēsa pelā'ga'yē lāq la gwē'ldzewē 10
lāq. Wä, la lā'lalelōts lā'xa nexstā'yasa legwī'lē qa l!ē'seg'ō-
stālase'wēsēs l!ē'sālāsa legwī'lē. Wä, la gwā'la. Wä, g'í'l'mēsē
k'!ā'yax'wīdēda xa'mā'slaxs la'ēda ts!edā'qē āxā'xōdxēs xa'mā'slō.
Wä, la'mēs āx'ē'dxēs xwa'ā'yowē qa's t!ō'sālēxa pē'pel!exāwa'yē
qa's ts!exts!ā'lēs la'xa lexā'maxat!. Wä, g'í'l'mēsē gwāl 'wī'elaxs 15
la'ē tēx'walelōtsa pel!exāwa'yats!ē lexē lā'xaaxa āpsē'lelasa
k'litk'!edē'sēxa la āxdzā'yaatsa pelā'ga'yē. Wä, g'í'l'mēsē gwā'l'ale-
laxs la'ē q!ap!ē'x'īdxā gayō qa's lep!ālelōdēsa xa'mā'slō lāq.
Wä, laE'm 'nā'xwaem banā'dze'yē q!emeldzā'yas lā'xa legwī'lē.
Wä, g'í'l'mēsē gwā'la la'ē dā'doqwīlaxa pel!exā'wa'yē lē'wa pelā'- 20
ga'yē qa ā'lak'!alēs le'mx'wīda. Wä, g'í'l'mēsē ā'la la le'mx'wī-
dexs la'ē g'ē'xaq qa's lā'k'!esela'xa ts!āwū'nxlā. Wä, hē'emxaa
gwē'g'ilaxa ts!ā'sna'yē k'litk'!edē's'emxaa āxdzā yaasasēs la'ē
le'mx'wase'wa. Wä, la'mē'sens gwā'gwēx's'ālāl lāqēxs la'ē
ha'mēx'sī'lase'wa. . . .¹ 25

Dog-Salmon Cheeks. (P!elōs, yīx hē'x't!a'yasa gwā'xnisō, yīxs 1
l!ō'bekwaē qa's āxēlase'wē lā'laa lā'xa ts!ā'wū'nxē).—

Wä, hē'maaxs la'ē wī'wamēsa 'ne'mgēsē lā'xēs wā Gwā'nē
lā'xa 'ne'ldzās. Wä, g'í'l'mēsē q!ē'nema gwā'xnisaxs la'ēda ts!E-

¹Continued on p. 327, line 1.

6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
 10 she || cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
 15 tongs are not tied with cedar-bark. After || she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
 20 others. After she has || finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
 25 next || to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

5 dā'qē qak'â'lax hē'x't!a'yas. Wä, la äx'ē'dēda ts!edā'qaxa ē'g'a-qwa lāx xā'se'wē wūnā'gūlē. Wä, la mō'denbāla lā'xens bā'lax. Wä, la xō'x'wīdeq qa's L!ō'psayōgwīlēq. Wä, la 'nā'l'nemp!ena lā'k'lendē äxā'ēyas lōxs lō'l'maax ma'ip!e'nyagē äxā'ēyas. Wä, g'í'l'mēsē gwā'lē äxā'ēyasēxs la'ē q!ap!ē'x'īdeq qa's lās lā'xēs xwā'l-
 10 demsaxa gwā'xnisē. Wä, lē lā'g'aelsaxa 'ne'mts!aqē L!ō'psayā qa's k!waxtō'dēsa hē'x't!a'yē lāx laē'na'ēyas äqā'lē wā'x'sanōts!exsta-ēyasa L!ō'psayowē. Wä, ā'l'mēsē gwā'l wē'qwāxelaxa hē'x't!a'yaxs la'ē lā'g'aē ō'ba'ēyasa L!ō'psayowē lāx gēgēya'gesasa hē'x't!a'yē. Wä, lae'm la k'leā's yīl'e'msa L!ō'psayowē denā'sa. Wä, g'í'l-
 15 'mēsē gwā'lāmasxa 'ne'mts!aqaxs la'ē lex'ūlisaxēs la gwā'lāmatse'wa. Wä, lā'xaa ē't!lēd äx'ē'dxa 'ne'mts!aqē L!ō'psayā qa's lā'stōlisēs lāx lā'dze'wasdāsēs g'í'l'x'dē äxse'wa'. Wä, hē'em-xaā'wisē gwē'x'īdeq lā'xēs g'í'l'x'dē gwē'g'ilasxa g'í'l'x'dē äxsō's. Wä, ā'ē'mēs la hē gwē'nā'kūlaxa wāō'kwē. Wä, g'í'l'mēsē gwā'-
 20 hexs la'ē lā'ēwūnemas äx'ē'dxa q!lē'nemē leqwa' qa's lex'wā'lisē lā'xa L!emā'isē. Wä, g'í'l'mēsē x'ī'qōstā leqwē'la'ēyasēxs la'ē ax'ē'dex'da'x'xa L!ēL!ō'pts!āla hē'x't!ē qa's lē q!wā'stalas lāq. Wä, lae'm hē g'il L!ō'pasōsē q!ōq!onā's. Wä, g'í'l'mēsē klūme'l-x'īdexs la'ē le'x'īdeq 'wī'ēla qa hēs la āwā'p!a'ēyas la nexwā'-
 25 laxa legwisē'. Wä, g'í'l'mēsē klūme'l'x'īdē L!ē'sasēxs la'ē äxsen-dā'laq qa's k'ā't!alīselēq. Wä, g'í'l'mēsē k'ōx'wīdexs la'ē äxō'-

and puts them down on the beach | by her side. When she has 28
 taken them all off, she takes the roasted salmon-heads | and breaks
 open the jaws. She spreads them out so that they are || spread out 30
 flat. Then she takes out the edible part inside the head, and only |
 the skin and the bones are left on the "plucked cheek." As soon
 as | this is done, she takes a long drying-rack. Sometimes it is | a
 little over a fathom in length. The width of the drying-rack is | two
 spans and four finger-widths. || She puts her "plucked salmon- 35
 cheeks" on it. They are all spread out | when they are on the
 drying-rack, and they are close together | on it. As soon as this is
 all done, she takes what she has done | and puts it just over the
 fire of the house, where it is really | hot. When she finishes, she
 requests her husband to || go and call those who are walking about 40
 in the village, the men the | children and the women, and even the
 weak old women, | to go and eat the edible part taken out of the
 head when it was lifted | from the roasting-place of the "plucked
 cheek." Immediately the | man calls all the men and all the
 women || and children seen by him to come quickly and to eat the 45
 roasted | salmon-heads. It is not long before all those whom he |
 invited come down to the beach, and they sit around the heap of
 roasted edible insides of the | salmon-heads. Then they begin to

dālaxa L!ēL!ō'psayowē, yí'xa hēhē'x't!a'yē, qa's āx'ālī'selēq lā'xēs 27
 āpsā'lisē. Wā, g'í'l'mēsē 'wī'elaxs la'ē āx'ē'dxa L!ō'bekwē hēx-
 t!a'ya qa's wā'x'sē'ste'ndēx q!wayō'sas. Wā, la LEPSE'ndeq qa
 LEPā'lēs. Wā, la lāwayōDEX hā'mts!āwasa hē'x't!a'yē. Wā, ā'ēmēs 30
 la L!ēs Lē'wa xā'qēda la āxā'la lā'xa p!elō'sē. Wā, g'í'l'mēsē
 'wī'ela g'wā'lexs la'ē āx'ē'dxa k'ltk!edē'sē g'í'lt!a 'nā'l'nempl'ena
 ē'seg'iyō lā'xens bā'Lāqē 'wā'sgemasa. Wā, la hāmō'dengāla
 lā'xens q!wāq!wax'ts!āna'yēx, yīx 'wā'dzewasasa k'ltk!edē'sē. Wā,
 hē'ēmis la āxdzō'dalatsēsēs p!elō'slē. Wā, lae'm 'wī'elaem LEPā'- 35
 laxs la'ē g'īdzewēxa k'ltk!edē'sē. Wā, la memk'ō'fāxs la'ē
 g'ī'dzā'ya. Wā, g'í'l'mēsē 'wī'elaxs la'ē āx'ē'dxēs āxa'yē qa's lē
 Lā'laLēlōts lā'xa neqō'stāsēs lēg'wī'lasēs g'ō'kwē lā'xa ā'lā la L!ē'-
 sala. Wā, g'í'l'mēsē g'wālexs la'ē āxk!ā'laxēs lā'wūnemē qa
 lēs Lē'elālaxa g'āyí'mg'īl'selaxa bē'bēgwānemē lō'mē g'í'ng'īnā- 40
 nemē Lē'wa ts!ē'daqē Lē'wa wā'x'ēmē la wāō'yats!āla ts!ē'daqa
 qa lēs hā'mā'pex hāmts!ā'wāsa hē'x't!a'ya, yīxs la'ē 'mē'wēs
 lā'xa L!ō'basdāsēxa la p!elō'sa. Wā, hē'x'ida'mēsē lē'da begwā'-
 nemē Lē'lālaxa 'nā'xwa bē'bēgwānem Lē'wēs dōg'ūlē ts!ē'dāq
 lō'ma g'í'ng'īnānem qa g'ā'xēs hā'labala hē'x'hax'ēdxā L!ō'bekwē 45
 hēx't!a'ya. Wā, k'lē'st!a gā'fāxs g'ā'xaē 'wī'ela hō'qūnts!ōsa Lē'-
 ēlānemē qa's lē k'lūtsē'stā'liselaxa 'mēwē'sē L!ō'bek' hāmts!ā'sa
 hē'x't!a'yē. Wā, lā'x'da'xwē hām'x'ē'da. Wā, g'í'l'mēsē pō'l'ēi-

eat; and as soon as they have had enough, | they carry away what
 50 they could not eat. They carry || it in their hands and go home.
 But the owner of the | heads which are called "plucked cheeks"
 goes up from the beach and makes a fire under the "plucked cheeks." |
 When they are dry enough, (the woman) takes them down and puts
 them into a | large basket. Then she puts them away for the
 winter. | That is the end. ||

1 **Roasted Dog-Salmon Heads** (Heads of | dog-salmon when they are
 roasted and dried, with the edible insides).— |

When the woman cuts off the head of the | dog-salmon, and when
 5 she has many salmon-heads, she takes the || same number of short
 roasting-tongs of the same kind as the roasting-tongs | for roasting
 the "plucked cheek," and she does in the same way as she does | when
 she roasts them. Each point of the roasting-tongs is pushed | into
 each side of the neck of the salmon-head, and reaches up to the eyes. |
 When this is done, she puts them up around the fire on the ground, ||
 10 outside of the house. First the jaws are roasted; and | when they
 begin to be black, she turns them around with the nape of the neck |
 towards the fire; and when that begins to be black also, she takes
 them | into the house. Then she puts them up with the | roasting-
 15 tongs over the fire, right where it is really hot. || They stay there a

dEXS la'ē wī'laEM mō'telaxēs k'lē'ts!a'yawa'yē qa's lēs dā'k'!ōtā-
 50 laqēXS lā'x'da'xwaē nā'nakwa. Wā, lā'lēda āxnō'gwadāsa hē'x't-
 t!a'yē, yī'xā p!ēlō'sē lō'sdēsa qa's lē leqwē'laabewēxēs p!ēlō'sa.
 Wā, g'ī'lēmēsē lē'mx'wīdEXS la'ē āxā'xōdeq qa's g'ē'ts!ōdēs lā'xa
 ēwā'lasē lexā'ya. Wā, lae'm g'ē'xaq qaē'da ts!ā'wū'nXē. Wā,
 lae'm g'wā'la.

1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yīx hē'x't!a'yasa g'wā'x-
 nisaxs L!ōpase'waē qa's lē'mxwase'wē wī'la lē'wis ha'mts!ā).—

Wā, hē'emaaxs la'ē qā'x'īdēda ts!ēdā'qax hē'x't!a'yasa g'wā'x-
 nisē. Wā, g'ī'lēmēsē la q!ē'nemēda hē'x't!a'yaxs la'ē āx'ē'dxa hē'-
 5 ēmaxat! wā'xēda ts!ē'ts!ēk!wa L!ēL!ō'psayā; hē g'wē'x'sē L!ōpsa-
 ēyāsa L!ō'pāxa p!ēlō'sē. Wā, la hē'emxat! g'wā'lē g'wā'laasasēxs
 la'ē L!ō'paq. Wā, laem L!ē'nqalē wā'x'sanōts!exsta'yasa L!ō'psayō
 lāx ē'wanūlxawa'yasa hē'x't!a'yē. Wā, la lā'g'aa lāx g'ēgēya'gēsas.
 Wā, g'ī'lēmēsē g'wā'lEXS la'ē g'wā'stelsaq lāx leq!usē', lāx L!ā'sa-
 10 nā'yasēs g'ō'kwē. Wā, laem hē g'īl L!ōp!ētsōsē ōx!asx'ā'ya. Wā,
 g'ī'lēmēsē k!ūmēlx'īdEXS la'ē lē'x'īdeq wī'la qa hēs g'ūyap!ā'-
 lēda leq!ūsē'. Wā, g'ī'lēmxā'wisē k!ūmēlx'īdEXS la'ē āx'ē'dēq
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la Lē'salelōts wī'la lē'wis
 L!ēL!ō'psayowē lāx ē'k!a'yasēs legwī'lē lāx negā'sasa ā'lā L!ē'sāla.
 15 Wā, la hē'x'sāem lā. Wā, ā'lēmēsē āxā'xōd, la'ē ā'lak!āla la

long time, and she takes them down when they begin to be quite | 16
dry. Then she takes off the roasting-tongs, and | she ties the roasting-
tongs together and puts them in the eorner of the house. | That is
also what the woman does when she roasts the "plucked e cheeks."
Then | she takes a large eedar-bark basket and puts the roasted
heads || into it; then she puts it away for winter use. | 20

Dog-Salmon Spawn (1) (Seattered spawn of the dog-salmon, | eaught 1
in the upper part of the rivers when the dog-fish are spawning).— |
When a woman euts the fish eaught by her husband, | she takes a
high box and puts it down at her || left side at the place where she is 5
eutting; and after | the woman has finished eutting the dog-salmon,
and when | what she is eutting is opened out, then she seoops out
with her hands the seattered | spawn and puts it into the tall box;
and after she has | done so, and the box is full of the seattered
spawn, || her husband goes up and puts it down in the | eorner of the 10
house. Then short boards are put down flat on top of it, that | the
rain may not drip in when it rains. When | that is done, he leaves
it, for the eover is not water-tight, for | the men will always go and
take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the stieky(spawn). | 1
When the tall box is full of spawn, when | the woman euts the dog-

le'mx^εwīda. Wä, lawī'slā āxā'laxa L'lēL!ō'psayowē. Wä, la 16
yīlō'yōdxa L'lēL!ō'psayowē qa's g'ē'xēq lā'xa ōnē'gwīlasēs g'ō'kwē
hē'emxaa g'wē'x'īdēda ts!edā'qaxs L!ōpaaxa p!elō'sē. Wä, la
āx^εē'dxēs ^εwā'lasē de'ntsem L!ā'bata qa's g'ē'ts!ōdēsa x'ō'xwāsde
lāq. Wä, la g'ē'xaq qa's hē'lēlayōlxa ts!āwū'nXLā. 20

Dog-Salmon Spawn (1) (Gwēlētsē, yīx gē'^εnasa g'wā^εxnisaxs g'āyā- 1
nemaē lāx ^εne'ldzāsa wī'wa; yīxs la'ē xwī'lawēda g'wā^εxnisē).—Wä,
hē'^εmaaxs la'ē xwā'l'īdēda ts!edā'qax yā'nemasēs lā'^εwūnemē
la'mēs hē g'il āx^εē'tsōsēda lā'watsē qa's hā'ng'alīsēs lax gem-
xagawalisas k!waē'dzasasēxs la'ē xwā'l'īda. Wä, g'ī'l^εmēsē g'wā'la 5
la'ē xwā'l'īdēda ts!edā'qaxa g'wā^εxnisē. Wä, g'ī'l^εmēsē nēlalēsē
xwā'la^εyasēxs la'ē LE'l^εx'ītsēs ee'yasōwē lā'xa g'wē'lēdza^εyē
gē'^εnā qa's LEltslā'lēs lā'xa lā^εwatsa. Wä, ā'l^εmēsē g'wāl hē g'wē'-
g'ilaxs la'ē qō't!ēda lā'watsāxa gwēlē'dza^εyē gē'^εnā. Wä, g'ī'l-
^εmēsē qō't!axs la'ē lā'^εwūnemas lā'sdēsa qa's lē hā'ng'alīlas lāx ō'nē- 10
gwīlasēs g'ō'kwē. Wä, la paqē'mtsa ts!ā'ts!ax^εsemē lāq, qa k'!ē'sēs
tsax^εts!ā'lasōsa tsā'xwāxs lā'na^εxwāē yū'gūx^εīda. Wä, g'ī'l^εmēsē
g'wā'lēxs g'ā'xāē bās qaxs k'ē'sāē ae'mxāx pā'qema^εyas qaxs
q!ūnā'laēda bē'begwā'nemē la tseyō'ts!ōd lāq.

Dog-Salmon Spawn (2).—Wä, la^εmē'sen g'wā'gwēx's^εālā lā'xa q!ē'n- 1
kwē. Wä, hē'^εmaaxs la'ē qō't!ēda lā'watsāxa gē'^εnāxs g'ā'laē
xwā'lēda ts!edāqaxa g'wā^εxnisē. Wä, la āx^εē'dēda ts!edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ||
 5 dips up the fresh salmon-spawn into it. When it is half full, | she
 stops, and she takes a smooth stone and pounds | it so that it all
 bursts. After it has all burst, she | stops pounding it. Then she
 takes a good-sized seal-bladder and | puts the burst salmon-spawn
 10 into it. She just finishes putting it into it || when it is full. When
 it is full, she takes a twisted cedar-bark rope | and ties the neck of
 the bladder firmly. After this has been done, | she hangs it up not
 very near to the fire, in the | rear of the house. Then it remains
 hanging there until | the fern and the salmon-berries begin to sprout. ||
 15 The juice of this is also used by painters for making the paint | stiek
 on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing)
 soaked green salmon. Now we will talk about | the way of (prepar-
 20 ing) quarter-dried green salmon. When || dog-salmon are first
 speared, when very old, the wife of the | one who speared them ear-
 ries them up with her fingers, and places them on the mat on which |
 she cuts open the dog-salmon that her husband has obtained. | Then
 she takes her fish-knife and cuts the old dog-salmon. | She first cuts
 25 the gills at the neck || of the salmon, and then she cuts off the head
 and takes it off. | Then she cuts down along the back from the neck

lō'q!wē qa's ts!ō'xūg'indēq. Wä, g'í'l'mēsē ēg'ig'ā'xs la'ē
 5 gū'xts!ōtsa alō'masē gē'nē lāq. Wä, g'í'l'mēsē negō'yox'wīdēxs
 la'ē g'wā'la. Wä, la āx'ē'dxa qē'tsemē t!ē'sema qa's lē'selgēndēs
 lāq qa 'naxwēs qūx'ī'da. Wä, g'í'l'mēsē 'wī'la qūx'ī'da, la'ē
 g'wāl lēse'lgēq. Wä, la āx'ē'dxa hē'f'a pō'xūntsa mē'gwatē qa's
 pents!ā'lēsa kūg'ikwē' gē'nē lāq. Wä, ā'l'mēsē g'wāl pents!ā'laqēxs
 10 la'ē qō't!a. Wä, g'í'l'mēsē qō't!axs la'ē āx'ē'dxa mē'lkwē dena'sa
 qa's aelē' y!lexste'nts lā'xa pōxūnsē. Wä, g'í'l'mēsē g'wā'la la
 tē'x'walīlas lā'xa k'lēs xē'nlela nexwā'la la'xa legwī'lē lāx
 ō'gwīwa'līlasa g'ō'kwē. Wä, lae'm hē'x'sāem tēgwī'lē lā'laa
 lā'xa q!wā'xēndlasa sā'gūm lē'wa q!wā'lemē. Wä, hē'ēmisēxs la'ē
 15 āxsō'sa k!ā'k!et!ē'noxwē qa 'wā'palasēs k!ā'telāxēs k!ātase'we,
 yīxs klūt!ega'yaē.

Quarter-Dried Salmon (Dzē'lēlak^u; k!ō'lox^u).—Wä, g'aem 'nemx'ē-
 idāfaxaat! t!ēlk^u k!ō'loxwa. Wä, hē'ēmawīslalēns g'wāgwēx'sālaLē
 g'wē'g'īlasaxa dzē'lēlakwē k!ō'loxwa. Wä, hē'ēmaaxs g'ā'laē
 20 seg'ekwa' g'wā'xnīsaxs la'ē ts!elā'k'a. Wä, lē'da gēne'masa
 seg'ekulāq ga'sx'ex'ī'deq qa's lē k!ēgedzo'ts lā'xa lē'ēwa'yē, yīx
 xwā'lēdzā'sēx yā'nemasēs lā'wūnemē g'wā'xnisa. Wä, la'mēs
 āx'ē'dxēs xwālayowē. Wä, la xwā'lēdxa ts!elā'k'ē g'wā'xnisa.
 Wä, hē'em g'īl t!ō's'ētsōsēxs la'ē t!ō's'ēdex q!ō'sna'ēyas ō'xawa-
 25 'yasa k!ō'tela. Wä, lā'wisla qā'x'ēideq qa lā'wēs hē'x't!ā'ya.
 Wä, la xwā'lēdex āwī'g'a'ēyas g'ā'x'ēid lāx ō'xlaatā'ēyas lā'g'raa

down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and || spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the || bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with || dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, || and much grass is put under it; | and it is still there 45
when winter arrives. |

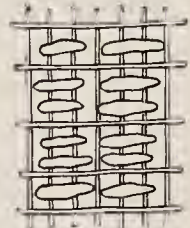
Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

lā'xa mō'denē lāx ē'k'la'yas ts!ā'sna'ya. Wä, lae'm la hō'la!ē 27
q!ē'mledzâ'ya q!ō'q!ū'ya. Wä, la wā'kwē q!ē'mledzâ'ya
k!ō'lo'xwē. Wä, la mē'sē āx'ē'dxa xō'kwē k!waxLā'ēwa qa's
qet!ē'dēq lāx gwā'laas'masa lemō'kwē k!ō'lo'xwa. Wä, g'í'l'mēsē 30
gwā! qeta'qēxs la'ē gē'x'wīdēq lā'xa kwā'x'ilāsa legwī'lasēs
g'ō'kwē. Wä, la ē'nā'l'nem!ēna ē'ne'mxsa'mē ē'nā'lās gē'x'ūla!ēlaxs
la'ē k!ā'yax'wīda. Wä, g'í'l'mēsē k!ā'yax'wīdēxs la'ē āxā'xōdēda
ts!ēdā'qaq qa's lē ā'lēx'īdxa nā'xsaap!ē lō'ē ē'g'īsē lō'ē l'ē'q!ē lāx
ō'gwāga'ya wa. Wä, la g'í'l'ēm le'mxwaxs la'ē ēlap!ē'dēq; wä, 35
g'í'l'mēsē ma!p!ēnx'bete'lsela lā'xa āwī'nak!ūsē ēlā'pay'asēxs la'ē
lēpbete'lsasa ē'ne'mē dzē'lē'lak^u k!ō'lo'x^u lāq. Wä, la mē's āx'ē-
ē'dxa k!ē't!ēmē qa's āxdzō'dēs lā'qēxs la'ē xā!ēx'ī'd k!ā'dzōtsa
gō'xsema'yaakwē dzeqwa lāq. Wä, g'í'l'mēsē hamēlg'īdzō'ēya
dzeqwa' lā'qēxs la'ē ē't!ēd āx'ē'dxa ē'ne'mē k!ō'lo'xwa qa's 40
lēbeg'ī'ndēs lāq. Wä, lae'mxaā'wis āx'āldzō'tsa k!ē't!ēmē
lāq. Wä, lae'mxaā'wisē k!ādzōtsa dzeqwa' lāq. Wä, la ē'nāl-
ē'nem!ēna lā'k!īndēda hē gwā'la āxēsa ē'nemō'kwē ts!ēdā'q lā'xa
ē'nemts!ēq!ēsē ēlā'pa'ya. Wä, la aē'k!a ts!ēmē'g'īntsā dzeqwa'
lā'qēxs la'ē q!ē'nema k!ē't!ēmē la āxā'bewēs. Wä, lae'm 45
hē'x'sāem lē lā'g'aa lā'xa la ts!āwū'nxā.

Spawn of Silver-Salmon.—Wä, la mē'sēn gwā'gwēx'sāla! lā'xa 1
gē'ē'nāsa dō'gwinētē dza'wū'na lē'wa mēlē'k'ē, yīxs ē'nemā'x'īs-
ēmaaxs hē'ēmaē ā'lēs ā'mēmaē gē'ē'nās. Wä, hē'ēmaaxs la'ē

5 her husband has caught by trolling, and also || the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner:

As soon as this is done, | she puts it up just over the
10 fire, so that it is smoked by the smoke. || It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ||



15 **Sockeye-Salmon.**—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife
20 cuts some of them in the same way || as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been



xwā'fēdēda ts!edā'qax dō'gwānemāsēs lā'wūnemē lō'ma lā'wa-
5 yōts!ō melē'k'a, wā, la'mēsē āx'ā'liselaxa gē'nē lāx hē'lk'ō-
tagawā'lisasēs k!waē'dzasaxs xwā'laē. Wā, g'ī'lēmēsē gwā' xwā'-
laxs la'ē āx'ē'dxa hēkwē'laē k'ltk'!edē's qas LEX^udzō'da-
lisa gē'nē lāq; g'a gwā'lēg'a (*fig.*). Wā, g'ī'lēmēsē gwā'lexs la'ē
lā'g'aaLElōts lāx neqō'stāsēs legwī'lē qa kwā'x'asē'wēsēsa kwa-
10 x'ī'la. Wā, la gā'la āxelā'lēla. Wā, a'lēmēsē āxā'xōyōxs la'ē
ā'lak'lāla la le'mx'wīda qas āxts!ō'yowē lā'xa yībelō'sgemē
k'a'yats!ā. Wā, laem'xaā'wisē xwē'laqa tē'x'walilem lā'xa o'gwī-
walīlisa legwī'lē qa hēlā'lisa l'ē'salāsa legwī'lē lāq. Wā, lae'm
lē'gades lā'llem'wē'dzek^u lōxs senē'ts!ēx'laē.

15 **Sockeye-Salmon.**—Tā'yalts!ala, yī'xa la ts!elā'x'ēd melē'k'a.
Wā, g'ī'lēm la ts!elā'x'ēdēda melē'k'ē lāx ēne'ldzāsa wā, la'ē
lē'gades melā'lē. Wā, hē'ēmis la s'k'a'sōsa wī'wamēts!ēnoxwē
lāx la xwē'lawaatsa melā'lē lāx ēne'ldzāsa wā. Wā, g'ī'lēmēsē
q!eyō'lqēxs la'ē gēne'mas xwā'fēdxa wāō'kwē qa yō'wēs gwā'-
20 lōx xwā'la'yasēx xwā'la'yasa gwā'xnīsaxs la'ē k'!ō'loxwīlaq.
Ā'em neqā'xōd xwā'fēdex āwī'g'a'yasa k'!ō'tēla g'a gwā'lēg'a (*fig.*).
Wā, la k'lēs hē'tq'lālaq la lā'ē lā'xa g'ō'kwē qaxs k'!ē'saē hē't-
q'lālaq kwā'x'asōsa kwā'x'īla. Wā, ā'ēmisēda lā'wūnemās
qaxe'lsa qa gē'x'udemasa la xwā'lēsēs gēnemē. Wā, hē'emxaā'-

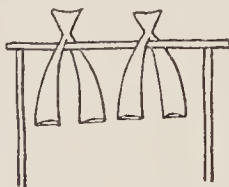
cut by his wife; and the || woman hangs up what she has cut, and it 25
 is dried by the | sun and the wind. It is left hanging there with
 cross-sticks | of broken cedar in the tails, which | cross over the two
 drying-poles. It is left there for a long time, so that it becomes really
 dry. | When it begins to be dry, it is named "sun-dried salmon." ||
 When it begins to be really dry, the woman | takes it down and takes 30
 off the cross-pieces of cedar-wood from the tails. As soon | as they
 are all off, she gathers them, and takes them into her | house. She
 takes a box and tilts it over by the side of the | fire; and soon it
 becomes warm, and then it becomes dry inside. After it is || quite 35
 dry inside, she puts it down on the floor of the house not far from the |
 fire, so that it is heated by the heat of the fire. Then she | takes the
 sun-dried salmon and puts it away well in it. After | she has done
 so, she puts the cover on the box containing the sun-dried salmon. |
 Then the cover is tied down with cedar-bark rope. || Then she 40
 finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye- 1
 salmon. | When a man has caught many ugly sockeye-salmon, his
 wife | makes sun-dried salmon of some of them. Others she splits
 in two; | and when she gets tired of cutting sun-dried salmon, || she 5
 just splits the others in two. She just cuts off | the heads of the

wisēdā ts!eda'qē la gē'x'wīdxēs xwā'la'yē. Wā, laem l!ē'sasōsa 25
 l!ē'sela lē'wa yā'la. Wā, la'mēs hēx'sā'em gē'xwalē gē'gē'yaxs-
 dālaxa k'ō'gēkwē k!waxlā'wa. Wā, hē'misa gayō'sela la'xa
 ga'yō mā'ēlts!aqa. Wā, la gā'laem hē gwā'lē qa ā'lak'!ālēs lēmḡ-
 wīda. Wā, g'í'l'mēsē lē'mḡ'wīdexs la'ē lē'gades tā'yalts!āla.
 Wā, g'í'l'mēsē la ā'lak'!āla lē'mḡ'wīdexs la'ēda ts!edā'qē āxā'- 30
 xōdeq qa's lawā'lēxa gēgē'yaxsde'yas k!waxlā'wa. Wā, g'í'l-
 mēsē wī'lā'masqēxs la'ē q!ap!ēx'īdeq qa's lē mewē'las lā'xēs
 g'ō'kwē. Wā, la āx'ē'dxa xātse'mē qa's qōgūnōlisēq lā'xēs lē-
 gwī'lē qa's pex'ts!ō'dēq qa lē'mḡ'walts!āx'īdēs. Wā, g'í'l'mēsē
 lē'mḡ'walts!āx'īdexs la'ē hā'ng'alīlas lā'xa k'lē'sē qwē'sala lā'xēs 35
 lēgwī'lē qa l!ē'sālase'wēsēs l!ēsalāsa lēgwī'lē. Wā, la'mēsē
 āx'ē'dxa tā'yalts!āla qa's lē aē'k'la hā'nts!ālas lāq. Wā, g'í'l'mēsē
 gwā'lēxs la'ē yīkūyī'nts yīkūya'yasa tā'yalts!alaats!ē xātse'ma.
 Wā, la'mēsē t!emak'iyī'nts t!ema'k'iyayaxsa dense'nē dene'm lāq.
 Wā, lae'm g'wāl lā'xēq. 40



Old Sockeye-Salmon.—Wā, hē'emxaen g'wā'gwēx'sālasla melō'lē, 1
 yīxs g'í'l'maē q!eyō'lēda begwā'nemaxa melō'laxs la'ē gēne'mas
 tā'yalts!ālag'ilaxa waō'kwē. Wā, la q!wa'xsēg'ilaxa waō'kwē.
 Wā, hē'maaxs la'ē wiō'lēda lā'xēs xwā'l!ēna'yaxa tā'yalts!āla.
 Wā, ā'misē la q!wā'k'ilaxa waō'kwē. Wā, lae'm ā'em la qak'ā'- 5
 lax hē'x't!a'yasa melō'lē. Wā, lae'mxaā'wisē xwā'l!ōdaemxaax

7 ugly sockeye-salmon, and she also cuts off the | backbone; and she
cuts down across, dividing the body of the | salmon into two pieces,
which are only held together by the tail. | As soon as she finishes, her
10 husband puts up poles; || then he puts up posts on each end of which
rest the long poles over which the split salmon are hung. | After he
has done so, the woman takes the split salmon and | hangs them over
the poles in this manner: and | they are also put
up outside of the house, and the | sun and the
wind dry them, and there they stay a long time ||
15 before they are dry. As soon as night comes, |
the woman takes a large mat of coarse cedar-bark
and spreads | it over them to cover them, so that they may not get
damp | by the dew of the night; and when it is a fine day, | she
uncovers them again in the morning and takes off the large mat cover-
20 ing, || so that the heat of the sun and the wind may reach them;
and when it is | raining, she does not uncover them. When they
are really dry, | the woman takes them down and takes them into
the house. | Then she takes a cedar-bark basket and puts them into
it. After | they have been put in, she puts them away close to the
25 fire. || This will be food for the winter. Sometimes they | do the
same with the silver-salmon. They do not do the same with dog-
salmon | and other kinds of salmon. That is all of this. |



7 xā'k!adzâs. Wä, la hä'xelē xwā'La^εyas la ma^εts!E'ndex ō'gwi-
da^εyas k!ō'tela. Wä, la^εmē'sē lē'x'aem la elegā'layōsēs ts!ā'sna^εyē.
Wä, g'í'l^εmēsē gwā'la, la'ē äx^εe'lsē lā'wünemasēxa dzō'xūmē; lae'm
10 lālebe'lsaq qa k'ā'detâyaatsa gē'x^udenialasa q!wā'xsa^εyē. Wä,
g'í'l^εmēsē gwā'lexs lā'asa ts!edā'qē äx^εe'dxa q!wa'xsa^εyē qa^εs
qexendā'lē gē'x^uündālas lāq, g'a gwā'lēg'a (*fig.*). Wä, lae'mxaa
hē'em la äxel^εdze'ma lā'sanā'yasa g'ō'kwē. Wä, lae'mxaē hē'ma
lā'sela lē'wa yā'la le'mxwaq. Wä, la^εmē'sē hēx'sā'em gē'xwa-
15 laxs k!ē'smaē le'mx^εwida. Wä, g'í'l^εmēsē gā'nul'idexs lā'naxwa-
ēda ts!edā'qē äx^εe'dxa ēwā'lasē q!lūlē'dzō lē'wa^εya qa^εs lep!ē'-
dēs lāx ē'k!a^εyas qa nō'kwēs qa k!ē'sēs xwē'laqa de'lx'idā'ma-
tsō'sa gō'sāxa gā'nulē. Wä, g'í'l^εmēsē ē'k'a ēnā'lāxa gāā'lāxs
la'ē xwē'laqa lō's'ideq qa lā'wās nawe'masxa ēwā'lasē lē'wa^εya
20 qa lē'sase^εwēsēsa lā'sela lē'wa yā'la. Wä, g'í'l^εmēsē yō'-
gwaxs la'ē k!ēs lō's'ideq. Wä, g'í'l^εmēsē ā'lak!āla le'mx^εwi-
dexs la'ēda ts!edā'qē äxā'xōdeq qa^εs lē laē'las lā'xēs g'ō'kwē.
Wä, la äx^εe'dxa lā'batē qa^εs hä'nts!ōdēs lāq. Wä, g'í'l^εmēsē
gwāl hä'nts!ālaqēxs la'ē g'ē'xaq lā'xa nexwā'la lā'xēs legwī'lē.
25 Wä, lae'm hē'lēlayōlxa ts!āwū'nxa. Wä, la ēnā'l'nempl'ena hē
gwē'g'ilase^εwēda dza^εwū'nē. Wä, la k!ēs hē gwe'g'ilase^εwēda gwā'x-
nisē lē'wa waō'kwē k!ō'k!ūtela. Wä, laem gwāl lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | 1 trolling.) ||

When the silver-salmon caught by trolling is cut open, | the 30 tail is left on the backbone. After | the woman has cut it, she takes the roasting-tongs and breaks off the | tail from the backbone, and she puts the salmon-tails | crosswise into the roasting-tongs in this manner:  Often || the salmon-tails are taken off after the 35 backbone has been roasted, | in this manner and they only break them off after they have  been roasted. | After the tails have been put into the roasting-tongs, | they are put by the side of the fire; and when the skin is blackened, | they are taken away and laid down || just over the fire, so that 40 the heat of the fire goes right up to them; | and when the owner of the house gets hungry, he just takes | them down and eats of them. And if he does not eat all (he has taken down), he just | puts it back above. |

Halibut.—[The method of halibut fishing has been described in "The Kwakiutl of Vancouver Island" (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 472-480). The account continues as follows:]

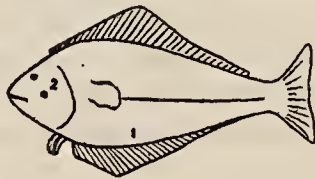
As soon as (the halibut-fisher) enters his house, his wife | quickly 1 gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ||

Roasted Silver-Salmon.—L!ō'bek^u ts!ā'snē'sa dza'wū'nē dō'gwinēta. 1

Wä, hē'maaxs la'ē xwā'tsē'wēda dō'gwānemē dza'wū'na. Wä, 30 la'mē'sē āxāla'mēda ts!ā'sna'yē lāxa xā'k'!adzās; wä, g'il'mēsē gwāl xwā'lēda ts!ēdā'qaxs la'ē āx'ē'dxa L!ō'psayowē qa's k'ō'qālēxa ts!āsna'yē lāxa xā'k'!adzowē qa's lē gē'g'aalts!ālisa ts!āsna'yē lā'xa L!ō'psayowē g'a gwā'lēg'a (*fig.*). Wä, la q!ünā'laemxat! ā't'em lā'wōdayōwa ts!ā'sna'yaxs la'ē L!ō'pa lā'xa xā'k'!adzowē, yixs 35 g'a'ē gwā'lēg'a (*fig.*). Wä, ā't'mēsē k'oqā'layōxs la'ē L!ō'pa. Wä, hē'maaxs la'ē gwāl āxā'ts!ōdālayō lā'xa L!ō'psayowēda ts!ā'sna'yē. Wä, la'mē'sē lā'nōlidzem lā'xa legwī'lē. Wä, la'mē'sē klūme'lx-ēida'mē L!ē'sasēxs la'ē āx'ē'tsē'wa qa's L!ē'salēlōdayowē lāx neqō'-stāsa legwī'lē qa L!ē'seg'ōstālasē'wēsēs L!ē'salāsa legwī'lē. Wä, 40 g'il'mēsē pō'sq!ēx'īdēda g'ō'gwadāsa g'ō'kwaxs la'ē ā'em āxāxō-deq qa's hā'mx'īdē lāq. Wä, g'il'mēsē k'lēs'wī'laqēxs la'ē ā'em xwē'laxalēlōts lā'xa ē'k'lē.

Halibut.—Wä, g'il'mēsē laē'L lā'xēs g'ō'kwaxs la'ē gēne'mas 1 hā'labala L!ēxwē'laq. Wä, g'il'mēsē hāmx'ī'dēxs la'ē gēne'mas lā'wēlsa dā'laxēs lā'laxamē g'ī'ts!ē'watsēs mō'wē xwā'xūlayā. Wä, laē'm lāl ē'ax'ēdēlxa ē'nā'xwā'mē nehele'sa p!ēp!ā'yē.

- 5 Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.¹ . . . ||
- 10 As² soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four
- 15 knives all have names. || The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)³
- 20 she turns it
ting-knife and ||
cuts out the
off, she pulls
and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and



She cuts all around it. | Then backward and takes the cut-cuts under the cheek-fins, and gills. As | soon as she has them out the intestines of the halibut,

- 5 Wä, la^εmē'sen lāsl gwāgwēx's'ālaL lā'qēxs laēda ts!ēdā'qe hēL lāl ē'axalaleqēxs la'ē gwā'lēs lā'wūnemē lō'qwa, qaxs hēwā'xa-
εmēlēda begwā'nēmē g'ō'x'wīdēlxēs gēnē'mē gwā'sagawēsēs laē'-
na'yē lō'qwa. Wä, hē'εmisēxs la'ē gax'sōltā'laxa plēp!ā'εyē lā'xēs
lō'gwats!ē.¹ . . .
- 10 Wä,² g'il'mēsē k!wā'galisēda ts!ēda'qē lāx k'līxk'līgē'dzasa
plā'εyaxs la'ē āx'wūts!ō'dxēs xwā'xūlayowē mō'wa. Wä, la
āx'ē'dxa t!ē'gayowē dē'na'sgēm qa's g'ē'xalalīsēs xwālayowē lāq.
Wä, g'il'mēsē εwi'εla ē'x'baX-εīdēda mō'wē xwā'xūlayōxs la'ē hē
g'il ax'ē'tsōsēda pēlā'layo xwā'layâ, qaxs εnāxwa'emaē lē'gadēda
15 mō'wē xwā'xūlayō. Wä, hē'em g'ā'lēda pēlā'layowē xwā'layâ;
wä, hē'εmisa gēts!ē'mē; wä, hē'εmisa xwā'layowē; wä, hē'εmis-
lēda t!ē'lyayowē. Wä, la k!wā'galis lāx ōxtā'lisasa plā'εyē. Wä,
la xwā'lēidex bē'nba'εyas tek!ā'sa plā'εyē (fig.). Wä, la xwaltsē'-
εsdenq. Wä, la nē'fale'lōdqēxs la'ē āx'ē'dxa gēts!ē'mē qa's
20 xwā'xūlap!ē'dēda pēl!ē'mya'εyē qa's xwā'lō'dēda q!ō'sna'εyē. Wä,
g'il'mēsē lawāxs laē gō'lōts!ēxa yā'x'yīg'ilasa plā'εyē. Wä, la xwā'-
lōdxa ts!ēyī'mē qa lawāyēs lā'xa mō'qūla. Wä, la lē'x'semdeq qa
L!ē'p!ēqatēsēxs lae āx'ā'lisāq. Wä, lawī'sla hēweyō'd xwā'lōdxa
pēla' lā'xa āpsā'dzē'yē qa's āx'ā'lisēq. Wä, la xwā'ītsē'stālaxa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.

² Continued from *ibid.*, p. 480.

³ That is, close to the edge of the fish.

puts them down. Then she cuts around the || skin, keeping close to 25
the edge-fin. She only stops cutting when she | arrives at the end
of the tail [salt-taste tail]. Then | she begins to cut from behind the
head of the halibut, at the place where she first cut it. She | does
the same on the other side. Then she cuts off the skin of the white
side. | As soon as the skin is off, she cuts down along the middle
of the || backbone of the halibut; and when she reaches the backbone, 30
she again | cuts, beginning from the rough edge, cutting close to the |
ribs, until she reaches the backbone. Then she takes off one side of
the | halibut and puts it down, (in this manner:)

Then she does the same also | on the other side.

As soon as it is off, she turns it over and cuts
off also || the skin of the black side. As soon as



35

it is off, she cuts | also that side of the rough-edge, and goes on
to the backbone. When she | reaches it again, she cuts down
straight | to the backbone, and she puts it down with what came
from the other side. | Then she does the same also to the
other side that was still on. || As soon as all the meat of the 40
halibut is off, she takes off the apron-side (spawn) | and puts it
down. Then she cuts off the head, and she | takes the rib of an elk
and takes hold of the tail. Then she |
lifts the backbone of the halibut by the
tail and cuts off the ribs, | cutting them
close to the backbone, (in this manner:)



Llē'sē ma'k'inxendālaxa q!wā'q!ūnxa'yē. Wā, ā'fēmēsē gwā!xwā'- 25
laxs la'e lā'g'aa lā'xa ō'x!a'ya'sa dē'mp!axsda'yē. Wā, hē'em
g'ā'g'ilelē ō'x!a'atā'yasa p!ā'yē g'ī'lp!edasa xwā'la'yas. Wā, la
ē't!ēdxa āpse'nxa'yē. Wā, la sa'pōdxa ē'melā'dza'yē Llē'sa. Wā,
g'ī'fēmēsē lawā'dā Llē'saxs la'ē ē'neqā'xōd xwā'fēdex ē'nexenā'yas
hāmō'māsa p!ā'yē. Wā, g'ī'fēmēsē lā'g'aa lā'xa hāmō'māxs la'ē ē't!ēd 30
xwā'fēd g'ā'g'elela lāxa q!wā'q!ūnxa'yē. Wā, la'em ma'k'ildzōdā-
laxa x'ī'la qa's lē wala lā'xa hāmō'mō. Wā, la axō'dxa āpsō'dedzā-
'yasa p!ā'yē qa's āx'ā'lisēs (*fig.*). Wā, lā'xaa ē't!ēd hē gwē'x'ēidxa
āpse'nxa'yē. Wā, g'ī'fēmēsē lawā'xs la'ē lē'x'ilīsaq qa's ō'gwaqē
sapō'dxa ts!o'fats!a'yē Llē'sa. Wā, g'ī'fēmēsē lawā'xs la'ē xwā'fēdex 35
āwū'nxa'yasa q!wā'q!ūnxa'yē qa's lā'laē lā'xa hāmō'mō. Wā, g'ī'l-
ēmxaāwisē lā'g'aa lā'qēxs la'ē ē'neqā'xōd xwā'fēdex ē'nexenā'yas
xaas hāmō'mō. Wā, lā'xaa g'ī'g'ilīsas lā'xēs g'ā'yanēmē lā'xā āpsā'-
dza'yē. Wā, laxaa hē'em gwē'x'ēidxa la āx'ā'laelēda āpse'nxa'yē.
Wā, g'ī'fēmēsē wī'flowēda q!ē'mlalāsa p!ā'yaxs la'ē āxō'dxa tsā'p!ē- 40
dza'yē qa's āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgēmanōs. Wā, la
āx'ē'dxa gēlēmāsa Llē'wē'lsē qa's dā'x'ēidēxa dē'mp!axsda'yē qa
ā'k'!axsda'lēsa hāmō'māsa p!ā'yaxs la'ē kwexā'laxa x'ī'la'. Wā,
la'em mā'g'ihenēxa hāmō'mō (*fig.*). Wā, g'ī'fēmēsē wī'la la'wēda

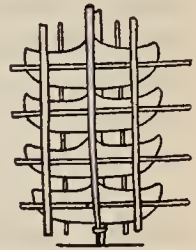
45 As soon as the ribs are off, || the woman takes cedar-bark and ties the tail-ends of $\frac{1}{2}$ | both sides of the ribs of the backbone together, (in this manner:)

them just over her roasting-fins are. | She



50 in one pair of || Then she takes thin split cedar-wood, and puts it over each side; (in this manner:)

As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts



55 them on the fire that she has made. As soon as || there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down

60 there also with her || tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all

45 x'í'lāxs la'ē āx'ē'dēda ts!Edā'qaxa dena'sē qa's ya'Lōdē ō'xsda'yasa wā'x'sōt!Ena'yē x'í'lasa hāmō'mā qa's yā'Lodēx (*fig.*). Wā, la dā'laq qa's lē gē'x'wale'lōts lāx 'neqō'stāwas legwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs L'ō'psayowē qa's lē le'nts'lēs lāx āxā'sasēs pēla'. Wā, hē'x'ida'mēsē āx'ē'dēq qa's axts!ō'dēsa mō'wē pēla' lā'xa 'ne'mē

50 L'ō'psayā. Wā, la k'!lg'etōtsa dena'sē lāxa L'ō'psayowē. Wā, la āx'ē'dxa xō'kwē wī'swe! k!waxlā'ēwa qa's k'!āā't!ēdēs lāq (*fig.*). Wā g'í'l'mēsē gwā'lexs la'ē q!ap!ē'x'īdxa q!ē'xalē lā'xa L'ema'isē qa's lexwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē leqwē'la'yasēxs la'ē xō'x'wīdxa t!ē'sēmē qa's xex'Lā'lēs lā'xa leqwē'la'yas. Wā, g'í'l-

55 'mēsē hē'l'a lāx nā'qa'yasēxs la'ē āx'ē'dxa L'ō'pts!āla pēla' qa's lē Lā'nōlisas lāq. Wā, la'mēsē q!ap!ē'x'īdxa hāmō'mō, yīxs hē'-ēmaē ā'lēs āxā'lē de'mplaxsda'yas lāq. Wā, lā'xaa āx'ē'dxa mō'qūla qa g'ā'xēs g'aē's lāxa k'!ēs qwē'sala lā'xa t!ē'qwapa'yē. Wā, lā'xaa āx'ē'dxa lē'ēl'wa'yē qa's g'a'ē āx'ā'lisāq L'ewis

60 k'!lplā'la; wā, hē'misa nā'gats!ē la qō't!axa 'wā'pē. Wā, g'í'l-mēsē L'ō'pa pēla'xs la'ē āx'sē'ndēq lā'xēs t!ē'qwapa'yē. Wā, g'í'l'mēsē 'nā'xwa la x'í'x'ixsemx'īdēda t!ē'semāxs la'ē āx'ē'dxēs k'!lplā'la qa's k'!lpsa'lēs lā'xa x'ix'iq!ayawa'yasa gū'ta. Wā, g'í'l'mēsē 'wī'laxs la'ē āx'ē'dxa ts!ā'ts!esmōtē qa's lexsē'sta'lēs

off, she takes old eel-grass, and puts it around || the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. || As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a || bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, || she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it, and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together || at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

lā'xa āwī'stāsa x'ī'x'ixsemāla t'lē'sema. Wā, lā'xaa k'lū'lx'ēd 65
lā'xa āwā'dzōxlō k'lē't!ema qa's lexā'lōdālēs lāx ō'kūya'yasa
ts!E'lqwa t'lē'sema. Wā, g'ī'lēmēsē ha'melxā'laxs la'ē āx'ē'dxa
mō'qūla qa's āx'ā'lōdalēs. Wā, lā'xaa āx'ē'dxa mā'lēgēmanō qa's
āx'ā'lōdālēs lā'xa mā'k'ala lā'xa ts!ā'ts!esmōtē lāx ō'ts!āwās. Wā,
g'ī'lēmēsē ēwī'laxs la'ē āx'ē'd lā'xa k'lē'sē L!ō'p!ētsōs pēla' qa's 70
lē'xat! āx'ā'lōts lāq. Wā, hē'misa wāō'kwē q!wā'q!ūnxa'ya Lē'wa
hāmō'mō qa's lē'xat! āx'ā'lōdālaq, Lō'ma de'mp!axsda'yē, Lē'wa
tsā'p!ēts!a'yē. Wā, g'ī'lēmēsē ēwī'laxs la'ē āx'ē'dxēs lē'el'wa'yē qa's
Lē'LEp!ā'lisēq lāx mā'g'īnwālisasēs nek'ā'sewē. Wā, la āx'ē'dxa
ēwā'bets!āla nā'gats!ā qa dzā'dzeLEYī'ndēs lā'xēs nek'ā'sewē. Wā, 75
g'ī'lēmēsē gwā'l dzā'saqēxs la'ē āx'ē'dxa lē'el'wa'yē qa's nā'sidēs
lāq qa k'lē'sē k'u'x'sālēda k'lā'lēla lāq. Wā, g'ī'lēmēsē gwā'lēxs
la'ē āx'ē'dxēs k'lō'gwats!ē lexā'ya qa's lē ments!ā'lasa ts!eyī'masa
plā'yē Lē'wa dewa'na Lē'wa k'lē'la. Wā, g'ī'lēmēsē ēwī'laxs la'ē
k'lō'qūnts!ē'sēlaq la'xa L!ema'isē qa's lē qepste'ndeq lā'xa de'msx'ē. 80
Wā, la ts!ō'x'wīdxēs k'lō'gwats!ē lexā'ya qa ēwī'lowēsa k'lē'la
lā'qēxs la'ē lō'sdēsa qa's lē āx'ē'dxēs āpsō'dēlē xwā'Lē plā'yē qa's
k'ē'xālēxa E'lkwa. Wā, g'ī'lēmēsē gwā'lēxs la'ē gwē'el'ā'l'sēlaq
lā'xa L!ema'isē qa k'lē'sēs haqewīnek'ala. Wā, lā'la memk'ā'-
lā'mē ēwē'nxa'yas. Wā, la nā'kūyīntsa lē'wa'yē lāq, qaxs k'lē'saē 85
ēk' lāx t!E'lsase'waxs hē'maē ā'lēs gē'tē. Wā, hē'mis lā'g'ilas

- 87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
 90 off the covering of || what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
 95 food || with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
 100 When they have finished, they || all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
 5 off || the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

- 87 ā'lem! t!e'lsasō!xa gaā'lāsa lēnsē. Wā, g'í'lēmēsē gwāl 'nā'xwaxs la'ē 'lā'q!ūg'a!xa g'iyi'mg'isela qa g'ā'xēs klūs'ā'līsela lā'xa L!ema'isē. Wā, g'í'lēmēsē g'ā'xēxs la'ē lē't!ēdxa nāyí'masēs
 90 nek'ā'sēwē. Wā, la Lep'lā'lisxa lē'wa'yē qa ts!Egedzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'í'lēmēsē gwā'lēxs la'ē hamx'ē-ī'dēda Lē'lānemē. Wā, laE'm q!ā'q!alālēda ts!Edā'qē qa 'nā'xwa-mēsa k!wē'lē ts!Egedzō'dalasēs ha'mo'tē xāq la'xa lē'wa'yē. Wā, g'í'lēmēsē hāmx'ē'ī'dēxs la'ē 'nā'xwa'ma Lē'lānemē xa'max'ts!a-
 95 nasēs e'eyasōwēdas lā'xēs ha'ma'yē. Wā, g'í'lēmēsē hāmx'ē'ī'dēxs la'ē ts!Egedzō'dalasēs xā'qēsawa'yē Lē'wa tsenōxmō'demas L!ēs lā'xa Lēbē'sē lē'wa'ya. Wā, g'í'lēmēsē gwāl ha'mā'paxs la'ēda k!wē'lē q!wā'g'ilis qa's lē hō'q!ūnts!ēs lā'xa L!ema'isē qa's lē ts!E'nts!ēnx'wīd lā'xa dē'msx'ē. Wā, g'í'lēmēsē gwālēxs la'ē
 100 'nā'xwa nā'nakwa lā'xēs g'ig'ō'kwē qa's lē nā'x'īdxa 'wā'pē lāq. Wā, lā'lēda ts!Edā'qē k'ēxā'lōdxa k!lē'ts!ayawa'yē hā'mx'sēwēsēs Lē'lānemē qa's āxdzō'dālēs lā'xa lē'wa'yē. La āxē'g'īnts lāx ha'mō'tdāsa Lē'lānemx'dē qa's lē q!Enē'pents!ēselaq lā'xa L!ema'isē qa's lē laaxste'ndeq lā'xa dē'msx'ē. Wā, la ts!ō'x'wūldzō-
 5 daemxa lē'wa'yē qa ē'g'īdzōx'wīdēs. Wā, g'í'lēmēsē gwāl ts!ō'-xwaqēxs g'ā'xaē dā'laq qa's g'āxē gēx'wā'lisaq lā'xa gē'x'udemāxa k!lā'wasē. Wā, g'í'lēmēsē gwā'lqēxs la'ē q!ap!ē'x'īdxa L!ēL!ē'sasa p!ā'yē qa's lē laē'las lā'xēs g'ō'kwē qa's lē gē'x'wale'lōts lāx neqō'stāwasēs legwī'lē qa L!ē'sālasēwēsēsa L!ē'salās. Wā, laE'm

heated by the heat. || The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know || that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. || The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also || throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her hali-
but, || the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

ēnā'xwaem ē'k'ladza'yē ē'lsadze'yas. Hē'em gwe'yā'sa bā'k'lumē 10
ne'ena'ē'yēda hē gwā'lē. Wā, la'e'm x'ō's'īd lā'xēq qaxs ā'f'mēlē
t'ē'lsalxēs k'lā'wasilasōlaxa lā'la ēnā'x'īde'lxā lē'nsLa.

Wā, hē'em gwē'g'ilatsa bā'k'lūmē qaēs g'alē lō'gwānem p'lā'ya,
yīxs k'leō'saē k'lēs hē'x'īdaem nek'a'sōsa ts!edā'qē qaxs q'lā'la-
ēmaa'laēda p'lā'yaqēxs mō'lōlē'maaxs g'ā'laē lā'lānema lā'g'ilas 15
hē'x'īdaem nex'ī'tse'wa, yīsa g'ā'lōlaq. Wā, qa'laō k'lē'slax
hē'x'īdaem lax ha'mē'x'silasōlax yīs lō'gwanemāq la'ēlaxē k'lē'slax
lā'lax ē't!ēd lāx q!ek'a'sō lāxexs la'ē wāx ē't!ēd lō'qwēda lō'-
q!wēnoxwaxa p'lā'yē. Wā, hē'ēmis lā'g'ilas hē gwē'g'ilaxēs g'ā'lō-
lānēmē p'lā'ya. Wā, k'lē'sīla la hē gwē'g'ilēda ts!edā'qax la 20
ē't!ēd lō'gwanemsēs lā'ēwūnemē. G'ī'lēmaē lā'weyōdex mō'qūläsa
ā'lē lō'gwanemsēs lā'ēwūnemaxs la'ē ā'em ts!exstā'laq lā'xa
de'msx'ē, ēwī'la lē'wis ts!eyī'mē, lō'ma mā'lēgemanowē. Wā,
hē'ēmisa hāmō'mowē lē'wa tsā'p!ēdza'yē. Wā, q'lūnā'laemxaāwisē
ts!exstālaxa pēla' lā'xa de'msx'ē. Wā, la ēnā'f'nemp!ena gē'x- 25
ēwalīxa pēla' lā'xa lē'mx'demaxa k'lā'wasē qa k'lā'yax'wīdēs.
Wā, g'ī'lēmēsē k'lā'yax'wīdexs la'ē hā'nx'le'ndeq qa's yō'sēq
lē'wis ēwā'pala. Wā, lā'lēda ts!edā'qē lē'x'aem hām'ē'ī'dna'xwa
lā'xa l'ō'bēkwē pēla', yīxs lā'lē x'ō's'īdexs la'ē t'ē'lsaxēs k'lā'-
wasēxa mō'wē l'ō'pasōsēxs lā'x'dē nek'a'xa mō'qūla lē'wis 30
waō'kwē.

32 As soon as the autumn comes, when the halibut are really fat, |
the fishermen go out again to fish halibut for food in | winter. Their
35 wives take out the stomachs and || cut off the gills, and they split
them open and spread them out on the beach; and they | spread
them right over the fire of the house, so as to dry them; | that is
called "dried stomach." And they cut off the | head, and they cut
off the lower jaw and open it out, | and they cut on each side of the
40 bone in the head. || As soon as it is off, [the woman] throws it away
on the beach, | at the place where the brain was. And she spreads
the outer skin also | just over the fire of the house. That is called |
"dried head." And she takes the fins and hangs them up at | the
same place where she first hung the others; and that is called "dried
45 fins." || Then she takes the ribs and hangs them up, in the same way
as I | have said before [p. 244]; and this is called "ribs." | And she
takes the rough-edges and ties them together at the tail-ends, and
she | hangs them up at the same place where the others are, and this
has the same name. | And she also takes the tail and cuts down the
50 side; || and as soon as it is spread, she takes out the end of the back-
bone, | and she also spreads it over the poles where the others were;
and this is called | "dried tail." And she also takes the apron-part
and | hangs it up where the others are, and this is called "dried
apron." | And she also takes the skin and spreads it on a cutting-


32 Wä, g'í'l'mēsē lā'yīnx'ēdēxs la'ē â'lak'!āla la tse'nxwēda p!ā'yē
la'as ē't!ēd la lō'x'widēda lō'lq!wēnoxwaxa p!ā'yē qa's lā'k'!ESE-
la!xa ts!āwū'nxē. Wä la gēGENE'mas āxā'laxa mō'qūla qa's t!ō-
35 sōdēxa q!ō'sna'yē. Wä, la yī'm!ē'ideq qa LEPā'lisēxs la'ē LEP!en-
dā'las lāx neqō'stōwasēs legwī'lasēs g'ō'kwē qa le'mx'widēs.
Wä, hē'em lē'gades mō'qwasdē. Wä, lā'xaa qax'īdex mā'-
lēgemanās. Wä, la t!ō's'īdex ō'x!asx'ā'yas qa wā'x'sē'stēs.
Wä, lā'xaa t!ō't!ēdzēnōd k'ats!ā'ēna'yasa xāxts!ā'wasa mā'lēge-
40 mānō. Wä, g'í'l'mēsē lawā'xs la'ē ts!eqē'nts!ēsxa g'ī'ts!ē'wa-
sasa lēqwa'. Wä, lā'xaa LEP!ā'LElōtsa hēlō'sgemaē lā'xaaxa
neqō'stāwasa legwī'lasēs g'ō'kwē. Wä, hē'em lē'gades mā'-
lēqasdē. Wä, lā'xaa āx'ē'dxa pēla' qa's gē'x'ūndalēs lā'xaax
āxā'sasa g'í'l'x'dē āx'ā'LElōdayā. Wä, hē'em lē'gades palasdē.
45 Wä, lā'xaa āx'ē'dxa x'í'la qa's gē'x'widē lāx g'wā'laasasen g'í'l-
x'dē wā'ldema (see p. 244). Wä, hē'em lē'gēmsē x'í'la. Wä,
la āx'ē'dxa q!wā'q!ūnxa'yē qa's yā'lōdēx ō'xsda'ya. Wä, lā'xaa
tē'x'waLElōts lāx āxā'sasa wā'kwē. Wä, hē'x'sāem lē'gēmsē.
Wä, lā'xaa āx'ē'dxa de'mp!axsda'yē qa's t!ō's'īdex ōnō'dza'yas.
50 Wä, g'í'l'mēsē LEPā'laxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wä,
lā'xaa LEP!ā'LElōts lāx āxā'sasa wā'kwē. Wä, hē'em lē'gades
de'mp!axsdēyasdē. Wä, lā'xaa āx'ē'dxa tsā'p!ēdza'yē qa's tē'x-
'waLE'lōdēs lā'xēs wā'kwē. Wä, hē'em lē'gades tsā'p!ēdza-
'yasdē. Wä, lā'xaa āx'ē'dxa L!ē'sē qa's LEBēdzō'dēs lā'xa t!ēlē'-

board || for dried halibut. The meat side of the skin is upward. | 55
Then she takes her splitting-knife, and she cuts under the | thick
layer of fat of the skin, and two finger-widths is the width | of split-
ting it; and she continues cutting [what she is doing] until she comes
to the | tail, for she begins at the neck, and it just does || not come 60
off; and she does the same with the other side; this is | called "torn-
from-the-edge." The torn-off edges | do not come off from the skin.
As soon as | the woman finishes, she hangs it up at the place where
the others are. | She puts the meat-side upwards; but when it has
been hanging four || days, the woman takes down the skin, and she 65
tears off the | torn-off edges. And when they are all off, the woman
takes a | narrow piece of cedar-bark and ties them in the middle, and
she hangs them up | again not very near to the fire, namely, | the
torn-off edges. Then she hangs up the skin again also. This is
only || done to those that are caught in the autumn, when the halibut 70
is just | getting fat. . . .¹

When the guests have gone out, | the woman sharpens her fish-
knives, in the evening; | and when she has done so, she takes the
cutting-board | and scrapes it off, so that it is clean. After she has
done so, she || puts it down on the beach where she is going to split 75

dzâxa k'lä'wasē. Wä, laE'm ë'k'ladza'yē E'lsadza'yasa L'ē'sē 55
Wä, la äx'ē'dxēs t!E'lyayowē xwā'layâ. Wä, la t!E'lyabōdxā
wā'kwē tsētse'nxūnxēsa L'ē'sē. Wä, la ma'ldē'nē wā'dzewasasa
t!E'lyabōtse'was. Wä, hē'na'küla'mēsē äxā'yas lā'g'aa lā'xa
ōxsde'yas g'ä'g'ilela lā'xa ō'xawa'yas. Wä, hā'lsela'mēsē [la
k'!ēs lā'wāxs la'ē ē't!ēd hē g'wē'x'ēidxa äpse'nxayē. Wä, hē'em 60
l'ē'gades xwā'xūse'nxayē, yī'xa tse'ntsenxūnxayē. Wä, laE'm
k'!ēs lawā'ēda xwā'xūsenxayē lāx L'ē'sē. Wä, g'ī'l'mēsē g'wā'-
lēxs la'ēda ts!edā'qē gē'x'wale'lōts lāx äxā'sasa wāō'kwē. Wä,
laE'm hē e'k'ladza'yē E'lsadza'yas. Wä, hē't!a la mō'benxwa'sē
ē'nā'lāsēxs la'ēda ts!edā'qē äxā'xōdxā L'ē'sē qa's xwa'sōdālēxa 65
xwā'xūsenxayē. Wä, g'ī'l'mēsē ē'wī'lāxs la'ēda ts!edā'qē äx'ē'dxa
ts!ē'q!ē dena'sa qa's yīlō'yōdēq. Wä, lā'xaa xwē'laqa tē'x'wale'-
lōts lā'xa k'!ē'sē xe'nlela ē'ne'xwā'la lā'xa legwī'lē, yī'xa xwā'-
xūsenxayē. Wä, la xwē'laqasa L'ē'sē ō'gwaqa. Wä, laE'm lē'x'aem
hē g'wē'g'ilase'wēda lōgwanemāxa lā'yīnxē, yīxs hē'ēmaē ā'lēs tse'n- 70
x'ēwidēda p!ā'yē. . . .¹ Wä, g'ī'l'mēsē ē'wī'la hō'qūwelsēda Lē'la-
nemx'dāxs laē'da ts!edā'qē g'ē'xi'lälaxēs xwā'xūlayowaxa la dzā'-
qwa. Wä, g'ī'l'mēsē g'wā'lēxs la'ē äx'ē'dxēs t!elē'dzowē qa's
k'ēxelldzō'dēq qa ē'g'idzowēs. Wä, g'ī'l'mēsē g'wā'lēxs la'ē äx'ēa'-
lisaq lā'xa L!ema'isē lāx äxā'sasēs t!E'lsasōLē. Wä, laE'm g'wā'- 75

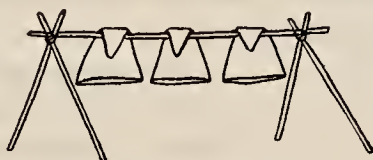
¹ Here follows a description of the cooking and eating of halibut-heads (pp. 357-359). Then the text continues as above.

- 76 the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: |
- Then she takes one-quarter of the halibut and puts it
 80 down on its back on the || cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in this manner:
- 
- goes half way
 is | thicker at
 85 our || fingers
 the same to
 too long, | she
 which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working,
 90 she puts them on a mat spread out on the beach. Then || she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.¹ Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ||
 95 thick. Then she turns her knife down flat, and she cuts under | one

- 76 lała qaē'da lā'la 'nā'x'īDEL. Wā, g'ī'lēmēsē 'nā'x'īDEXS la'ēda ts!Edā'qē lē'nts!ēs lā'xa L!EMa'isē lāx āxā'sasēs t!Elē'dzō g'a g'wā'lēg'a (fig.). Wā, la āx'ē'dxa āpsō'dēlē p!ā'ya qa's NELEDzō'dēs lā'xa t!Elē'dzō. Wā, laE'm hē mā'k'alēda āxā'sdāsa L!ē'sē lā'xa t!Elē'dzō. Wā, la ē'k!adza'ya mā'k'alax'dē lā'xa x'īla. Wā, laēmēsē t!ō'saxōdeq g'a g'wā'lēg'a (fig.), g'ā'g'ILEla lā'xa ō'xawa'yasa p!ā'yē lā'g'aa lā'xa 'NEGō'yā'yasa āpsō'dilē la wī'swūlba. Wā, la LELEkwē'da āpsba'yas. Wā, la ma'p!E'nkē āwā'sgēmasas lā'xENS
 85 q!wā'q!wax'ts!āna'yē, hē'mē'sa ma'ldē'nē. Wā, lā'xaa hē'Em gwē'x'īdxa āpsEX'sē lā'xa ō'xsDE'yē. Wā, g'ī'lēmēsē g'ī'lt!ag'aaxs laē t!ō'sōdeq qa ts!EXTs!ō'dēsa q!ē'g'aa lā'xa lEXa'yē, hēkwē'lē qaē'da t!ō't!asēsawa'yē. Wā, g'ī'lēmēsē 'wī'la hē gwē'x'īdxa waō'kwē lā'xēs laē'na'yē g'ē'dzōdālas lā'xa LEBESē' lē'wa'yā. Wā, la
 90 āx'ē'dxa 'NE'mts!aqē qa's k'adedzō'dēs lā'xēs t!Elē'dzowē qaxs la'ē 'nā'xwaem la k'ē'k!EWELx'ūna p!ā'wēdzēsē. Wā, laēmēsē NEGELE'ndālax NEX'ENA'yasa k'!EWE'lkwē p!ā'yā. Wā, laēmēsē t!ō'saq g'ā'g'ILEla lā'xa LE'x'ba'yē lā'g'aa lā'xa wīlba'yas. Wā, ā'lēmēsē g'wāl t!ō'saqēxs lā'ē k'!ō'dēnē wā'gwasas lā'xENS set!ax'ts!ā'na'yēx; wā la pā'x'īdxēs t!E'lyayowē qa's t!E'lt!eldzapēxa

¹ That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96 thus | the piece that she is cutting becomes thin; and she only stops when it is spread out. | Then she rolls it up again and turns it over, and she also cuts it thin | (on the other side); and she does not stop cutting until it is all spread open. She || goes on doing so with the 200 others. As soon as all the halibut is cut thin, | she hangs the pieces up on the drying-place but, | in this manner: up lengthwise. | After been hung up, the her | fish-knives and puts



for the dried halibut. She hangs them they have all woman takes them into her

small basket, and carries them || away with the basket in which the 5 cut-off tips of the halibut are.¹ . . . |

When ² it is evening, the woman goes down to the | beach, to the place where the drying halibut is. Then she gathers up the drying-poles | on which the drying-halibut hangs. As soon as she has gathered them all, | she covers them over with mats, so that the || dew of the night will not get at them. | 10

When day comes, she takes off the covering- | mats, and she spreads out again the drying-poles on which the drying halibut hangs. | She does so every evening and every | morning. Sometimes it takes three days || before the drying-halibut is half dry. When it is half 15

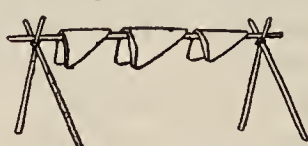


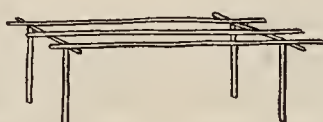
āpsō'dilasēs āxsēwē'. Wā, la lēn'nā'kūlēda p!ā'ēya. Wā, la 96 wīl'nā'kūlaxs la'ē t!ē'lsaq. Wā, ā'lēmēsē g'wā'lqēxs lā'ē LEP!ē-da. Wā, la lē'x'ēndēq qa's xwē'lēidēq. Wā, lā'xaa t!ē'lsīdēq. Wā, ā'lēmxaa'wisē g'wāl t!ē'lsaqēxs la'ē 'wī'la LEPā'la. Wā, la hē'staēm g'wē'x'ēidxa waō'kwē. Wā, g'ī'lēmēsē 'wī'la la t!ēlē'kwa 200 p!ā'ēyaxs la'ē gē'x'wīdēq lā'xa gē'x'dēmāxa k!ā'ēwasē. Wā, laE'm g'a g'wā'lēg'a (fig.). Wā, laE'm gē'x'ūseq!āla lā'xēs g'īldō'lasē. Wā, g'ī'lēmēsē la 'wī'la geyō'kūxs la'ēda ts!ēdā'qē āx'ē'dxēs xwā'xūlayuwē qa's la'ts!ōdēs lā'xēs lā'laxamē. Wā, la dā'laq Lē'wa lēxa'ēyē, yīx la g'ī'ts!ēwatsa t!ō't!ēsba'ēyē p!ā'ēya.¹ . . . 5

Wā,² g'ī'lēmēsē dzā'qwaxs la'ēda ts!ēdā'qē lē'nts!ēs lā'xa L!ē-ma'isē lāx āxā'sasēs k!ā'ēwasē. Wā, la q!ap!ē'x'ēidxa gēgā'yō, yīx lā gē'x'wālaatsa k!ā'ēwasē. Wā, g'ī'lēmēsē 'wī'la q!ap!ē'x'ēidxs la'ē nā'kūnentsa lē'el'wa'ēyē lāq qa k!ē'sēsē lā'g'aalēlēda gō'sāxa gā'nulē lāq. 10

Wā, g'ī'lēmēsē 'nā'x'ēidxs la'ē ē't!ēd lā'wīyōdxa 'nāwē'mē lē-ēwa'ēya qa's ē't!ēdē g'wē'lēidxa gēgā'yowē, yīx gē'x'dēmāsa k!ā'ēwasē. Wā, la hē'mēna'āēm hē g'wē'g'ilaxa dzā'dzāqwa Lē'wa gēgā'la. Wā, la 'nā'lē'nēmp!ēna yū'dux'up!ē'n'xwa'ēsē 'nā'lāsa k!ā'ēwasē k!ēs k!ā'yax'ēwīda. Wā, g'ī'lēmēsē k!ā'yax'ēwīdxs 15

¹ Continued on p. 359.



² Continued from p. 359.

- 16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:  When it is a fine day, they are then ready in | one day, and 20 they are thoroughly dry. As soon as || day comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads the drying halibut out | on the beach, in this manner:  and when it is dry, | she folds it in halves length- wise, in this way:  and she 25 puts it away || on a stage made on purpose in one corner of the house, in this manner:  and the woman piles one halibut on top of | another. Then they weight one on an- other, and they become flat. | That fin- ishes this. |
- 30 As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

16 la'ē āxēmā'xōdxa k'!ā'ēwasē 'wī'la. Wā, la dzaḡwī'deq qa dā'tē-
idēs. Wā, la ḡwē'laqa g'ī'lg'aaLE'lōdālaq. Wā, laE'm la gē'g'i-
lāla g'a ḡwā'lēg'a (fig.). Wā, g'ī'lēmēsē ē'k'a 'nā'lāxs la'ē hē'lala-
emxa 'nē'mxsa 'nā'lāxs la'ē ā'lax'ēid k'!ā'yax'wīda. Wā, g'ī'l-
20 'mēsē 'nā'x'ēidexs la'ē ē'tlēd āxā'xoyō qa's ē'tlēdē dzaḡwīdeq qa
lēlepā'lēsēxs la'ē LEp!a'LElōts lā'xa gē'gayō. Wā, g'ī'lēmēsē
q!ā'q'lēx'silaxs p!ā'ēyaxs la'ē LEp!alī'selaxa la k'!ā'yax'wīd k'!ā'ēwas
lā'xa L!EMā'isē g'a ḡwā'lēg'a (fig.). Wā, g'ī'lēmēsē lē'mx'wīdexs
la'ē nēgēxlā'la k'!ō'x'wīdeq g'a ḡwā'lēg'a (fig.) qa's lē g'ē'xaq
25 lā'xa k'!ā'gēlē, hēkwē'lēem lāx ōnē'ḡwīlasa g'ō'kwē g'a ḡwā'lēg'a
(fig.). Wā, laE'm 'mewē'g'īndalēda ts!ēdā'qasa k'!ā'ēwasē lā'xa
wāō'kwē. Wā, laE'm ḡū'ngwatolīl qa 'nē'ēnemadzōx'wīdēs. Wā,
laE'm ḡwāl lā'xēq.

Wā, g'ī'lēmēsē 'nā'ḡwa la naENGēdzō'x'wīdēda k'!ā'ēwasaxs la'ē
30 ḡaē'l 'mewēg'ā'yap!a. Wā, laE'm ḡwē'laqa la pē'x'wīda, wā, lē'da
ts!ēdā'qē āx'ē'dxa hēkwē'la'yē āwō' L!ā'L!ēbata. Wā, la hānts!ō'dā-
lasa k'!ā'ēwasē laē'lak'!ēndts!āwēda 'nā'l'nemsgēmē. Wā, lawī'slā
g'ē'xaq lā'xa k'!ē'sē lā'g'aaatsa dē'lx'a. Wā, laE'm ḡwāl lā'xēq.¹

¹ Continued on p. 360.

Dried Codfish.—When they can not | catch any halibut and they 1
have much codfish, | the woman takes out the guts, and she does in
the same way as I | described before when she cuts what has been
caught by her || husband; and she also does in the same way when 5
she spreads open the meat | while the skin is still on. As soon as | the
bone is taken off, the woman takes off the skin and throws it away. |
Then one-half of it is this way:  Then the woman | cuts
it in two lengthwise. Then there are four pieces on both
sides. || Then she cuts straight down one-half of | one 10
side in this manner,  and she does in the same way |
as she does with the halibut when she cuts them
thin, and they are | hung up at the place where
halibut is dried. It is done in the same manner. | As soon as it gets
dry, it is all white; and when it is || bad weather, it is dried in the 15
house, behind | the fire. When it gets dry, it is all red. | All this
does not keep well, the sun-dried as well as the | smoke-dried (fish).
That is all about this. |

The dried codfish is treated in the same way, and they also || do 20
everything with it that they do with dried halibut. It is eaten as
breakfast in the morning | when there is no dried salmon in the
house. |

Dried Codfish (Nē'sasdē k'!ā'was).—Wä, hē'maaxs k'leā'saē 1
gū'yō'lasxa p!ā'yē, wä, g'í'lēmēsē q!ē'nemaēda nē'ts!a'yē, wä,
lē'da ts!edā'qē hē'x'idaem lā'wiyōdex yā'x'yīg'ila lāx gwā'laasasen
gwā'gwēx'sālasē gwē'g'ilatsēxs g'ila'ē xwā'l'idex bā'kūlānemasēs
lā'wūnemē. Wä, lā'xaa hē'em gwē'g'ilaxs la'ē lepā'lē q!ē'mlalā- 5
sēxs hē'maē ā'lēs āxā'la lā'xēs l!ē'sē. Wä, g'í'lēmēsē lawā'yē
xā'qasēxs la'ēda tsedā'qē t!ē'lsōdex l!ē'sas qa's ts!exē'dēq.
Wä, la g'a gwā'lēda ēpsō'dilasēg'a (*fig.*). Wä, lē'da ts!edā'qē
ma'ts!ē'ndēq lā'xēs g'í'ldōlasē. Wä, laēm mō'x'sēda wa'x'sōdile.
Wä, laēm'sē ēneqā'xōd xwā'l'idex ēnexēna'yasa āpsex'sā'sa 10
āpsō'dilē g'a gwā'lēg'a (*fig.*). Wä, la'em hē'em gwē'g'ilaqē gwē'-
g'ilasaxa p!ā'yaxs la'ē t!ē'lsasēwa. Wä, la hē'emxat! la gē'xwa-
sēwē lāx gē'wasaxa k'!ā'wasē. Wä, la hē'emxat! gwē'g'ilasēwē.
Wä, g'í'lēmēsē le'mx'wīdexs la'ē ēmē'lmaxsa. Wä, g'í'lēmēsē ye-
ya'g'isa ēnā'lāxs la'ē hē'em le'mx'wasēwēda g'ō'kwē lāx ō'gwīwa- 15
līlasa lēgwī'lē. Wä, g'í'lēmēsē le'mx'wīdexs la'ē l!ā'l!ēq!ūxsā.
Wä, la k'lēs gā'la ē'k'anaḡwa lē'wa l!ā'l!ēsdēgōla lō'ma kwā'-
kwax'dēgōlē. Wä, laēm gwāl lā'xēq.


Wä, la hē'emxat! gwē'g'ilasēwēda nē'sasdē k'!ā'wasa; hē'emxaa
gwā'yi'lālēda k'!ā'wasasa p!ā'yē, yīxs gāā'xsta'yaaxa gāā'lāxs 20
k'leā'saē xā'mas g'aē'l lā'xa g'ō'kwē.

- 1 **Herring-Spawn.**¹—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: | This is called “standing on rock;” and when he has finished || hanging up the hemlock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she | puts it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into 15 the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes, 20 for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed



- 1 **Herring-Spawn.**—Wä,¹ g'í'l'mēsē 'wīlg'aal'ēxs lā'xa xwā'k'lūnāxs la'ē lā'g'aala lā'xa ā'wī'lba'yē yīx lā'k!wēmadasasa yā'la. Wä, lā āx-ē'dxa g'í'lsg'ilt!a dzeSEQwa qa's qa'xalōdēs g'a g'wā'lēg'a (fig.). Wä, hē'EM lē'gades qa'q!ā. Wä, g'í'l'mēsē g'wā'lēxs la'ē gē'x'walelō- 5 dā'lasa EN'ENDXLâ'la q!wāx lāq. Wä, g'í'l'mēsē aē'g'isa 'nā'-lāxs lā'k!wēmasaēda yā'la, wā la le'mwūmx'ēidxa q!EL!EXsa' 'nā'la. Wä, g'í'l'mēsē 'wī'ēla le'mx'wīdexs la'ēda begwā'nemē āx'axō'dxēs EN'ENDXLâ'la q!wā'xa qa's āx'ēlōdā'lēq lā'xa t!ēdzek!wa. Wä, la gē'EMmas qe'mxālaxa ae'ntē lā'xa q!wā'xē. Wä, la k'!ā'dzōdālas 10 lā'xa lē'wa'yē. Wä, g'í'l'mēsē 'wī'ēlaxs la'ē 'nakūyī'ntsa lē'wa'yē la'qēxs la'ē dzā'qwa. Wä, g'í'l 'nā'x'ēidxa gāā'lāxs la'ē 'wī'ēla LEP!a'lodalaxa lē'el'wa'yē qa's gwēldzolalēsa ae'ntē lāq. Wä, g'í'l- 'mēsē ā'lak'!āla lemx'wī'dexs la'ē āx'ē'dxēs xEXetSE'mē; wā, la me'nmaqaxa 'me'la ae'ntaxa ā'wa'ēwastowē qa's lā lats!ā'las lā'xa 15 xEXetSE'mē. Wä, g'í'l'mēsē qōqūt!axs la'ē āx'ē'dex yīkūya'ēyas qa's yīkūyī'ndēs lāq. Wä, la g'ē'xaq lā'xa lemwē'lē lā'xa g'ō'kwē. Wä, hē'EM āxē'lasōs qa's ha'mī'lxa ts!āwū'nxē. Wä, la āx'ē'dxa ha'yā'lēa L!ā'L!ēbata qa's k'!ats!ō'dēsa L!ā'L!ax'udeēleqala ae'nt lāq. Wä, hē'EM lā'xoyōs lā'xa a'logūla lē'lqwālaLā'ya, qaxs 20 k'!ē'saē gā'la ē'k'la hē gwē'x'sē. Wä, laE'm gwa lā'xa q!wā'xē EN'ENDXLâ'la. . . .² Wä,³ hē'ē'misa q!ā'x'q!lēlisē la dā'pasō qa's

¹ Continued from p. 185.² Continued on p. 422, line 1.³ Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
 when the herring finish spawning, after four days, | the kelp with
 the spawn on it is taken out of the water; and || the hair of the kelp 25
 is pulled off from its stem and is hung on the poles | on the point
 where the wind blows hard, and the | woman always turns it over;
 and she does not do so a long time, | before it gets dry; and when it
 is quite dry, | the stems of kelp are counted into lots of ten, which
 are laid flat || one on another, and are tied in the middle with 30
 cedar bark, this way:  Then they are put into a box,
 and | a cover is put on tight. Then it is put away
 in a dry place | in the house. This is to be eaten in
 winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After¹ all (the berries) have been carried down- 1
 stream, (the woman) spreads a | mat at a place not too near the fire.
 She unties | the cords of her elderberry-basket, and pours the berries |
 on the mat that has been spread down. She sits down by the side
 of it, and puts the || empty baskets down on her left-hand side. Then 5
 she takes up one bunch of | elderberries at a time and strips off the
 elderberries into the cleaning-basket. | As soon as they are all off,
 she throws away the stem and | takes up another bunch of elderberries
 and strips the berries | into the basket in which she had carried the

lē'xat! āxalayo'dayo lā'xa wa'yadē. Wä, lae'mxaē â'em q!e'lsâla. 22
 Wä, g'il'mēsē gwāl wā'sēda wa'na'yaxa la mō'p!enxwa's ēnā'lāxs
 la'ē āx'üstā'nowēda en'endexlā'la q!ax'q!eli'sa. Wä, la k'lūlpā'la-
 yewa āwâ'dzo se'ya'sa q!ā'x'q!elisē qa's lā tē'x'ūnda'layō lā'xa 25
 dzō'xūmē lā'xa āwī'lba'yē lāx lāk!wē'madzasasa yā'la. Wä, lē'da
 ts!edā'qē hē'menataem lē'x'lēx'aq. Wä, k'lē'st!a gē'x'īd hē gwē'-
 gilaqēxs la'ē lem'x'wī'da. Wä, g'il'mēsē â'lak'lāla la lem'x'wī'dē
 la'ē hō's'itse'wa ēna'ēnqaxsa q!ā'x'q!elisē. Wä, la papeqā'laxs la'ē
 yīloyō'tsāsa dena'sē (*fig.*). Wä, la g'ē'ts!oyo lā'xa xetse'mē. 30
 Wä, la aemxa'se'wē yīkūya'ya'sēxs la'ē g'ē'xayo la'ē lem'wī'lē lā'xa
 g'ō'kwē. Wä, lae'm ha'mī'lxa ts!āwū'nxē. Wä, lae'm gwāl la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wä,¹ g'il'mēsē ēwīlatōsamassqēxs laē lep!ālilasa 1
 lē'wa'yē lāxa k'lēsē nexwāla lāxēs legwīlē. Wä, lā qwēleyindex
 t!emak'īya'yasēs ts!ēnats!ē lexa'ya. Wä, lā qēbedzōtsa ts!ēx'ina
 lāxa lebēlē lē'wa'ya. Wä, lā klūnxelīlaq yīxs laē ha'nēla ēnemsgemē
 lōpts!ā lexā lāx gēmxagawalīlas. Wä, la'mēs dāx'ēidxa ēnemxlāla 5
 ts!ēx'ina qa's x'ix'ts!ālisa ts!ēx'ina lāxa lexa'yē x'ig'ats!ēq. Wä,
 g'il'mēsē ēwīlg'īlloxs laē ts!ex'ēdex ts!ēnanās. Wä, lāxaē ēt!ēd
 āx'ēdxa ēnemxlāla ts!ēx'ina. Wä, laxaē x'ix'ts!ālisa ts!ēx'ina
 lāxēs x'ix'ts!ālisaqēs x'ig'īkwāgūts!ā ts!ēnats!ē lexa'ya. Wä,

¹ Continued from p. 205, line 23.

10 elderberries. || When these are also off, she throws away the stems,
and | continues doing so with the other elderberries. When they are
all | off, she goes to pick more elderberries. In the morning, when
daylight comes, | she does the same as she did before when she went
15 to pick elderberries; | and when her baskets are full, she || ties down
the top and she carries them down river on her back, | carrying one
basket at a time; and she does the same as she did with the |
elderberries she picked first, stripping the berries. When | they are
all off, she puts them into the baskets; and | when this is done, she
20 spreads a mat over them so that the || soot of the roof can not drop
on them during the night. In the morning, when daylight comes, |
she takes her paddle, goes to her small canoe and | launches it, in order
to go and get fire-wood. When she reaches | the place where there
is much driftwood, she puts it aboard her small canoe; | and when
25 it is full, she goes home. When || she reaches the beach of her house,
she takes out of the canoe the | driftwood that she has obtained; and
when it is all on shore, she asks her | husband to carry it up | into
the house. Then her husband goes and | carries it up into his house;
30 and his wife goes, taking her clam-digging stick || and a shell of the
horse-clam. She sits down on the floor in the | middle of the house,
and with the end of her digging-stick digs up | the ground. Then she

10 g'il^éemxaāwisē 'wīlg'il^éxlâ laē ts!ex^éēdex ts!ēnanâs. Wä, âx^usa-
'mēsē hē gwēg'ilaxa waōkwē ts!ēx'ina. Wä, g'il^émēsē 'wī^éla la
x'ig'ilkwaxs laē ēt!ēd ts!ēx'axa ts!ēx'ināxa la 'nāx'īdxa gaāla, wä,
lāxaē âem hē gwēg'ilēs g'ilx'dē gwēg'ilasexs lāx'dē ts!ēx'axa ts!ē-
x'ina. Wä, g'il^éemxaāwisē qōqūt!ē ts!ēts!ēnats!ās laelxa'yaxs laē
15 t!emak'iyendālaq. Wä, g'āxē ōxlatōselaq lāxa wa. Wä, laem-
xaē 'nāl^énemsgememk'aq. Wä, lāxaē hēem gwēx'īdqēs g'ilx'dē
gwēg'ilasxēs g'ilx'dē ts!ēnanemxs laē x'ix'īdeq. Wä, g'il^émēsē
'wī^éla la x'ig'ekūxs laē 'wī^éla la laaxts!ālas lāxa laelxa'yē. Wä,
g'il^émēsē gwālexs laē nakūyīndālasa lē'wa'yē lāq qa k'!ēsēs q!ūp!ē-
20 qelasō'sa q!waōbesaxa la gānola. Wä, g'il^émēsē 'nāx'īdxa ga-
ālāxs laē āx^éēdxēs sē'wayowē qa's lā lāxēs xwāxwagūmē. Wä,
lā wīx^ustendeq qa's lā ānēqax q!ēxāla. Wä, g'il^émēsē lāg'aa lāx
q!ayasasa q!aq!exemaxs laē mōxsaq lāxēs xwāxwagūmē. Wä,
g'il^émēsē qōt!ē xwāxwagūmasēxs g'āxaē nā'nakwa. Wä, g'il^émēsē
25 g'āx'alis lāxa L!ema'isasēs g'ōkwaxs laē hēx'īdaem mōltōdxēs
q!ēxānemē. Wä, g'il^émēsē 'wī^élōhtāxs laē hēx'īdaem āxk'!ālaxēs
lā'wūnemē qa lās wēx'wūsdēsēlaxa q!ēxālē qa lās wēg'ilēlaq
lāxēs g'ōkwē. Wä, la'mēsē wīx'wūsdēsē lā'wūnemaseq qa's lā
wīg'ilēlaq lāxēs g'ōkwē. Wä, lāla gēnemas āx^éēdxēs k'!lākwe
30 lē'wa 'wālasē xālaētsōx met!āna'yē. Wä, lā k!wāgalit lāxa
āwāgawalitasēs g'ōkwē. Wä, lā ts!ex^éwalilaxēs k'!lākwe lāxa
āwīnagwīlē. Wä, hē'mis g'āg'ililatsēxs laē bāl'itsēs q!waq!wax-

starts and measures | three long spans and one short one for the length 33
 of her | digging, and the same for the width of the hole she
 digs with her digging-stiek. || Then she cleans the soil out with the 35
 large elam-shell. When | it is one span and four finger-widths |
 deep, she stops digging. Then she takes the small | pieces of drift-
 wood and puts them into the hole; and when they are level | with
 the floor, she takes larger pieces of driftwood and || puts them down 40
 on the sides of the hole. Then she puts one down on each side,
 inside of these two, | and she lays other medium-sized sticks cross-
 wise close together over the | four pieces. After this has been done,
 she takes her medium-sized hand- | basket, goes down to the beach,
 and puts stones | into it. When it is full, she carries it up || into her 45
 house, and she pours the stones over the wood that she has built up.
 She | keeps on doing this, and does not stop until there are many
 stones on it. | When she thinks there are enough, she stops. She
 takes the | large basket, goes into the woods, where she is going to
 look for dead fern and | skunk-cabbage. First she plucks off the
 dead fern-fronds; and when || her basket is full, she breaks off the 50
 broadest leaves of skunk-cabbage; | and when she has broken off
 many of them, she piles them on top of the fern-fronds | and ties
 them down. She puts the basket on her back and carries | it out of

ts!āna'yaxa mamōp!enk'elasa ts!ex^uts!āna'yē yix 'wāsgemasas 33
 'lap!ālilālas. Wā, lā hēm^xat! 'wādzegegraxs laē lāplītsēs k:lilā-
 kwē. Wā, lā gōlo^{ts}!ālasa 'wālasē xālaēs lāxa t!ek'a. Wā, g'il- 35
 'mēsē mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax^{ts}!āna'yē yix lā
 'wālabetalilasas 'lāpa'yasēxs laē g'wāl 'lāpa. Wā, lā āx'ēdxā āmem-
 'yē q!lāq!lēxema qa's lōxts!ōdēs lāq. Wā, g'il'mēsē 'nemak'īya
 lē'wa āwīnagwīlaxs laē āx'ēdxā lāsīakwāla q!lēxala qa's k'ak'e-
 denōdēs lāq. Wā, lā k'āk'etōtsa malts!lāq lāx āwāgawa'yas. 40
 Wā, lā gek'eyīndālasa memk'ewakwē hāyāl'astō q!lēxal lāxa mō-
 ts!aqē. Wā, g'il'mēsē g'wālexs laē āx'ēdxēs hēla k'!ōgwats!ē le-
 xa'ya qa's lā lents!ē lāxa l!ema'isē qa's lā xōx^uts!ālasa t!lēsemē
 lāq. Wā, g'il'mēsē qōt!axs laē ōxlōsdēselaq qa's lā ōxlaēlelaq
 lāxēs g'ōkwē qa's lā gūqeyīnts lāxēs ēaxalasōx^udē. Wā, lā hē- 45
 x'sāem g'wēg'ilē. Wā, al'misē g'wālexs laē q!lēnema t!lēsemē. Wā,
 g'il'mēsē k'ōtaq laem hēlalaxs laē g'wāla. Wā, lā āx'ēdxā 'wā-
 lasē lexa'ya qa's lā lāxa āl!ē. Wā, laem lāl ālxa g'emsē lō' k'!e-
 k'!aōk!wā. Wā, hēt!a g'il k'lūlx'ēitsō'sēda g'emsē. Wā, g'il'mēsē
 qōt!ē lexa'yas laē p!ōx'wīdxā āwādzoxlōwē k'!ek'!aōk!wa. Wā, 50
 g'il'emxaāwisē q!lēnemē p!ōgwanemasēxs laē mōkūyīnts lāxa g'em-
 sē, qa's t!emak'īyīndēq. Wā, lā ōxlex'ēideq qa's g'āxē ōxlot-
 t!ālaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alilas

the woods into the house. She puts it down on the floor, | not too
 55 close to the pile of wood and stones. She does not set fire || to it
 until daylight. As soon as the wood is burnt up, she | takes her
 tongs, which are in readiness on the floor of the house. She also
 takes a long-handled | large ladle and a large dish. If | there are many
 elderberries, there are three, or even four, | large dishes for holding
 60 the boiled elderberries. This is all || she needs for her work. When
 the stones are red-hot, | she takes her tongs and picks out what is left |
 of the drift-wood and the small pieces of charcoal. When | these
 are all out of the fire from the stones, she levels down the top of the |
 red-hot stones so that it is level; and after this has been done, she ||
 65 takes the dead fern-fronds and sprinkles a little water over them,
 just enough to | dampen them; and after this has been done, she
 throws them on the red-hot | stones. When these are thickly
 covered with dead fern-fronds, she takes the | broad leaves of skunk-
 cabbage and spreads them over the dead fern-fronds as smoothly as
 possible; | and she bends the edges of the skunk-cabbage leaves in at
 70 the sides || of the hole that she has dug; and she only stops when she
 has four layers of | skunk-cabbage leaves on top of the fern-fronds.
 After doing so, she | takes her elderberry-basket, and she pours the
 berries over the | skunk-cabbage leaves; and when all have been
 poured on, she takes many | skunk-cabbage leaves and spreads them

lāxə k'!ēsē nexwāla lāxa t!ēqwabegwīlē. Wā, āl'mēsē menābō-
 55 tsa gūta laqēxa la 'nāx'īdxa gaāla. Wā, g'il'mēsē x'iqostāxs laē
 āx'ēdxēs k'!lplālaa qa g'āxēs gwalēl k'adēla. Wā, hē'misa g'ilt!ex-
 lāla 'wālas k'āts!ēnaqa. Wā, hē'misa 'wālasē lōq!wa. Wā, g'il-
 'mēsē q'lēnema ts!ēx'ināxs laē q!ūnāla yūduxūxla lōxs mewēx-
 laēda āwāwē dzēg'ats!ēxa ts!ēx'ina lōēlq!wa. Wā, hēm wāxē
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'mēsē mēmēntsemx'īdēda
 t!ēsemāxs laē āx'ēdxēs k'!lplālaa qa's k'!lps'ālax'īdēxa x'ix'ē-
 q!ayawa'yasa q!lēxalē lē'wa ām'ēmayastowē ts!ōhna. Wā, g'il-
 'mēsē 'wīlg'ilqēda t!ēsemāxa gūltāxs laē 'nemāk'eyīndxa x'ix'ēx-
 semāla t!ēsema qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 65 āx'ēdxa gēmsē qa's xāl!ex'īdē tēlx'eg'ēleyīntsa 'wāpē lāq qa
 delx'ēs. Wā, g'il'mēsē gwālexs laē lēxyīndālas lāxa x'ix'ēxse-
 māla t!ēsema. Wā, g'il'mēsē lā wākwa gēmsāxs laē āx'ēdxa
 āwāxlowē k'!ek'!aōk!wa qa's aēk'!lē lēpeyīndālas lāxa gēmsē.
 Wā, lāxaē ēk'!ebax'īdē ōba'yasa k'!ek'!aōk!wa lāx wāx'sanē-
 70 qwasa 'lābekwē, wā āl'mēsē gwālexs laē mōdzekwālēda k'!ē-
 k'!aōk!wa lāx ōkwaya'yasa gēmsē. Wā, g'il'mēsē gwālexs laē
 k'!ōqūlīaxēs ts!ēts!ēnats!ē laēlxa'ya qa's lā gūqeyīndālas lāxa
 k'!ek'!aōk!wa. Wā, g'il'mēsē 'wīlts!āxs laē āx'ēdxa q'lēnemē k'!ē-
 k'!aōk!wa qa's lēxat! lēpeyīndālas lāx ōkūya'yasa ts!ēx'ina. Wā,

over the elderberries. || She stops when these are very deep, and she 75
 waits for the | berries to be cooked. Then she washes the large
 dishes and the | large long-handled ladle; and after doing so, she |
 rests for a little while. When evening comes, she peels off the
 skunk-cabbage covering | from the elderberries which have been
 steamed; and after the skunk cabbage has been taken off, || she takes 80
 the large dishes and puts them all round it. | Then she takes the large
 ladle and dips into the cooked | elderberries. She puts them into
 the large dish; and | when it is full, she continues dipping into them
 and pouring them into the other elderberry-dishes. | When all have
 been taken out of the steaming-hole, she takes || other skunk-cabbage 85
 leaves and spreads them over the cooked-elderberry | dishes, for she
 does not want the soot to fall into them. She | leaves them that way
 over night, so that they will cool off and become | cold in the night,
 and also that they may become thick. | In the morning, when day
 comes, the woman who works at the elderberries takes a straight-
 splitting || cedar-stick, square in cross-section, of the thickness of 90
 one-half of our || little finger. She takes her knife and | measures off
 pieces of square cedar-stick two | spans long. Then she cuts them
 off. There | are two of the same length. Then she measures off ||
 two pieces, each one short span long, and she takes the straight- 95
 edged knife and cuts them off. | Now there are two each two spans

g'il'mēsē lā q!ēx'dzekwałaxs laē g'wāla. Wā, â'misē la ēsēlaq qa 75
 L!ōpēs. Wā, hē'mis la ts!ōxūg'indaatsēxa āwāwē lōelq!wa lē'wa
 'wālasē g'ilt!exlāla k'āts!ēnaqa. Wā, g'il'mēsē g'wāłexs laē
 yāwas'ēd x'ōs'īda. Wā, lā dzāqwałs laē kūsāłaxa neyīmē k'!ek'!aō-
 k!wa lāx ōkūya'yasēs nek'asē'wē ts!ēx'ina. Wā, g'il'mēsē 'wīlāwēda
 k'!ek'!aōk!wāxs laē āx'ēdxa āwāwē lōelq!wa qa's lā k'ā'stalīfelas lāq. 80
 Wā, lā āx'ēdxa 'wālasē k'āts!ēnaqa qa's tsēqēs lāxa kū'nēkwē ts!ē-
 x'ina qa's lā tsēts!ālas lāxa āwāwē dzēg'egwats!ē lōelq!wa. Wā,
 g'il'mēsē qōt!axs laē hanāl tsēts!āłaxa waōkwē dzēg'egwats!ē lōel-
 q!wa. Wā, g'il'mēsē 'wīl'ēłts!āwa kūnyasaq laē āx'ēdxa k'!ē-
 k'!aōk!wa waōkwa qa's lā lēpeyīndālas lāxa dzeg'egwats!ē lōel- 85
 q!wa qaxs gwaq!ēlaaq q!ūpeyīndālasō'sa q!wālobesē. Wā, laem
 xamaēl hēl g'waēlē qa's ālak!alīl wūdex'ēda; wā, hē'mis qa
 wūdaqēdēsēxa ganoLē; wā, hē'mis qa genx'ēdēs. Wā, g'il'mēsē 'nā-
 x'ēdxa gaālāxs laēda ts!āts!ēx'sila ts!ēdāq āx'ēdxa ēg'aqwa lax xā-
 se'wē k!waxlāwa. Wā, lā k'lōdenē k'!ewelx'ūnēna'yas lāxens 90
 selt!ax'ts!āna'yēx yīx 'wāg'idasas. Wā, lā āx'ēdxēs k'lāwayowē. Wā,
 lā bāl'īdxa k'!ewelx'ūnē k!waxlāwa qa małp!enk'ēs lāxens q!wā-
 q!wax'ts!āna'yēx yīx āwāsgemasasēxs laē k'!imts!ēndeq. Wā, lā
 małts!aqa 'nemāsgēmē. Wā, lāxaē bāl'ītsēs ts!ex'uts!āna'yē lāxa
 małts!aqaxs laaxat! āx'ēdxēs nexx'āla k'lāwayowa qa's k'!imts!ēn- 95
 dēq. Wā, laem małts!aqa maēmałp!enk'as āwāsgemasē lāxens
 q!wāq!wax'ts!āna'yēx. Wā, lā małts!ax'ēmxāēda ts!ēts!ex'uts!āna-

97 long, | and there are also two (each) one short | span long. She uses
these to | measure the width of the elderberry-cakes. It is like this.¹ ||
100 After she has finished, she takes the broadest skunk-cabbage leaves
and | spreads them out on a mat. Then she takes her husband's
crooked | knife and cuts out the middle vein of the leaves of the |
skunk-cabbage, trying to get it of the same thickness as the | edge
of the leaf. After doing this with many of them, she puts down
5 flat || all the skunk-cabbage leaves which she has cut, (putting them
flat) on the fire of her | house, so that they will get soft. She wants
them to get a little | heat only, and therefore she puts them on the fire
for a little while. | After doing this with all of them, she puts them
away.. Sometimes | they leave the elderberries in the house for
10 three days, so that they may get very || thick before making them
into cakes. Now they are ready to be | made into cakes.² | . . .

The³ woman takes the drying-frame for the elderberry-cakes. | She
puts it down where she is going to put the elderberries on it. She
takes | the skunk-cabbage leaves which have been heated, and the
15 middle vein of which has been cut out, and she puts them on || the
drying-frame smoothly. As soon as the | skunk-cabbage leaves have
been spread over the drying-frame, she takes her straight | knife and

98 ʼyēs āwāsgemasē lāxens q!wāq!waxʼts!ānaʼyēx. Wā laem kʼādayōl
qa āwādzēʼwasles leqālasēs ts!ēndzōlēxa gʼala gʼwālālēgʼa.¹
100 Wā, gʼilʼmēsē gʼwālaxs laē āxʼēdxa āwādzowē kʼ!ekʼ!aōk!wa qaʼs pā-
gedzōdēs lāxa lebēlē lēʼwaʼya. Wā, lā āxʼēdex xelxwāla kʼ!ā-
wayāsēs lāʼwūnemē qaʼs xelxwālēs lāx t!enxedzōʼyas negedzāʼyasa
kʼ!ekʼ!aōk!wa. Wā, laem lālōl!a qa ʼnemākwēs ʼwāgwasas lēʼwa
āwūnxaʼyē. Wā, gʼilʼmēsē q!ēxsē la hē gʼwēxʼʼtsōʼsēxs, laē pāpage-
5 lalasa kʼ!āxewaxʼs t!ent!enxedzāʼyē kʼ!ekʼ!aōk!wa lāx legwīlasēs
gʼōkwē qa lēlēndedzōxʼwīdēs. Wā, laem āem ʼnēxʼ qa xāl!exʼʼī-
dēs ts!ēlts!ēlgūdzōxʼwīdex laē yāwasʼīd pāxlents lāxēs legwīlē.
Wā, gʼilʼmēsē ʼnāxwa la gʼwālaxs laē gʼēxaq qaxs ʼnālʼnemp!enē
yūduxʼp!enxwaʼsē ʼnālās hē gʼwāēla dzēgʼekwē ts!ēxʼma qa
10 ālakʼ!alēs la genkʼaxs laē leqaseʼwa. Wā, laem gʼwalīla lālaal lāx
leqāxʼdenlaq.² . . .

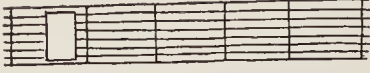
Wā,³ lā āxʼēdēda ts!edāqaxēs legedzōwē kʼ!itkʼ!edēsxēs ts!ēndzōlē
qaʼs lā paxʼālīlas lāxēs legaslaxēs ts!ēndzōlē. Wā, lā āxʼēdxēs
penkwē kʼ!āxewaxʼs t!ent!enxedzēʼwē kʼ!ekʼ!aōk!wa qaʼs aēkʼ!ē
15 lebedzōdālas lāxēs legedzōwē kʼ!itkʼ!edēsa. Wā, gʼilʼmēsē lābendē
lepaʼyas kʼ!ekʼ!aōk!wa lāxa kʼ!itkʼ!edēsaxs laē āxʼēdxēs nexxʼāla
kʼ!āwayowa qaʼs t!osālēxa la ʼwadzogawaʼyasa nexts!āwasa kʼ!itkʼ!ē-

¹ A rectangular cake.² Continued on p. 167, line 1.³ Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that 17
hang over the drying-frame. | When she has cut them all off, she
takes her measuring-stick | (for the
berry-cakes) and places it down at (1),
and she takes || one of the dishes con- 18
taining the cooked elderberries and puts
it down at (1), next | to the drying-frame. Then she takes her large
long-handled ladle | and a large shell of the horse-clam, and | she dips
the ladle into the cooked elderberries. She sits | down on the floor
at one end of the drying-frame at (1), and takes her measuring- || rod 20
and puts it down at the end at (1); and she puts down | three sticks;
and as soon as they have all been put down, she takes the large |
ladle which is full of cooked elderberries, and pours them into | the
cedar-stick mould. Then she takes the large shell | of the horse-
clam, which she turns on its back, and presses the back of the || shell 30
on the cooked elderberries, so as to spread them inside of the | cedar-
stick mould. Now she presses them with the back of the shell, | so
that they settle down and have the same thickness as the | cedar-
stick mould, and have the same thickness all over. | After doing so,
she takes off one of the moulding- || sticks, the one nearest to (1), and 35
also two | side-sticks, but she does not touch the | cedar-stick mould
nearest (2). Now she puts down the | cedar-stick mould; one short



dēsē. Wä, g'il'mēsē la 'wī'la la t'ewēkwaxs laē āx'ēdxēs k'atsē- 18
stalayōlē menyayowa qa's g'ēdzōdēs lāx (1). Wä, lāxaē āx'ēdxa
'nemēxla dzēg'egwats!āxa ts!ēx'ina lōq!wa qa's g'āxē hānbalilas 20
lāx (1) k'!tk!ēdēsā. Wä, lā āx'ēdxa 'wālasē g'ilt!ēx!āla k'āts!ē-
naqa. Wä, hē'misa 'wālasē xālaētsōx met!āna'yēx. Wä, lā
tsēqasa k'āts!ēnaqē lāxa dzēg'ekwē ts!ēx'ina (*fg.*). Wä, lā k!wā-
balilaxa k'!tk!ēdēsē lāx (1). Wä, lā āx'ēdxēs k'atsē'stalayowē
menyayowē. Wä, lā k'atbents lāx (1). Wä, lā k'ats ē'stalasa yū- 25
dux^uts!aqē lāq. Wä, g'il'mēsē gwā!ēalēlaxs laē dāx'ēdxa 'wālasē
k'āts!ēnaqaxs laē qōt!āxa dzēg'ekwē ts!ēx'ina qa's lā tsēts!ōts lāxa
menyayowē k!waxlāwa. Wä, lā āx'ēdxa 'wālasē xālaētsōx
met!āna'yēx; wä, lā nelālēda xalaēsaxs laē āxelgēs āwīg'a'yasa
xalaēsē lāxa dzēg'ekwē ts!ēx'ina qa gwēla!ts!āwē lalanēqu lāxa 30
menyayowē k!waxlāwa. Wä, laēm laqūlgēs āwīg'ayasa xalaēsē
lāq qa q!ēsmenkwēs. Wä, hē'mis qa 'nemālēs wāgwasas lē'wa
menyayowē k!waxlāwa. Wä, hē'mis qa 'nemākwē wāgwasas.
Wä, g'il'mēsē gwāla laē āx'ēalēlōdxa 'nemts!aqē menyayowē
k!waxlāwaxa gwāqenwa'yē lāx (1). Wä, hē'misa malts!aqē gēge- 35
ba'ya. Wä, la'mē hewāxaem lābalaxa menyayowē k!waxlāwa
gwāqenwē lāx (2). Wä, lā k'atemg'āalēlōtsa mēmenyayowē
k!waxlāwa 'nā!ēnemts!aq lāx wāx'sba'yaxa ts!eg'ōla. Wä, lā

- stick at each end, | and she puts down the long cedar-stick measure
 40 at the end, || this way:  After doing so,
 she again takes her ladle, | which is
 always kept filled with cooked elderber-
 ries, and | she pours them into the cedar-stick mould; and she
 again takes the | large shell, and she does the same as she did
 with the first one. | She continues doing so with the others, ||
 45 and she only stops after finishing the whole length of the drying-
 frame. | As soon as all the elderberries have been made into cakes,
 she calls her husband | to take hold of the end of the elder-
 berry drying-frame, and they | put it up right over the fire where
 salmon are always dried; | and when they have all been put there,
 50 they build up the fire so that it burns || well, for she wishes them to
 dry quickly. When | there is a good fire underneath, the elderberry-
 cakes dry in one day, and they are really | dried (through). She leaves
 them drying there one day and one night. | In the morning, when
 day comes, the woman takes her breakfast, the one who makes the |
 elderberry cakes.¹ ||
- 55 When² (the cedar bark) is all split into strips, she takes her elder-
 berry-cakes | and piles up the drying-frames | which she is going
 tie together in bundles. She takes up one of the strips of
 soft cedar-bark | and breaks it in two. She puts (the two pieces)
 down on the floor, on a mat that has been spread out. Then she takes

k'at!alēlōtsa g'ildōla menyayowē k'waxlāwa lāx ōba'yas g'a gwā-
 40 lēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē ēt!ēd dāx'īdxa k'ats!ēnaqē
 qaxs hēmenāla'maē qōt!alalīlxa dzēg'ekwē ts!ēx'ina. Wā, lāxaē
 tsēts!ōts lāxa menyayowē k'waxlāwa. Wā, lāxaē ēt!ēd āx'ēdxa
 'wālasē xalaēsa qa's hē'mēxat! gwēx'itsē lāxēs g'ilx'dē gwēg'ilas
 g'alē leqāse'wa. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wā,
 45 āl'mēsē gwālexs laē lābendex 'wāsgemasasa k'litk'!edēsē. Wā,
 g'il'mēsē 'wīla la legēkwa ts!ēndzowaxs laē Lē'lāxēs lā'wūnemē
 qa g'āxēs dādebendxa ts!ēndzōdzala k'litk'!edēsa qa's lā lag'a-
 alēlōts lāx neqōstāwasēs legwīlē lāx x'ildēmāsē xāxamasē. Wā,
 g'il'mēsē 'wīl'ustāxs laē leqwēlax'īdxa legwabā'yas qa ālak'!alēs
 50 ex' x'īqela qaxs wālaqēlaaq hālabala lem'wīda. Wā, g'il'mēsē
 ēk'ē L!ēsaabā'yas laē hēlalaēmxa 'nemxsa 'nālāxs laē ālak'!āla
 lem'wīda. Wā, lā hēx'sāēm x'ilelalelaxa 'nāla lē'wa gānolē.
 Wā, g'il'mēsē 'nāx'īdxa gāālāxs laē gāaxstālx'īdēda leq!ēnoxwaxa
 ts!ēx'ina ts!edāqa.¹ . . .

- 55 Wā,² g'il'mēsē 'wīla la dzedzēxsaakwa laē āx'ēdxēs ts!ēndzowē
 qa g'āxēs pāpeqewēk'alēs dzēdzēndzodzāla k'lek'!ētk'!edēsa lāx
 yaēltsemaslasēq. Wā, lā āx'ēdxa 'nemts!aqē dzexek' k'ādzekwa
 qa's elts!endēq. Wā, lā k'āk'ēdedzōlīlas lāxa lēbēlē eldzo lē'wa'ya.
 Wā, lā āx'ēdxa ts!ēndzowē sek'!axsa qa's papeqōdēs lāx ēk'!a'ya

¹ Here follows a description of the shredding of cedar-bark, p. 132, line 1. ² Continued from p. 134, line 34.

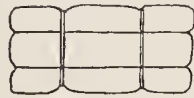
five cakes of elderberries, one on top of the other, and || puts them 60 on the two strips of soft cedar-bark, (in this way):

and when | the edges are even, she pulls the two strips of cedar-bark tight and ties the ends to-



gether. | As soon as she finishes it, she takes up another | piece of soft split cedar-bark and breaks it in two; and she puts down the pieces on the | mat that has been spread out. Then she takes the bundles of elderberry-cakes that have been tied and || puts them 65 on it. She ties them crosswise, the same way as the first, | in this manner:

elderberry-
are tied to-
what she in-



This is what they call one bundle of cakes, | when five cakes of elderberries gether. She continues doing so with | tends to keep in the house, to be eaten in

winter. She uses | a medium-sized box. When she finishes tying the elderberry-cakes into bundles, || she tilts (the box) to one side, near the 70 fire; and when it is warm inside and really | dry, she puts the bundle of elderberry-cakes | into the box. When it is full, she puts the | cover on and ties it down. When this is done, | she puts the elderberry-box away in a place where it is always dry; || that is, where the 75 heat of the fire can reach it. After she has done so, she | gathers up the cakes that she did not tie into bundles, and puts them into another | small box, and she throws all the elderberry-cakes into it. | When they are all in, she puts the cover on, | ties it down, and puts (the box) down by the side of the first box. ||

la äx^éäxēl małts!aq dzEXEk^u k'ādZEKwa (*fig.*). Wä, g'il^émēsē la 60
^énāxwa ^éNEMENxāłaxs laē lek!ūt!ēd yałtsemtsā małts!aqē dzEXEk^u
k'ādZEKwē lāq. Wä, g'il^émēsē g'wāłEXs laē äx^éēdxā ^éNEMts!aqē
dzEXEkwē k'ādZEKwa qā^s Ełts!ēndēq. Wä, laxāē k'adedzodāłas lāx
Lēbēlē lē^éwa^éya. Wä, lā äx^éēdxā la yłtsemāla ts!ēndzowa qā^s
äxeyīndēs lāq. Wä, laEM galōpałaxs laē yıl^éēts lāxēs g'ilx^édē yıLa^éya 65
g'a g'wālēg'a (*fig.*). Wä, hēEM g'wē^éyō ^éNEMx'sayōk^u ts!ēndzowa lā
yıltsEMāla sek!axsa ts!ēts!ēndzā. Wä, lā hēx'sāEM g'wēg'ilaxēs
g'wē^éyō qā^s hāngwıl qā^s ts!ēx'ts!ax'sōłxa ts!āwūnxla. Wä, lā äx^éēd-
xa hēlā xāxadZEMaxs laē g'wāl yaēłtsemaxēs ts!ēts!ēndzowē. Wä,
lā qōgūnōlısas lāxēs legwılē qā^s pEX'ts!ōdēq. Wä, g'il^émēsē ālak!āla 70
lā lemX^uts!āxs laē aēk!la hānts!āłaxa yaēłtsemāla ts!ēts!ēndzo lāxa
ts!ēndzoats!ē xāxadZEMA. Wä, g'il^émēsē qōłaxs laē yıkūyınts
yıkūya^éyas. Wä, lā t!EMāk'EYındeQ. Wä, g'il^émēsē g'wāłEXs laē
hāng'alıłasēs ts!ēndzoats!ē xāxadZEMē lāxa hēMENāla^émē lem^éwıla
yıx lāg'aaasasa L!ēsālāsēs legwılē. Wä, g'il^émēsē g'wāłEXs laē 75
qlap!ēg'ilıłaxēs k'!ēsē yıltsentsō^é ts!ēndzowa qā^s lā äx^éēdxā ōgū-
^éla^émē xāxadZEMA. Wä, lā pelx^éalts!āłasa ts!ēndzowē lāq. Wä,
g'il^émēsē ^éwılts!āxs laaxat! yıkūyınts yıkwaya^éyas. Wä, laxāē
t!EMāk'EYındeQ qā^s lēxat! hānōlıłas lāxa g'ilx^édē hāng'alıłEMS.

1 **Salal-Berries.**¹—She takes a large dish and puts it down by the |
side of her salal-berry baskets. She unties | the tops of the salal-
berry baskets; and when | this is done, she pulls out the hemlock-
5 branches which cover the top. || Then she takes a medium-sized mat
and spreads it outside of where she sits, where | she is going to pluck
the salal-berries off the stems. She takes hold of a salal-berry branch |
and plucks off the berries from the stems, and she goes on and puts |
the cleaned berries into the dish, and she throws the branches | on
the mat that has been spread out. She cleans them very quickly;
10 and || after all the berries have been cleaned which she put into the
dish, | and after the branches have been put on the mat that has
been spread out, | she folds up the mat holding the branches, | and
she goes out and shakes them out outside of the house. Then she
goes back into | the house. She takes her front-basket, goes down
15 to the || beach in front of her house, and picks up fresh stones, which |
she puts into her small basket, enough so that she can | carry them.
Then she carries the basket on her back into the house, | and she puts
it down by the side of the fire. Then | the stones are poured out by
the side of the fire. Then she goes down again, carrying her front-
20 basket, || and puts more stones into it; and when | she has enough,
she carries them on her back into the house, and | puts them on top

1 **Salal-Berries.**—Wä, lä äx^éédxa éwālasē lōq!wa qa^és g^āxē k'anō-
līlas lāx hāx'hānēlasasēs nēnegwats!ē laelxa^éya. Wä, lä qwēte-
yīndex t!ēt!emāk^éya^éyasēs nēnegwats!ē laelxa^éya. Wä, g^īl^émēsē
gwālexs laē hekūmwālx t!āk^éya^éyasēs nēnegwats!ē q!wāxa. Wä,
5 lä äx^éédxa hēl^éa lē^éwa^éya qa^és LEP!ālīlēq lāx L!āsalīlasēs k!wāēlasLaxs
lālē k'imt!ēdēlxā nek!ūlē. Wä, lä dāx^éidxa énemts!aqē lāxa
nek!ūlē qa^és k!ūlpālēlxā nek!ūlē lāxēs yīsx^éenē, qa^és lä k!āts!ōtsa
k'imdek^{wē} nek!ūl lāxa lōq!wē. Wä, lä ts!egēdzōdālasa yesx^éinē
lāxa LEBēlē lē^éwa^éya. Wä, lä hālabālxā laē k'imtaq. Wä, g^īl-
10 é^émēsē é^{wī}lā k'imdek^{wā} nek!ūlē la k!ats!āxa k'imdegwats!ē lōq!wa.
Wä, lāxaē é^{wī}ladzā^éya yīsx^éenē lāxa k'imdedzowē LEBēl lē^éwa^éya.
Wä, g^īl^émēsē é^{wī}laxs laē q!enēpelīlaxēs k'imdedzowē lē^éwa^éya
qa^és lä laaqewelsaq lāx L!āsanā^éyasēs g^ōkwē. Wä, lä ēdēL laēL
lāxēs g^ōkwē qa^és äx^éēdēxēs nānaagemē qa^és lä lents!ēs lāxa
15 L!ema^éisasēs g^ōkwē. Wä, lä xEX^uēwīdxa ālexsemē t!ēsema qa^és
lä xEX^uts!ālas lāxēs nānaagemē. Wä, ā^émisē gwanāla qa^és
lākwēsēxs g^āxaē ōxLōsdēselaq qa^és lä ōxLaēLElaq lāxēs g^ōkwē.
Wä, lä ōxLEG^ālīlas lāx onālisasēs legwīlē. Wä, laem gūgenōlīsas
lāxēs legwīlēxa t!ēsemē. Wä, lāxaē ētents!ēsa k!lōqūlaxēs nāna-
20 aagemē qa^és lāxat! ēt!ēd xEX^uts!ālasa t!ēsemē lāq. Wä, g^īl^émēsē
hēlats!āxs laē ōxLōsdēsa qa^és lāxat! ōxLaēLElaq lāxēs g^ōkwē qa^és

¹ This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and || lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she || leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, | as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. || It is three long spans and one short span | in 35
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. || That is all about this. | 40

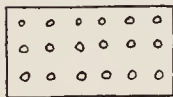
As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

lä öxlaqas läxēs g'ilx'dē xegwanema. Wä, â'mēsē la hängēlila 22
t!ēts!āla lexāxa xegwilē t!ēsema. Wä, lä hēl'idxēs legwilē qa
q!ap!ēsgeṃlilēs. Wä, lä āx'ēdxa ēk'ē. lemṃwa lelqwaema qa's
gayi'lälax'ēidēq läx öküya'yasēs legwilē. Wä, g'il'mēsē g'wālexs 25
laē xeqüy'indālasa t!ēsemē lāq. Wä, g'il'mēsē 'wilk'eyendexs laē
āx'ēdxa beng'ela t!eqag'i'lats!ä qa's aēk'lē ts!ōxüg'indeq. Wä,
g'il'mēsē g'wālexs laē häng'alilas. Wä, läxaē āx'ēdxa āma'yē
q!ōlats!ä qa's gūxts!ōdēsa 'wāpē qa 'negoyoxsdalēs. Wä, laem
ha'nēl läx l!āsotāga'yasa beng'ela t!eqag'i'lats!ä läx āwāgawa'yas 30
l'ēwa legwilē. Wä, läxaē āx'ēdxa ts!ēslāla qa g'āxēs k'adēla. Wä,
laem 'wī'la lāxēq. Wä, â'misē la ēsela qa mēmentsemx'ēidēdā
t!ēsemē la xex^ulālālēs läx legwilas.

Wä qens yāwas'ēidē g'wāgwēx'sex'ēid läxa beng'ela t!eqag'i'la-
ts!ä, yixs mamōp!enk'elaasa ts!ex^uts!āna'yē lāxens q!wāq!wax'- 35
ts!āna'yēx yix 'wāsgemg'eg'aasas. Wä, la nexneqela malp!enk'
lāxens q!wāq!wax'ts!āna'yēx yix 'wādzegeg'aasas. Wä, lä
'nemp!enk'ōstā lāxens q!wāq!wax'ts!āna'yēx yix 'wālasgemasas.
Wä, lä yūem g'wālē wūlāyasōx wūlā'yasa xetsemāxs k'ōgekwaē.
Wä, la'men g'wāl lāxēq. 40

Wä, g'il'mēsē 'naṃwa la mementsemx'ēidēdā xex^ulālālēsē t!ē-
semxs laē āx'ēdēdā nānak!ūtsila ts!edāqxēs k'imdex^uts!älaxa ne-
k'lūlē lōelq!wa qa's g'axē k'anōlilēlas läxa beng'ela t!eqag'i-
lats!ä. Wä, läxaē āx'ēdxēs ts!ēslāla qa g'āxēs k'adēl lāx ēaxelas-

45 place where she is going to work. || Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they
50 are levelled down on top. || Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts
55 them in one corner of the || salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and
60 takes up || more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more
65 hot stones; and when they are all covered || with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

45 Las. Wä, lä gōx^εwīd lāxa tēx^uts!āla k'imdek^u nek!ūla qa^s lä gox^uts!ālas lāxēs t!eqag'i^εlats!ē beng'ela qaxs hē^εmaē la lēgem-sa beng'ela t!eqag'i^εlats!āxs laē goxts!ōyowa nek!ūlē lāq. Wä, āl^εmēsē gwāl goxts!ālasa nek!ūlaxs laē mōden lāxens q!wā-q!wax^uts!āna^εyēx yīx wāx^uts!ewasas yīxs laē ^εnemāk^εyaakwa.
50 Wä, lä āx^εēdxēs ts!ēslāla qa^s k'lip!īdēs lāxa x'ix^εexsemāla t!ēsema qa^s lä g'āg'ilasila hāpstents laxa q!ōlats!ēts!āla ^εwāpa, qa lawālēsa k!wēk!ūtsema^εyaq gūna^εya. Wä, hē^εmis qa k'lē^sēs xenlela ts!elqwa qa k'lē^sēs k!ūmelx^εīdēda nek!ūlē qo la! k'lip!eqalts lāq. Wä, g'il^εmēsē la hāpstaakwēda t!ēsemāxs laē k'lip!eqas lāx āpsba^εts!āwasa
55 nek!ūlē. Wä, lä hēx^ssā gwēg'ilaxa waōkwē x'ix^εexsemāla t!ēsema. Wä, g'il^εmēsē gwālexs laē g'a gwālēg'a (*fig.*). Wä lāxaē ēt!ēd gox^εwīd lāxa nek!ūlē qa^s goxūyīndēs lāxa x'ix^εexsemāla t!ēsemaxa lā axegēxa nek!ūlē. Wä, g'ilemxaāwisē mōdenē wāgwasas lāxens q!wāq!wax^uts!āna^εyēxs laē ēt!ēd āx^εēdxēs ts!ēslāla qa^s k'lip!ēdēs
60 lāxaaxa x'ix^εexsemāla t!ēsema qa^s lä hāpstents lāxa ^εwābets!āwasa q!ōlats!ē. Wä, lāxaē k'lip!eqas lāx ōkūya^εyasa nek!ūlē. Wä, g'il^εemxaāwisē la hamelqeyīndqēxs laē ēt!ēd goxūyīndālasa nek!ūlē lāq. Wä, g'il^εmēsē ^εwilg'elts!āyēda nek!ūlaxs laē ēt!ēd k'lip^εyīndālasa ts!elqwa t!ēsem lāq. Wä, g'il^εemxaāwisē hamel-
65 qeyēyēda ts!elqwa t!ēsem lāqēxs laē āx^εēdxa hēladzowē lē^εwa^εya qa^s lepeyīndēs lāq, qaxs le^εmaē maemdelqūla. Wä, g'il^εmēsē

and after | she has done so, she takes an elderberry-cake that has not 67
 been tied up in bundles with | shredded cedar-bark, and puts it up
 on edge over her fire. | It gets brittle quickly, and she goes down to the
 beach in front of her house || to look for a flat sandstone; and when 70
 she finds one, | she takes it up and puts it down by the side of the
 box in which | the salal-berries are being cooked. She takes her
 husband's stone hammer and | places it on the flat sandstone. When
 the elderberry-cake is quite | brittle, she takes down the elderberry-
 cake and she takes a new || mat and spreads it out. She puts the flat 75
 sandstone on the | mat and takes up the cake of elderberries, places
 it | on the sandstone, and she takes the stone hammer and pounds |
 the elderberry-cake so that it breaks in pieces. When it is all broken
 up, | she takes up the pounded elderberry-cake with both hands,
 rubs it together || so as to make a powder of it, and she only | stops 80
 when it is all like flour. After she has broken up | one of the elder-
 berry-cakes, she takes others, for generally | they break ten cakes of
 elderberries for making the | salal-berry cakes. After ten elderberry-
 cakes have been broken up, || she takes off the mat that has been 85
 spread over the salal-berry box, for | they are done when they stop
 boiling. She takes a ladle | and a large dish and puts them down
 by the side of the low salal-berry box. | Then she takes the tongs

g'wālexs laē āx'ēdxēs ts'lēndzewats!ē, yīxa k'!ēsē yaēltsemālaxa 67
 k'ādzekwē qa's lā pelk'emg'aaalelōts lāxa neqōstāwasēs legwīlē
 qa hālabalēs tsōs'ēda. Wā, lā lents!ēs lāx L!ema'isasēs g'ōkwē
 qa's lā ālāx pegēdzowa de'na t!ēsema. Wā, g'īl'mēsē q!āqēxs 70
 laē āx'ēdeq qa's g'āxē pax'ālīlas lax āpsanālīlasēs t!eqag'īlase'wē
 nek!ūla. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē qa's lā megū-
 dzōts lāx pegēdzōwē de'na t!ēsema. Wā, g'īl'mēsē ālak!āla
 lā tsōsaxs laē āxāōdxa ts'lēndzowē. Wā, lā āx'ēdxa eldzowē
 lē'wa'yā qa's lep!ālīlēs. Wā, lā pagēdzōtsa de'na t!ēsem lāxa 75
 lē'wa'yē. Wā, lā āx'ēdxa 'nemxsa ts'lēndzowa qa's pax'ālōdēs
 lāxa de'na t!ēsema. Wā, lā āx'ēdxa pelpelqē qa's leseldzōdēs
 lāxa ts'lēndzowē qa q!wēq!ūlts!ēs. Wā, g'īl'mēsē 'wī'welx'sexs
 laē g'ōx'wītsēs wāx'sōlts!āna'yē c'eyasō lāxa q!wēlkwē ts'lēndzowa
 qa's hēlōx'sendēqēxs laē dzak'ōdxēs c'eyasowē. Wā, āl'mēsē 80
 g'wālexs laē yōem g'wēx'sa qūxēx. Wā, g'īl'mēsē 'wī'welx'sēda
 'nemxsa ts'lēndzowa laē ēt!ēdxa wāōkwē qaxs hēmenāla'maē
 neqaxsē ts'lēndzowē q!wēlase'wasa ts!edāqē qās āxegēm xēs t!eqa-
 g'īlase'wē nek!ūla. Wā, g'īl'mēsē 'wī'la la q!wēlkwa neqaxsa ts'lēn-
 dzowa laē āxōdxa lē'wa'yē lepemālīlasa t!eqag'īlats!ē beng'ela qaxs 85
 lē'maē L!ōpaxs laē g'wāl medelqūla. Wā, lā āx'ēdxa k'ats!enaqē;
 wā, hē'misa 'wālasē lōq!wa qa's lā k'anōlīlas lāxa t!eqag'īlats!ē
 beng'ela. Wā, lā āx'ēdxa ts!ēslāla qa's k!ap!elēs lāxa t!ēse-

and feels for the stones, | which are in the bottom, under the
 90 boiled salal-berries; and when || she gets hold of a stone, she takes a
 spoon and scrapes off the jam that | sticks to the stone. After
 scraping it off, she puts | (the stone) into the dish; and she continues
 doing this with the other stones. | When all the stones are out, she
 takes the dish with the stones, | goes out, and throws them out of the
 95 house. Then || she goes back with the dish and puts it down. Then
 she takes her tongs | and stirs the salal-berries. She stirs them for a
 long time. Then the | boiled salal-berries become liquid. Next she
 takes a spoon | and dips it into the pounded elderberries, and pours
 these into the boiled | salal-berries; and she continues stirring them
 100 with the tongs. When || all the pounded elderberries have been
 thrown in, it gets thick. | After finishing this, she takes her drying-
 frame, (the same one) that is used in making elderberry-cakes, | and
 she also uses the (same) measure that she used to measure the elder-
 berry-cakes, | and also the skunk-cabbage leaves heated over the
 fire, for she does everything | with the boiled salal-berries, making
 5 them into cakes, as she did when || making cakes of the elderberries;
 and she also ties them into bundles | with shredded cedar-bark in the
 way in which she tied the dried elderberries. | Thus they are tied
 into bundles with shredded cedar-bark, and they are put into a
 (square) box, which is | called "salal-berry box" because it contains

maxs laē xegündzēs lāxa L!ōpē nek!ūla. Wä, g'il'mēsē lā!xa
 90 t!ēsemāxs laē āx'ēdxa k'ats!ēnaqē qa's k'ixâlēxa t!ēqāxs laē
 k!wēk!ūtsemēxa t!ēsemē. Wä, g'il'mēsē 'wīlg'eltsemxs laē k'ip-
 ts!ōts lāxa lōq!wē. Wä, āx'sā'mēsē hē gwēg'ilaxa waōkwē t!ēse-
 ma. Wä, g'il'mēsē 'wīlōstēda t!ēsemāxs laē dāg'ililaxa t!ēts!āla
 lōq!wa qa's lā gūqewelsaq lāx L!āsanā'yāsēs g'ōkwē. Wä, g'āx-
 95 'mēsē k'alaxa lōq!wē qa's k'āg'alilēs. Wä, lā āx'ēdxēs ts!ēslāla
 qa's xwēt!ōdēs lāxa L!ōpē nek!ūla. Wä, lā gēg'ililēxs laē āla-
 k!āla la 'wāpalēda L!ōpē nek!ūla. Wä, lā āx'ēdxa k'āts!ēnaqē
 qa's tsēqēs lāxa q!wēlkwē ts!ēx'ina qa's lā tsēqelas lāxa L!ōpē
 nek!ūla. Wä, lā hēmenālaem xwētasa ts!ēslāla lāq. Wä, g'il-
 100 'mēsē 'wīlaqēda q!wēlkwē ts!ēx'ina laqēxs laē gēnx'īda. Wä,
 g'il'mēsē gwālexs laē āx'ēdxēs k'litk'!ēdēsēxēs legēdzōx'dāxa ts!ēn-
 dzowē. Wä, hēemxaāwis menyayāsēs menyayāxa ts!ēndzowē.
 Wä, lāxaē penkwa k'!ek!aōk!wa lāxa legwīlē, yīxs ā'maē naqem-
 g'iltō laxēs la gwēg'ilasxa L!ōpē nek!ūlexs laē leqāq lāxēs gwēg'ila-
 5 saxs lāx'dē leqaxa ts!ēndzowē. Wä, hēemxaāwisē gwālaxs laē yaēl-
 tsemālaxa k'ādzekwē lāxaax gwālaasasa ts!ēndzowaxs laē yaēl-
 tsemālaxa k'ādzekwē. Wä, laxaē xetsemē hānts!ewasaxa lēga-
 dās negūdzewats!ē xetsema, yīxs laē g'its!ewax'sa negūdzowē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with || elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.||

Salal-Berries and Elderberries mixed—(Strips of caked salal- 1 berries). | In this¹ (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; || and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their || relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

t!Eqā. Wā, hēem k'!ēs aēk'!aak^u nēgūdzō t!Eqēda la g'ēqelaxa ts!ēx'ina, yīxs hāē sēnatsēq qa's laxōyā. Wā, hē'mis qō t!Eqā- 110 g'ilaēxsde lā'wūnemasēx nēgūdzōwa, wā lāxaē hēem g'wēg'ila-se'wēda nēgūdzōwē t!Eqē g'wēg'ilasaxa ts!ēndzowaxs laē k!wēladzema. Wā, lēx'a'mēsē ōgūx'īdēda lēgemasa lōelq!wāxs t!ext!agats!āxa nēgūdzōwē. Wā laem gwāla 'nemx'īdāla g'wēg'ilaseq.

Salal-Berries and Elderberries mixed (T!Eqēlaxa hēyadzō nēgūdzō 1 t!Eqā).—Wā,¹ la hēemlāl k'!līx'amēnqūla nek!ūla axeqelāxa ts!ēndzowen g'ālē g'wāgwēx's'ālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k!wēladzemaē lāxa q!ēnemē lēlqwālala'ya, lāg'ilas k'!ēs sayōqwa nek!ūlē. Wā, hē'mis lāg'ilasa ts!ēx'ina q!āq!ēk'!ēs. Wā, 5 hē'misēxs hālabalaē lemḡ'widēda nēgūdzōwē t!Eqaxs laēda ts!ēndzowē axegēq, yīxs hōlaloḡwaaxs k'!līxwase'waē.

Wā, la'mēsen g'wāgwēx's'ex'īdēl lāxa nēgūdzōwaxs aēk'!ase'waasa ts!edāqē qa's hēlelayo lē'wis lā'wūnemē lē'wē sāsemē lō'mēs lēlēlāla. Wā, hē'maaxs laē g'wāl ēaxelaxa ts!ēts!ēnqela nēgūdzō 10 t!Eqā laxēs k'!ēts!ēna'yē nekwaxēs dōgūlē āwā nek!ūla, yīxa ēk'as q!wāx'ēdaēna'yē. Wā, laem gūl!esaq qa's lāl nekwāleq qō lāl q!ayōx'widēl. Wā, g'īl'mēsē q!āyoqwaxs laē āx'ēdxēs yūdux'semē laēlxa'ya yīxaaxēs g'īlx'dē nēgwats!ā. Wā, lā hēemxat! g'wēg'i-

¹ Continued from description of the dish for pounding salal-berries (p. 60, line 78).

15 and she does everything || as she did before when she went to pick
 salal-berries, as I first described; | and she also does as I said before,
 when she picks the salal-berries off the branches, | and she puts
 them into the same dishes; and when they have all been cleaned, |
 she takes the mortar-box for the salal-berries, and she puts it down
 on the floor | where she is going to work; and she also takes her
 20 husband's stone hammer and places it || on the edge or by the side
 of the mortar-box. Then she takes the | dish containing the cleaned
 salal-berries and puts it down next to the mortar-box; | and she puts
 in both hands and takes out the | cleaned salal-berries and places
 them in the mortar-box. When | they are two finger-widths deep
 25 in the || bottom of the mortar-box, she takes her | stone hammer
 and pounds them until they burst, and she continues | pounding
 them until she sees that they have all burst. Then she takes the |
 large dish and pours the pounded salal-berries into it. After | pour-
 ing all out, she takes some more of the cleaned salal-berries, ||
 30 puts them into the mortar-dish, and when they are | two finger-
 widths deep in the | mortar-box, she takes her stone hammer and
 pounds them. | She pounds them for a long time; and when she sees |
 that they have all burst, she puts the hammer down on the floor ||
 35 and pours the pounded salal-berries into the dish. | She continues

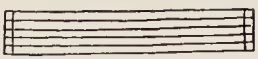
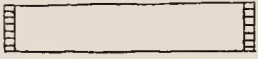
15 lēs gwēg'ilasaxs g'ālēx'dē nekwaxen g'ilx'dē gwāgwēx's'ālasa. Wā,
 lāxaē hēm gwēg'ilaqēs gwēg'ilasaxs laē k!ūlpālasa nek!ūlē. Wā,
 lāxaē hēm k'lats!ālasēda lōelq!wē. Wā, g'il'mēsē 'wī'lala k'imde-
 kwaxs laē āx'ēdxa leg'ats!āxa nek!ūlē qa's g'āxē hāng'alīlas lāxēs
 ēaxelāLē. Wā, lāxaē āx'ēdex pelpelqasēs lā'wūnemē qa's g'āxē
 20 mekwāgelīlas lāxēs leg'ats!āxa nek!ūlē. Wā, lā āx'ēdxa k'imde-
 gwats!āxa nek!ūlē lōq!wa qa's g'āxē k'ānodzents lāxa leg'ats!āxa
 nek!ūlē. Wā, lā gōx'witsēs wāx'sōlts!āna'yē e'eyasō lāxa k'imde-
 kwē nek!ūla qa's lā goxts!ālas lāxa leg'ats!āxa nek!ūlē. Wā, g'il-
 'mēsē mālden lāxens q!wāq!wax'ts!āna'yēx yīx wāgwasasa k'imde-
 25 kwē nek!ūl lāx ōts!āwasa leg'ats!āxa nek!ūlaxs laē dāx'īdxa
 pelpelqē qa's leselgendēs lāq qa 'wī'lēs kūx'īda. Wā, lā gēg'ilīl
 leselgēq. Wā, g'il'mēsē dōqūlaq laem 'wī'la kūk'axs, laē āx'ēdxa
 'wālasē lōq!wa qa's lā qepōsasa lā ledzek^u nek!ūl lāq. Wā, g'il-
 'mēsē 'wīlāsexs laē ēt!ēd gōx'wīd lāxa k'imdek^{wē} nek!ūla qa's
 30 lēxāt! goxts!ōts lāxa leg'ats!āxa nek!ūlē. Wā, g'il'emxaāwisē
 mālden lāxens q!wāq!wax'ts!āna'yēx yīx wāgwasas lāx ōts!āwasa
 leg'ats!āxa nek!ūlaxs laē dāx'īdxa pelpelqē qa's leselgā'yēs lāq.
 Wā, lāxaē gēg'ililexs leselgā'yāaq. Wā, g'il'emxaāwisē dōqūlaq
 laem 'wī'la kūkūx'sexs laē g'ēgalīlasēs ledzayowē pelpelqaxs laē
 35 qepāsasa lā ledzek^u nek!ūl lāxa ledzegwats!ē nek!ūl lōq!wa.
 Wā, āx'sā'mēsē la hē gwēg'ilaxa wāōkwē k'imdek^u nek!ūla. Wā,

doing this with the other cleaned salal-berries, and | only stops when 37
they have all been pounded. She does not make them into cakes
quickly, | but leaves them for two nights in the dish, covered over
with a mat, before | making the cakes. ||

Now I will talk about the long strips of dried salal-berries. When | 40
the woman gets ready to dry them, after leaving them two nights
covered | over with a mat, so that no soot will drop into them and | so
that they will get thick,—for she can not make them into cakes
immediately | after pounding, because the berries are full of juice,
and therefore || she leaves them for a long time to dry up,—then she 45
takes up the drying-frame, | the (same) one as she used when she dried
elderberries mixed with salal-berries, | and also the heated skunk-
cabbage. She puts the heated | skunk-cabbage leaves down flat the
whole length of the drying-frame. She puts them on very | smoothly;
and when they are all down on the drying-frame from end to end, || she 50
takes her straight knife and cuts the curved edges | of the skunk-cabbage
leaves that hang down over the two side-pieces of the drying-frame |
(this is called by some people “stiff edge of the drying-frame”). |
After cutting them all off, she takes a large horse clam-shell | and a
large spoon, and she takes the pounded-salal-berry dish || and puts it 55
down by the side of the drying-frame. She | takes the ladle, dips
it in, and stirs it until they are well mixed | with the juice; and when

al^hmēsē g^hwālexs laē ^hwīla la ledzekwa. Wā, k^h!ēst!a yā^hnag^haāla 37
lex^hēdeq. Hēda la mālexsē gānolas ^hnakūyālaxa lē^hwa^hyaxs laē
lex^hēdeq.

Wā, la^hmēsen g^hwāgwēx^hs^hex^h!ide! lāxa hēyadzō negūdzōxs laēda 40
ts!edāqē xwānal^hid qa^hs leqēq lāqēxs laē mālexsēs gānolē nāxūm-
līlxa lē^hwa^hyē qa k^h!ēsēs q!wāp!eqelasō^hsa q!walōbesē. Wā, hē^hmis
qa ālak^h!alēs gēnx^h!ida qaxs k^h!ēasaē gwēx^h!idaas lex^hēdqēxs g^hālāc
g^hwāl leselgēq qaxs ālak^h!ālaē q!lēnemē saaqas. Wā, hē^hmis lāg^hilas
hē g^hwaēlē qa lemlemōx^hdēs. Wā, lā āx^hēdēda ts!edāqaxa k^h!itk^h!E- 45
dēsē, yīxēs k^h!itelāx^hdāxs g^hālēx^hdē leqaxa ts!ēts!enqela negūdzō-
wa. Wā, hē^hmisa penkwē k^h!ek^h!aōk!wa. Wā, lā pāgedzōtsa penkwē
k^h!ek^h!aōk!wa lāx ^hwāsgemasasa k^h!itk^h!edēsē. Wā, laem aēk^h!axs
laē hamelgedzā^hya k^h!ek^h!aōk!wa pāpeqō^hnakūlaxs labendālaē. Wā,
lā āx^hēdxēs nexx^hāla k^h!āwayowa qa^hs t!ōsālēxa k^h!ilk^h!elx^henxa- 50
^hyasa k^h!ek^h!aōk!wāxs laē k^h!esāla lāx k^h!āk^h!etenxa^hyasa k^h!itk^h!edēsē;
yīxs lēqelaēda waōkwas l!āl!exenxē lāxa k^h!āk^h!etenxa^hya. Wā,
g^h!il^hmēsē ^hwīla t!ōsewakūxs laē āx^hēdxa ^hwālasē xālaētsa met!āna^hyē.
Wā, hē^hmisa ^hwālasē k^h!āts!enaqa. Wā, lā āx^hēdxa leg^hex^hts!ālāxa
nek^h!ūlē lōq!wa qa^hs g^hāxē hānenxelīlas lāxa k^h!itk^h!edēsē. Wā, lā 55
dāx^h!idxa k^h!āts!enaqē qa^hs tsēqēs lāq qa^hs xwēt!ēdēq qa lelgowēs
lē^hwis saaqē. Wā, g^h!il^hmēsē ālak^h!āla la lelqōxs laē tsēx^h!itsa k^h!āts!E-

58 the berries are well mixed, she dips the | spoon into them until it is
 heaping full of the pounded salal-berries; and she pours | them on
 one end of the drying-frame. Then she takes a straight cedar-stick||
 60 and puts it down (crosswise) near the end of the drying-frame, in this
 manner: |  The thickness of the cedar-stick is one-
 half of the little finger, | and it is just squeezed
 between the two side-pieces of the drying-frame.
 She | does the same at the other end; and after doing so, she takes
 the | clam-shell, turns it over, and uses it to smooth the pounded
 65 salal-berries || on one end of the drying-frame. Then the pounded
 salal-berries are levelled down | to the crosspiece of cedar-wood, and
 she presses | the pounded salal-berries against the two side-pieces.
 As soon as she has spread all the pounded | salal-berries, she dips the
 spoon into the berries again and pours them out at the | end of the
 70 salal-berries. She continues doing this until || she reaches the end
 of the drying-frame; and when she reaches the other crosspiece, |
 she stops. After doing so, it is in this way: | 
 Sometimes she has as many as twenty drying-
 frames with | pounded salal-berries, or even more when the salal-
 berries are growing well | in summer, and when the woman is indus-
 75 trious in picking salal-berries. || After this has been done, she asks
 her husband to come and help her | put the frames up just over the
 fire, not very high, | for the woman must bend her head when she


58 naqē qa L!āk·emalisēxa leg·ekwē nek!ūla qa's lā tsēdzōts lāx āpsba-
 'yasa k'!itk'!edēsē. Wā, lā āx'ēdxa k!waxlāwē qa's negenōsa. Wā,
 60 lā k'atbents lāxa māx·ba'yasa k'!itk'!edēsē g'a g'wā'lēg'a (*fig.*), yīxs
 k'!ōdenaē lāxens selt!ax'tsāna'yēx yīx wāgwasasa k!waxlāwē. Wā,
 lā āem qatawēltewē lāx L!āl!EXENXA'yasa k'!itk'!edēsē. Wā, lāxaē
 hēem g'wēx'idxa āpsbā'yē. Wā, g'īl'mēsē g'wālexs laē āx'ēdxa
 xalaēsē qa's nelalamasēqēxs laē gwēldzodālaxa leg·ekwē nek!ūl lāx
 65 āpsba'yasa k'!itk'!edēsē. Wā, laem 'nemāk'alēda leg·ekwē nek!ūl
 L'ēwa gēba'ye k!waxlāwa. Wā, lā lālenxendxa L!āl!EXENXA'yasa
 leg·ekwē nek!ūla. Wā, g'īlnaxwa'mēsē gwēldzōd 'wī'lasa leg·ekwē
 nek!ūlexs laē ēt!ēd tsēx'ētsa k'āts!enaqē qa's lā tsēdzōts lāx lā
 'wālalaats ōba'yasa nek!ūlē. Wā, āx'sā'mēsē hē g'wēg'ilaxs laē
 70 lābendālaxa k'!itk'!edēsē. Wā, g'īl'mēsē lāg'aa lāxa 'nemē gēba-
 'ya laē g'wāla. Wā, g'īl'mēsē g'wālexs laē g'a g'wālēg'a (*fig.*), yīxs
 'nāl'nemp!enaē ma'tsemgustāxsēda k'!itk'!edēsē la āxdzālaxa
 leg·ekwē nek!ūla L'ō'xs hāyaqamaaq, yīxs hēlaēda nek!ūlē lāxēs
 q!wax'ēdaēna'yē L'ō'xs se'x'utslaēda ts!edāqē la nekwaxa nek!ūlē.
 75 Wā, g'īl'mēsē g'wālexs laē āxk'!ālaxēs lā'wūnemē qa g'āxēs g'ēwalaq
 qa's Lēs'alēlōdēs lāx neqōstāwasēs legwīlēxa k'!ēsē ālaem ēk'!āla
 qaxs g'īm'xwala'maēda ts!edāqaxs laē lāwabewēxa k'!itk'!edēsaxs

is standing under the drying-frame | when it is put up over the 77
 fire. Now the woman takes hold of one end, | and her husband of
 the other, and they put the salal-berry cakes (for now their name
 is changed) || over the fire. After doing so, her husband | builds up 80
 the fire with very dry alder-wood. | The reason why they use alder-
 wood to burn underneath is because it gives no sparks | and it makes
 a very hot fire, for the owner of the salal-berries wishes them | to dry
 quickly. As soon as the fire burns well, they watch || the drying- 85
 frames that they may not catch fire, and they do not leave (the cakes)
 there for more than two | hours. Then they are half dry. Now |
 the berry-cakes are done; and she takes them all down and puts
 down on the floor one | of the drying-frames. Then she takes down
 another one and puts it on top | of the one on the floor; and she con-
 tinues doing so, putting them one || on top of another. After she has 90
 taken them all down, the woman | takes an empty drying-frame and
 places it over the top | one which has the long strips of salal-berry
 cakes on it. Then she turns it over on the | empty one. The woman
 is careful that the salal-berry cake | is flush with the end of the
 empty drying-frame, and || that the sides are straight along its sides; 95
 for all the frames are made of the same length | and of the same
 width. As soon as | she has finished, she calls her husband to come
 and take hold | of the drying-frames that lie face to face. Then her

laē lēstāya lāx ēk!a^εyasa legwīlē. Wā, laem dādeba^εya ts!edāqē 78
 lē^εwis lā^εwūnemaxs laē lēstōdxa t!eqa qaxs lē^εmaē l!āyoxlāxs
 laē lēstā^εya lāxa legwīlē. Wā, g!il^εmēsē gwālexs laē lā^εwūnemas 80
 leqwēlax^εīdxēs legwīlasa l!āsmesēxa ālak!alā la lem^εxwa. Wā,
 hēem lāg!ilas hē legwābewīsēda l!āsmesaxs k!lēsaē ānōbēxostāla.
 Wā, hē^εmisēxs lōmaē l!ēseg^εustāla qa^εs ^εnēk^εaē qa hālabalēs
 lem^εx^εwidēs t!eqa. Wā, g!il^εmēsē x^εiqostāwē leqwēla^εyas laē q!aq!a-
 lālaq qa k!lēsēs x^εix^εēdē k!lītk!^εedēsas. Wā, k!lēst!a ma^εts!agele- 85
 lag!ila lāxa q!aq!alak!a^εyaxa ^εnālāxs laē k!layax^εwīda. Wā, laem
 l!ōpa t!eqa. Wā, lā āxaxōd ^εwī^εlaq qa^εs pax^εalilēsa ^εnemxs
 k!lītk!^εedēsa. Wā, lā ēt!ēd āxaxōdxa ^εnemxsa qa^εs pāgēg^εīndēs
 lāxa lā pagēla. Wā, lā hāna! āxāxelaxa waōkwē qa^εs lā ^εwīla
 pagēg^εīndālas lāxa waōkwē. Wā, g!il^εmēsē ^εwī^εlaxaxs laēda ts!edāqē 90
 āx^εēdxa lōbedzāla k!lītk!^εedēsa qa^εs lā papeqōdeq lē^εwa ēk!^εen-
 xelilē t!eqadzālaxa hēyadzowē t!eqa. Wā, laem benāsalēda
 lōbedzāla. Wā, lā dōqwalēda ts!edāqaxa t!eqādzāla k!lītk!^εedēs
 qa ^εnemabalēs ōba^εyas lē^εwa lōbedzāla k!lītk!^εedēsa. Wā, hē^εmis
 qa ^εnemenxālēs ēwenxā^εyas qaxs ^εnem^εmaēs āwāsgemasē. Wā, 95
 laxaē ^εnem^εmē āwādzewasasa k!lēk!lītk!^εedēsē. Wā, g!il^εmēsē
 gwālexs laē lē^εlālxēs lā^εwūnemē qa g^εāxēsē dādebendxa lā
 haqāla k!lēk!lītk!^εedēsa. Wā, la^εmēsē lā^εwūnemas dābendxa

husband takes hold of | one end, and the woman takes hold of the
 100 other (end). They || lift them up at the same time, and then turn
 them over so that the drying-frame with the salal-berry cake is on
 top; | and when they turn them over, the cake falls upon the |
 empty drying-frame, and the strip of salal-berry cake has been
 turned over. | Then they put it again just over the fire. | After this
 has been done, she takes the same drying-frame | from which she
 5 had taken the strip of salal-berry cake. || She peels off the heated
 skunk-cabbage leaves which stick to it, and throws them away. |
 Then she turns it over and puts it on the next one; and she does | as
 she did before with the first one, turning over the cakes; and she
 continues | doing this with the others. It takes only one day | to
 10 dry all of them. When they are all dry, the woman || takes a small
 square box, takes off the cover, and she tilts it on one side by the side
 of the fire, | so that it will get dry inside. | As soon as the inside is
 very dry, she puts out the fire. | Then, without help, the woman
 takes down the drying-frames and | puts one on top of another, as
 15 they had been before, when she turned them over. || She takes the
 small square box of medium size and places it | near the drying-
 frames. Then she takes up the end of one strip of salal-berry cake, |
 puts it into the bottom of the salal-berry box, | and the end up
 against the narrow end of the small box. When part of it | covers

āpsba^éyē. Wā, lāda ts!Edāqē dāx^éīdxa āpsba^éyē. Wā, lā ^énemā-
 100 x^éīd wīx^éīdqēxs laē lēx^éīdeq qa hēs lā ēk!agawa^éya t!Eqadzāla
 k!lītk!Edēsa. Wā, g!l^émēsē lēx^éīdqēxs laē lāsēda t!Eqalāxa lōbe-
 dzāla k!lītk!Edēsa. Wā, laem lēnkwa hēyadzowē t!Eqā. Wā,
 hēx^éīda^émēsē la xwēlaqa lēs^éalelōts lāx neqostāwasēs legwīlē.
 Wā, g!l^émēsē gwālexs laē āx^éēdex āxdāyaasdāsa hēyadzowē t!Eqā
 5 qa^és kūsālēxa ts!āg^éets!āyē penk^u k!ēk!aōk!wa qa^és ts!Ex^éēdeq.
 Wā, lā hāx^éwīdeq qa^és lāxat!pāpeqōdeq. Wā, laē hēm gwēx^éīd-
 qēs g!lx^édē gwēx^éīdaasxēs g!lx^édē lēx^éase^éwa. Wā, āx^usā^émēsē hē
 gwēgilaxa waōkwē. Wā, lā ^énemxsa^émēsē ^énālaxs laē ^éwīla
 lem^éx^éwīda. Wā, g!l^émēsē ^énāxwa lem^éwemx^éīda laēda ts!Edāqē
 10 āx^éēdxa xāxadzemē qa^és āxōdēx yīkūya^éyas qa^és qōgūnōlisēsa
 xaxadzemē lāxēs legwīlē qa ālak!ālēs lem^éx^éwīdē ōts!āwas. Wā,
 g!l^émēsē ālak!āla la lem^éx^uts!āxs laē k!līlx^éēdxēs legwīlē. Wā,
 lāna^éūla^émēda ts!Edāqaxs laē āxāxelaxa k!lēk!lītk!Edēsē qa^és
 pāpeqō^énakūlēq lāxēs lāx^édē gwaēlasexs lāx^édē lēx^éaq. Wā, lā
 15 āx^éēdxa xaxadzemē, yīxa hēla xetsema qa^és gāxē hāng^éalīla lāx
 māk^éinxēlīlasa k!lēk!lītk!Edēsē. Wā, lā dābendxa hēyadzowē t!Eqā
 qa^és ts!En^éx^uts!ālēs lāx ōxla^éyas hayadzewats!ē t!Eqā xaxadzema.
 Wā, lā sek^éālē ōba^éyas lāxa āpsanexts!āwasa xāxadzemē. Wā,
 g!l^émēsē hamelxalts!āxs laē gwānax^éēdeq qa ^énemālasēs k!lō-

the bottom, she folds it back so that it is of the same size || as the 20
bottom of the small box. It is in this way | when it is
put into the small box into which it is being folded. |
She continues doing this with the others; and  when they
are all in, | she heats some new skunk-cabbage leaves over
the fire; and | when they are soft, she takes the crooked knife of
her husband, || cuts out the thick veins in the middle, and, when they 25
are all off, | she heats them again over the fire. She does not stop
until they are almost brittle | and very dry. Then she puts the
leaves on top of the | strips of salal-berry cake, and she tucks them in
all round inside the box | containing the strips of salal-berry cakes,
so that it is very tight. After doing this, || she puts the cover on 30
and ties it down. When | this has been finished, she puts it down
in a place where the heat of the fire reaches it, and | she leaves it
there until winter; for generally | the cannibal dancers wish to eat only
long salal-berry cakes, | when the owners of the long salal-berry cakes
have a winter ceremonial, and also || the head chiefs of the owners of 35
long salal-berries | wish to eat them; but the poor people of the tribe |
eat salal-berries mixed with elderberries when they are given at a
feast. | Now this is finished. |

Currants¹.—After doing so, (the woman) takes a large dish and | 1
puts it down by the side of the currant-baskets. She pulls out the |

xwa^éyas lē^éwa pāq!exsda^éyasā xāxadzemē. Wā, lā g'a g'wālēg'axs 20
(fig.) laē hānts!ā lāxa xaxadzēmē lāxēs q!elx^uts!āēna^éyē. Wā, lā
āx^usāēm hē g'wēg'ilaxa waōkwē. Wā, g'il^émēsē 'wīlts!āxs laē
āx^éēdxa alōmasē k!ēk!aōk!wa qa^és pex^éīdēq lāxēs legwīlē. Wā,
g'il^émēsē pex^éwīdexs laē āx^éēdex xelx^uwālāsēs lā^éwūnemē qa^és
xelx^uwālēx t!ent!enxedzā^éyas. Wā, g'il^émēsē 'wīlāxs laē ēt!lēd 25
pāpax^uelālas lāxēs legwīlē. Wā, āl^émēsē g'wālēxs laē elāq tsōs^éēda
qaxs laē ālak!āla la lem^xwīda. Wā, lā aēk!a paqeyīnts lāxa
hēyadzowē t!ēqa. Wā, laēm dzōpas lāx ēwanēqwas ōkūya^éyas
hēyadzowē t!ēqa qa ālak!ālēs emxa. Wā, g'il^émēsē g'wālēxs laē
yīkūyīnts yīkūya^éyas. Wā, lā t!emak^ueyīndeq. Wā, g'il^émēsē 30
g'wālēxs laē hāng'alīlas lāxa lāg'aaasas l!ēsalās legwīla qaxs
hēx^usā^émēlē ha^énēl lāg'aa! lāxa lāla ts!āwūnx^éīda qaxs q!ūnālaēda
hāmats!a 'nēx^u qa^és lēx^uamē t!ext!āqxa hēyadzowē t!ēqaxs laē
ts!ēts!ēx^éīdē g'ōkūlōtasa t!ēgadāsa hēyadzowē t!ēqa. Wā, hē^émisa
xamagema^éyē g'īg'egāmēsa g'ōkūlōtasa t!ēgadāsa hēyadzowē t!ē- 35
qaxs 'nēk^uāē qa^és t!ext!aqēq, yīxs lāa^ulas begūfīda^éyas g'ōkūlōts
nengūdzōgūxa ts!ēts!enqelaxs laē k!wēladzema. Wā, la^émen
g'wāl lāxēq.

Currants.—Wā, g'il^émēsē g'wāla, laē āx^éēdxa 'wālasē lōq!wa, qa 1
g'āxēsē hānālīlxa nāg^uē q!ēdzatslē lexa^éya. Wā, lā lēk^uemōdxa

¹ *Ribes bracteosus*, Dougl., *Ribes petiolare*, Dougl. Continued from the description of gathering currants.
See p 209, line 37.

3 huckleberry-branches that have been pushed through the baskets,
and she takes off | the skunk-cabbage covering and puts it down,
5 and she takes a mat || and spreads it outside of the basket. | She puts
the large cleaning-dish on the left-hand side of the | currant-baskets.
When everything is ready, she takes | one branch of the currants.
She takes hold of it with her left | hand, and pulls off the berries with
10 her right hand, and || she drops them into the large dish for holding
the cleaned berries. She | continues doing so, cleaning the currants.
When they are all cleaned, she takes her | front-basket, goes down
to the beach in front of her house, and | picks up twelve stones.
When they are all in, | she carries it on her back into the house
15 and || puts it down by the side of the fire. Then she puts the
stones | into the fire; and after doing this, she takes a | square
box and puts it down next to the fire, and also her tongs, which |
she puts down on the floor, and also a large, long-handled | ladle, which
20 she puts next to the square box. || She also takes skunk-cabbage
leaves which were used for covering the berries, cuts out the mid-
ribs, | and, after these have been cut out, she heats them over the
fire. | She continues to do this until they get very brittle. Then she
puts them into a | small dish and breaks them to pieces until they
25 are as fine as | flour. When this is done, and the stones that || she
has put on the fire are red hot, she takes a small steaming-box and |

3 Lēlask·Eya·yē gwādemsa qa's ts!ex·idēq. Wā, lāxaē lāweyōdxa
nāseya·yas k'!ek'!aōk!wa, qa's āx·alilēq. Wā, lā āx·ēdxa lē'wa·yē,
5 qa's LEP!ālilēq lāx L!asalihasēs nāg·a·yē q!ēdzats!ē lexa·ya. Wā,
hēlat!a ha'nēla 'wālasē k'imdats!ē lōq!wē gēmxanālilasa nāg·a·yē
q!ēdzats!ē lexa·ya. Wā, g'il·mēsē gwālemg'alilexs laē dāx·idxa
'nemts!aq!EX!a q!ēsēna, qa's dāx!ayēx yis·enasē yīsēs gēmxōl-
ts!āna·yē. Wā, lā x'ik'ālaxa q!ēsēnasēs hēlk'!ōts!āna·yē, qa's lā
10 k'!āts!ōts lāxa k'imts!ālasē 'wālas lōq!wa. Wā, āx·sā·mēsē hē
gwēg'ilaxs k'imtaaxa q!ēsēna. Wā, g'il·mēsē 'wī·laxs laē āx·ēdxa
nanaagem lexa·ya, qa's lā lents!ēs lāx L!ema·isasēs g'ōkwē qa's
lā xE·x^uts!ōtsa g'āgiwāla t!ēsem lāq. Wā g'il·mēsē 'wilt!āxs
g'āxaē ōxlōsdēse!aq qa's lā ōxlaēle!aq lāxēs g'ōkwē, qa's lā ōxla-
15 nōlisas lāxēs legwīlē. Wā, hēx·ida·mēsē xE·x^uwelts!ālaq, qa's lā
xE·x^ulendālas lāxēs legwīlē. Wā, g'il·mēsē gwālexs laē āx·ēdxa
k'!imyax!a, qa's g'āxē hānōlisas lāxēs legwīlē LE·wis ts!ēslāla. Hē-
emxat! āx·ētsō's, qa g'āxēs k'ādila. Wā, hē·misa 'wālasē g'ilt!EX-
!āla k'āts!enaqa āx·ētso's, qa g'āxēs g'enālīxa k'!imyax!a. Wā, lā
20 āx·ēdxa ts!ēts!ak·eyēx·dās k'!ek'!aōk!wa qa's k'!axālēx t!ent!enxe-
dzā·yas. Wā, g'il·mēsē 'wī·lāxs laē pEX·ideq lāxēs legwīlē. Wā
āl·mēsē gwāl pEX·aqēxs laē ālak'!āla la tsōsa. Wā, lā āxts!ōts lāxa
lālogūmē, qa's tsōselgendēq. Wā, āl·mēsē gwālexs laē yō la gwēx·sa
qūxēx. Wā, g'il·mēsē gwālexs laē mēmentsemx·idēda t!ēsemē
25 xE·x^ulālālēs lāxa legwīlē. Wā, lā āx·ēdxa āmā·yē q!ōlats!ā, qa's

pours some water into it, until it is half full. She puts it down | be- 26
tween the square box and the fire. Then she takes the large | long-
handled ladle, dips it into the currants, and pours (them) | into the
square box; and when one-half of the currants are in the box || one- 30
half are still in the large dish containing the cleaned berries. |
Then she takes her tongs, picks up the red-hot stones, | and dip them
quickly into the water in the steaming-box and | puts them into the
currants. She puts in six red-hot | stones. Then she dips more of the
cleaned currants with her large || long-handled ladle out of the dish 35
containing the cleaned currants | and puts them over the red-hot
stones. She only | stops when they are all in. Then she again takes
her tongs and again picks | up red-hot stones, which she first puts
into | the water in the steaming-box, and she puts these on the
currants. || She only stops when six stones have been put in. | Then 40
she takes a mat and covers over the currants that she is steaming. |
She leaves them this way all day and all night. Then the woman |
goes into the woods looking for broad skunk-cabbage leaves; and
when she has found some, | she breaks off the broadest leaves. ||
When she has many of these, she digs up spruce-roots, which she | 45
splits in two and which she ties in the middle. When this is done,
she carries | everything home and puts it down at the left side of the

gũxts!ōdēsa 'wāpē lāq qa nēgōyoxsdalēs. Wā, lā hanagōts lāx 26
āwāgawa'yasa k'!īmyaxlā lē'wa legwīlē. Wā lā āx'ēdxā 'wālasē
g'ilt!EXlāla k'āts!ēnaqa qa's tsēqēs lāxa q!ēsēna qa's lā tsēts!ālas
lāxa k'!īmyaxlā. Wā, g'īl'mēsē nexsēda q!ēsēna la tseyādzems
lāxa k'!īmyaxlā lē'wa g'ēts!ā lāxa k'īmdēgwats!ē 'wālas lōq!wa, 30
laē āx'ēdxēs ts!ēslāla qa's k'!īp!ēdēs lāxa x'ixsemāla t!ēsema,
qa's lā hana'wīd hāpstents lāx 'wābets!āwasa q!ōlats!ē, qa's
lā k'!īp!eqas lāxa q!ēsēna. Wā, la q!EL!esgema x'ix'exsemāla
t!ēsem lā k'!īp!gēmsēq. Wā, lāxaē ēt!ēd tsēx'itsa 'wālasē g'ilt-
t!EXlāla k'āts!ēnaq lāxa lēx'ts!āla k'īmdēk^u q!ēsēna, qa's lēxat! 35
tsēk'eyīnts lāxa la āxeqelaxa x'ix'exsemāla t!ēsema. Wā, āl'mēsē
gwālēxs laē 'wī'la. Wā, lāxaē ēt!ēd āx'ēdxēs ts!ēslāla, qa's k'!īp!ē-
dēs lāxaaxa x'ix'exsemāla t!ēsema, qa's lēxat! g'āg'alasīla hāpstents
lāx 'wābets!āwasa q!ōlats!ē. Wā, lā k'!īp!ek'as lāx ōkūya'yasa q!ē-
sēna. Wā, āl'mēsē gwālēxs laē 'wī'lēda q!EL!esgemē t!ēsema. Wā, 40
lā āx'ēdxā lē'wa'yē qa's 'nāxūmdēs lāxa q!ōlase'wasa q!ēsēna. Wā,
āx'sā'mēsē hē gwaēlxa 'nāla lē'wa gānuLē. Wā, la'mēsēda ts!ēdāqē
lāxa āl!ē ālāxa āwādzoxlowē k'!ek'!aōk!wa. Wā, g'īl'mēsē q!āqēxs
laē p!ap!ōx'weqewaxa āwādzoxlowē lāxa k'!ek'!aōk!wa. Wā,
g'īl'mēsē q!eyōlēxs laē 'lāp!idxa l!ōp!ek'asa ālēwasē, qa's pak'!EX- 45
sendēq qā's yīlōyodēs lāq. Wā, g'īl'mēsē gwālēxs g'āxaē gēmxē-
laq, qa's lā nā'nak^u lāxēs g'ōkwē, qa's lā gēmxenōlisas lāxēs lē-

48 fire. | Then she takes her husband's crooked knife and | sits down
 where the skunk-cabbage leaves have been placed. She cuts up
 50 the || tying of the spruce-roots which have been split in two, takes
 hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so
 that it is the same | thickness in the middle and at the edges, then |
 she takes hold of another one and she does the same as she did with
 the | first one. She continues doing this with the others; and ||
 55 when all have been finished, she heats them by the fire; and when |
 they are soft and thin, she puts them down on a mat. She does | the
 same with all of them. When they are all done, she takes | the
 drying-frames, the same ones that were used for the salal-berry
 cakes, | and she also uses the same cedar measure which she used
 60 for || mixed elderberry and salal-berry cakes. She takes the four |
 cedar-sticks, and puts them on the drying-frames, and she also | takes
 a large horse-clam shell and puts it down. | Finally she takes off the
 mat that has been spread over the steaming-box | in which the cur-
 65 rants are. She takes up another medium-sized || dish and puts it on the
 corner of the square box. She takes the | large shell and skims off the
 juice of the boiled currants, | since the boiled berries have all gone
 down in the | juice. She skims the juice into the dish which she
 placed on the corner of the box; | and she does not stop until the

48 gwilē. Wā, lā āx^ēēdex xelxwāla k[!]lāwayosēs lā^ēwūnemē, qā^s lā
 k[!]l[!]wag[!]alil lāx gēm^xēlasasa k[!]l[!]ēk[!]l[!]aōk[!]wa. Wā, lā t[!]lōts[!]endxa
 50 yilōyoyē pāk[!]!exsaak^u L[!]lōp[!]!ex[!]sa ālēwasē. Wā, lā dāx[!]ēidxa nem^xsa
 k[!]l[!]ēk[!]l[!]aōk[!]wa, qā^s xelxwālēx t[!]ent[!]!en^xedzā[!]yas, qā[!] nēmēs wā-
 gwasasa negēdzā[!]yē lē[!]wis ēwūnxa[!]yē. Wā, g[!]il[!]mēsē gwālēxs laē
 ēt[!]lēd dāx[!]ēidxa nēm^xs qā^s ā[!]mēxat[!] hē gwēx[!]ēideq lāxēs gwēx[!]ēi-
 daasdāxēs g[!]il[!]x[!]dē āx[!]se[!]wa. Wā, āx[!]sa[!]mēsē hē gwēg[!]ilaxa wāōkwē.
 55 Wā, g[!]il[!]mēsē w[!]ilaxs laē pex[!]ēideq lāxēs legwilē. Wā, g[!]il[!]mēsē
 lēndedzōx[!]wida, laē pagēdzōlilās lāxa lēbilē lē[!]wa[!]ya. Wā, lā nā-
 xwaem hē gwēx[!]ēidxa wāōkwē. Wā, g[!]il[!]mēsē w[!]ilaxs laē āx[!]ēd-
 xa k[!]l[!]itk[!]lēdēsē, yīxaax k[!]l[!]itk[!]lēdēselasēxa negūdzowē t[!]leqa.
 Wā, lāxaē hēm menyayosēda klwaxlāwē, yīxēs menselāxa ts[!]lē-
 60 ts[!]enqela nek[!]lūla. Wā, hē[!]mis āx[!]ētsō[!]sēda mōts[!]laqē menyayowē
 k[!]l[!]waxlāwa, qā^s g[!]ēdzolilēs lāxa k[!]l[!]ēk[!]l[!]itk[!]lēdēsē. Wā, lāxaē
 āx[!]ēdxa wālāsē xālaētsōx met[!]ana[!]yēx qā^s g[!]āxē g[!]ig[!]alilās.
 Wā, lawēs[!]lē āxōdxa lē[!]wa[!]yē lēpēmāliltsa k[!]l[!]imyaxlā q[!]lōla-
 ts[!]lēxa q[!]lēsēna, qā^s g[!]ig[!]ālilēs. Wā, lā āx[!]ēdxa ōgū[!]la[!]mē hēla
 65 lōq[!]wa, qā^s k[!]ag[!]āgendēs lāxa k[!]l[!]imyaxlā. Wā, lā dāx[!]ēidxa
 wālāsē xālaēsa, qā^s ax[!]widēxa saaqasa q[!]lēsēnaxs g[!]āxaē q[!]lō-
 kūyēxa q[!]lōkwē q[!]lēsēnaxs laē wūndzēsēs hamaēsē lax āwabā[!]ysa
 saaqē. Wā, lā ax[!]ts[!]lālas lāxa lōq[!]wē la hāng[!]āgēxa k[!]l[!]imyaxlā.
 Wā, ā[!]mēsē gwālēxs laē lēmōkwa q[!]lōkwē q[!]lēsēna. Wā, g[!]il-

boiled currants are dry. When || this is done, she takes the tongs, 70
with which she searches for the stones | that are still in the bottom
of the box. | She takes out the stones and puts them down by the
side of the fire. When | all the stones have been taken out, she takes
a small dish into which she puts the | powdered skunk-cabbage, and
she empties it into the boiled || currants. When it is all in, she takes 75
her tongs and | stirs it; and she only stops stirring when it is all |
mixed. Now the boiled currants are thick. When she has | done so,
she takes the heated skunk-cabbage leaves and spreads them | on
the drying-frame along the whole length. After || doing so, she takes 80
the cedar-stick measures and lays them down on the drying frame, |
in this way,¹ so that the four measures are at (1). | She takes the large
shell and dips it into the boiled currants, | and she pours them out
inside the measures at (1). Then she turns | the shell on its back
and spreads (the currants). When they are spread all over, ||
she presses them so that they fill the corners of the mould and | so 85
that they are pressed close together. After doing this, | she con-
tinues doing so with the others, when she makes berry-cakes. When
the | cakes have all been made to the end of the frame, she puts it
just over the fire; | and after doing this, she takes another drying-
frame, and || she does the same as she did to the first one when she 90

‘mēsē gwālexs laē āxēdxā ts!ēslāla qa’s k!ap!elēs lāxa t!ēse- 70
maxs hēmaē ālēs xegwēs lāx ōxla’yasa k!imyaqla. Wā,
laem k!ipūstālaq qa’s k!ibenōlīselēs lāxēs legwīlē. Wā, g’il-
‘mēsē ‘wīlōstēda t!ēsemaxs laē āxēdxā lālogūmē, yīx āxts!ewasasa
q!wēlkwē tsewēk¹ k!Ek!aōk!wa, qa’s lā k!āqas lāxa q!ōlkwē
q!ēsēna. Wā, g’il‘mēsē ‘wīlaqaxs laē āxēdxēs ts!ēslāla qa’s 75
xwēt!ēdēs lāq. Wā, āl‘mēsē gwāl xwētaqēxs laē ālak!lāla la
lēlga. Wā, la‘mē la genkēda q!ōlkwē q!ēsēna. Wā, g’il‘mēsē
gwālexs laē āxēdxā penkwē k!Ek!aōk!wa qa’s lebedzodālēs
lāxa k!lītk!ēdēsē lābendāla. ‘wāsgemasas. Wā, g’il‘mēsē
gwālaxs laē dāx‘īdxā menyayowē k!waxlāwā qa’s k!atemg’aale- 80
lōdē g’a gwālēgrasa¹ mōts!aqē k!wēk!waxen menyayo lāx (1).
Wā, lā āxēdxā ‘wālasē xālaēs qa’s tsēqēs lāxa q!ōlkwē q!ēsēna
qa’s lā tsēdzōts lāx ōts!āwasa menyayowē lāx (1). Wā, nelāla-
masxa xālaēsaxs laē gwēldzōts lāq. Wā, g’il‘mēsē gwēldzōdexs
laē laqwaq, qa lalanēqwēs lāx ēwūnxa’yasa menyayowē. Wā, 85
hēmis qa gwālelēs q!esmenx‘wīda. Wā, g’il‘mēsē gwālexs laē
āem hē gwēnākūlaxa waōkwaxs laē leqaq. Wā, g’il‘mēsē lābendē
leqa’yasēxs laē hēx‘īdaem lāstōts lāx neqōstāwasēs legwīlē. Wā,
g’il‘mēsē gwālexs laē ēt!ēd āxēdxā ‘nemxxa k!lītk!ēdēsa. Wā,
āemxaāwisē neqemg!tewēxēs gwēg!ilasaxēs g!lx·dē legēdzōtse- 90

¹ See figure on p. 261.

91 put the cakes on. | She continues doing this until all the currants
have been made into | cakes. After this is done, she takes a mat and
spreads it over them, | so that the soot of the fire will not fall on
95 them | and so that the heat of the fire will go up to it. || They need
a strong heat to dry quickly, for the | cakes of currants do not dry
quickly. Sometimes it takes three or | even five days to dry them.
When they are | dry, she takes down the drying-frames and | places
them one on top of another by the side of the fire. When they have
100 all been taken down, || the woman takes an empty drying-frame and
puts it on top of | one with a currant-cake on it. She takes care that
the edges are flush | on all sides and at the ends of the two drying-
frames. | Then she calls her husband to come and help her turn over
5 the | currant-cakes; and when her husband comes; the woman || takes
one end of the two drying-frames which lie together, | and her hus-
band takes hold of the other end. Both lift them up at the same
time, | and they turn them over. Then the currant-cake is turned, |
and falls on the empty drying-frame. All the | currant-cakes
10 and the heated skunk-cabbage leaves fall off together. || When
they take off the now empty drying-frame, she puts it down | and
peels off the skunk-cabbage leaves that stick to the backs of the |
currant-cakes. When the skunk-cabbage leaves have been taken off, |
they put (the frames) up where they were before, and they do the

91 wa. Wä, â^émisē hē gwē^énakūlaxs laē ^éwī^éla legek^éwēda q^élédzedzowē
teq^éla. Wä, g^éil^émēsē gwā^élexs laē āx^éēdxa lē^éwa^éyē qa^és leBēg^éin-
dēs lāx ēk^é!adza^éyas, qa k^é!csēs lā q^élūbedzodālēda q^é!wa^élobesē lāq.
Wä, hē^émis qa ālak^é!ālēs L^éēsalasō^ésa L^éēseg^éostālāsa leg^éwilē, qa
95 hā^élax^éts!ēs lemo^énakūla qaxs k^é!ēsaē geyōlēnox lem^éx^éwidēda
q^élédzedzowē t!Eqā, yīxs ^énāl^énemp!ēnaē yūdux^éxsēs ^énāla Lō^éxs
lāg^éaaē lāx sek^é!āp!ēn^éxwa^ésēs ^énāla lālem^éwa. Wä, g^éil^émēsē lem^éx^é-
^éwidexs laē ^énā^éxwa lē^élaxoyewa k^é!ēk^é!lītk^é!edēsē, qa^és g^éāxē
pāpeqewēnēk^é!āla lāxa onālisasa leg^éwilē. Wä, g^éil^émēsē ^éwī^élaxaxs
100 laēda ts!edāqē āx^éēdxa lōbedzāla k^é!lītk^é!edēsa, qa^és lā pagēdzōts
lāxa āxdzālāxa q^élédzedzowē t!Eqā. Wä, lā aēk^é!ila qa nēnamen-
xalē ē^éwenxa^éya Lē^éwē ōba^éyasa mālexsa k^é!ēk^é!lītk^é!edēsa. Wä,
lā Lē^élālaxēs lā^éwūnemē, qa g^éāxēs g^éiwalaqēxs lālē lēx^éalxēs
q^élédzedzowē t!Eqā. Wä, g^éil^émēsē g^éāxē lā^éwūnemasēxs laē dāben-
5 dēda ts!edāqaxa āpsba^éyasa pāpeqāla mālexsa k^é!ēk^é!lītk^é!edēsa.
Wä, lā lā^éwūnemas dābēndxa āpsba^éyas. Wä, lā ^énemāx^éidexs
laē wēg^éilēlōdeq, qa^és lēx^éidēq. Wä, hē^émis la lādzatsa q^élédzedzowē
t!Eqā lāxa lōbedzāla k^é!lītk^é!edēsa. Wä, lā ^énemāx^éidaem lāsa
q^élédzedzowē t!Eqā Lē^éwis āxdzāyaasa penkwē k^é!ēk^é!aōk^é!wa. Wä,
10 g^éil^émēsē āx^éalelōdxa lā lōbedzāla k^é!lītk^é!edēsa qa^és lā pax^éālilas.
Wä, lā qūsālaxa k^é!ēk^é!aōk^é!wāxs laē k^é!ūtāla lāx e^éwēg^éa^éyasa
q^élédzedzowē t!Eqā. Wä, g^éil^émēsē ^éwī^élāwa k^é!ēk^é!aōk^é!wāxs laē
xwēlaqōstōd lāg^éaaelōts. Wä, lā hēemxat! gwēx^éidxa mā^ék^é!lāq.

same with the next one; | and after all (the cakes) have been turned over, they spread a mat || over them, and they are left there only one 15 night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the || cakes of elderberries mixed with salal-berries when they were 20 tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. || That is all about this. | 25.

Viburnum-Berries.—While¹ (the man) is carrying in (the berries), 1 his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as || he reaches the 5 beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought; and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

Wä, g'il'mēsē 'wī'la lā lēnkūxs laē ēt'lēd LEBōg'intsā lē'wa'yē lāx
ēk'ladzē'yas. Wä, 'nemxsa'mēs la ḡanōlē hēx'demas ḡwālaLE- 15
laxs laē ālak'!āla lā lēmḡwīda. Wä, lā LēLaxōdxa k'!ēk'!tk'!E-
dēsē, qa's pax'alilēlēs. Wä, g'il'mēsē 'wīlḡ'alilēxs laē q'lap'lēx'idxa
q'lēq'lēdzēdzowē t!Eqā, qa's pāpēqōdalēq, qa sēsek'laxsagālē.
Wä lā yaēltsemasa q!ōyaakwē k'ādze^u lāq, lāx ḡwālaasasa ts!ē-
ts!Enqēla NEGūdzoxs laē yaēltsemakwaxEN g'ilx'dā ḡwāḡwēx's'alasa. 20
Wä, lāxaē hānts!ōyo lāxa pEX'tsewakwē xaxadzema, qa's lā hāḡg'a-
lilem lāxa k'!ēsē xENLEla qwēsāla lāxa lēḡwīlasa ḡōkwē, qa lāḡg'a-
aasēsa L!ēsalāsa lēḡwīlē, qaxs ālak'!ālaē dēlnak'a q'lēdzēdzowē
t!Eqaxs k'!ēsaē aēk'ilase'wa yīsa k'!ēsē q!āLEla ḡwēḡ'ilasaq.
Wä, laem ḡwāla. 25

Viburnum-Berries.—Wä,¹ g'il'mēsē 'wīlōsdēsa laē lāsdēsē ḡenemas, 1
wä, lā lāxsa begwānEMaxa t!ēldzelalats!ēx'dē ḡwāḡwagūma, qa's
lā q'lēxats!ēnox's lāxa q'lēxalē. Wä, la'mē L!EXwa ḡenemas. Wä,
k'!ēst!a ālaem ḡālaxs ḡāxaē aēdaaqē lā'wūnemas. Wä, g'il'mēsē
ḡāxalīSEXS laē aLaxLax'idxēs q'lēxats!ē ḡwāḡwagūma, qa's laḡtā- 5
wēxs laē sep!ūtālax'idxa q'lēxalē q'lēxānEMS. Wä, g'il'mēsē
'wīlōhtāxs laē yīlḡ'ūsēdēSELax'ideq, qa's lā yīlḡwēLElaq lāxēs
ḡōkwē, qa's lā yīlḡwalīlas lāxēs ḡwē'yō, qa's lEX'walī'lasLEX
L!ōbasLasa t!ēlsē. Wä, g'il'mēsē 'wīlōsdēSEXS laē xāmax'ida-

¹Continued from p. 218, line 44.

- 10 [himself] goes || and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries.
- 15 When || he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-
- 20 wood and stones || for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes
- 25 and spreads a new mat, || takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, ||
- 30 and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

- 10 EMXAAXS laē āxēdxā lexāyē, qa's lā lents!ēs lāxa L!ema'isē, qa's lā xEX^uts!ālasa t!ēsemē lāxa lexāyē. Wā, ā'misē gwānala, qa's lākwēsēxs laē gwāl xEX^uts!ālaqēxs laē k'!ōqūlisaq, qa's g'āxē k'!ōx^ēwūsdēselaq, qa's g'āxē k'!ōgwēlelaq lāxēs g'ōkwē. Wā, lā k'!ōx^ēwalilas lāxēs t!āts!eltsē!asLaxa k'!elx^ē t!elsa. Wā, la'mē
- 15 hēx'idaem gwālexs laē k'ōtaq laem hēlalēs xegwānemē t!ēsema. Wā, laemlas 'nāxwa q!ālelax gwēg'ilasasa lā leqwēlaxa ts!āts!el-q!waasLaxa t!ēsemē qaxs 'nami'lāla'maē gwayi'lālasa lāxa nek'alē lē'wa q!ōlāxēs q!ōlasōlaxs laē ts!āts!elq!waxa t!ēsemē. Wā, hēem lāg'ilas hēx'sāem la ēaxelēda begwānemaxa q!lēxalē lē'wa t!ēsemāxs
- 20 laē gēnemāxs ēaxelaxa t!elsē. Wā, g'ilēmēsē gwālfalila leqwāxs laē mōkūyālaxa t!ēsemāxs k'!ēs'maē mēnabewakwāxs laēda begwānemē g'ōx^ēwīdxēs gēnemāxs laē k'!ūnxēlilxa lē'wa'yē la qebedzā-lilatsa t!elsē, yīxs hē'maē g'il āx'ētsō'sa ts!edāqaxs g'ālaē gwāl L!EXwāxs g'ālaē g'āx nā'nakwāxs laē āxēdxā eldzowē lē'wa'ya, qa's
- 25 LEP!ālilēq. Wā, lā āxēdxā 'wālasē nāg'ē t!elts!āla lexā'ya, qa's lā qebedzōtsa t!elsē lāxa lēbēlē lē'wa'ya. Wā, lāxaē hēemxat! gwēx'īdxā nanaāgemē lexā'ya. Wā, lāxaē hēem gwēx'īdxēs hēlō-māgemē lexā'ya. Wā, la'mē 'wīla lā lōpemts!āwa laelxā'yas; wā, lā āxēdxā āmāyagā'yasēs laelxā'yēxs nanaāgemē lexā'ya,
- 30 qa's hāng'alilēs lāxēs gēmxagawalilaxs laē k'!ūnxēlilxa t!eldzedzāla lēbēl lē'wa'ya. Wā, lā dāx'īdxā nexlāla t!elsa, qa's k'!ūlpālēxa t!elsē lāxēs t!eldzanowē, qa's lā k'!ats!ālasa t!elsē lāxa nanaāgemē.

the small basket. | She throws the stems down on the right-hand 33 side. In | this way her husband helps her; and as soon as they have picked off all the || berries, the man lights the fire under the 35 place where he is about to heat | the stones. As soon as it burns, he takes the high | steaming-box and puts it down by the side of the fire. He | takes two large water-buckets and goes to draw fresh water; | and as soon as he comes carrying a bucket of fresh water in each hand, || he goes to the place where the steaming-box is standing, 40 and pours the water into it. | There are only two buckets of water poured in. | That is sufficient for the high steaming-box. After he has done so, | he takes the basket for holding the berries, puts it next to the | steaming-box, and he takes the long tongs || and the water- 45 bucket and puts them down. Then he goes to draw | fresh water, which he places between the steaming-box and the fire. | The red-hot stones are to be dipped into this water. When it is all there, he | takes an empty oil-box and puts it down. Then | he draws some more water in another || large bucket. When he comes back, he 50 pours the water into the | empty oil-box and washes it out. After doing so, he | goes and puts it down where it is to be left until winter comes; | however, he has poured away the dirty water with which the box has been washed out. | As soon as this is done, and when he

Wä, lä ts!eqelasa t!eldzanowē lāxēs hēlk!ōtagawalilē. Wä, hēmis 33 la g'ex^uwidaats lā^wünemasēq. Wä, g'il^mmēsē ^{wi}la la k!ūlbekwa t!elsaxs laē mēnābōdēda begwānemaxēs g'wālēlēx'dēda ts!āts!E- 35 q!waasLaxa t!ēsemē. Wä, g'il^mmēsē x'iqōstāxs laē āx^eēdxa lāwats!ēxa yīx^usemē q!ōlats!ā, qa's g'āxē hānōlīsas lāxa legwīlē. Wä, lāxaē āx^eēdxa māltsēmē āwā naengats!ā, qa's lā tsēx^eīdex ^{wē}wāp!ēma. Wä, g'il^mmēsē g'āx wāx^usenkūlaxa ^{wi}wābets!āla naengats!ēxs laē hē'nākūlaēms laxa yīx^usemē q!ōlats!ā, qa's lā gūqāsasa ^{wā}pē lāq. 40 Wä, laem małtsēma naengats!ē qōqūt!axa ^{wā}pē gūxts!ōyosēxs laē hēlats!āwa yīx^usemē q!ōlats!ēxa ^{wā}pē. Wä, g'il^mmēsē g'wālexs laē āx^eēdxa k!oxstanowē lexāxa t!elsē, qa's g'āxē hānōlīlas lāxa yīx^usemē q!ōlats!ē. Wä, lāxaē ēt!ēd āx^eēdxa g'ilt!ē k!īplālaa qa's g'āxē k'at!ālīlas. Wä, lā āx^eēdxa nāgats!ē, qa's lā tsēx^eīd lāxa 45 ^{wē}wāp!ēmē, qa's g'āxē hānagōts lāxa q!ōlats!ē lē^wwa legwīlē qa's hābasxēs k!īplālaa. Wä, g'il^mmēsē ^{wil}galilēxs laēda begwānemē āx^eēdxa dengwats!ēmōtē, qa's g'āxē hāng'alīlas. Wä, lā ēt!ēd lā tsā lāxa ^{wā}pē. Wä, laem hē tsayats!ēsāda ^{nē}msgēmē ^{wā}las nagats!ā. Wä, g'il^mmēsē g'ax aēdaaqaxs laē gūxts!ōts lāxa 50 dengwats!ēmōtē qa's ts!oxūg'īndēq. Wä, g'il^mmēsē g'wālexs laē hāng'alīlas lāxēs hēmenēlaslē haⁿnēlahl lālaa lāxa lāla ts!āwūn-x^eēdeł, yīxs lāa!a! gūqōdxa nēqwa ^{wā}pa yīxs tsōxūg'īndayāsēq. Wä, g'il^mmēsē g'wālexs laē dōx^ewālelaqēxs lē^{ma}cē menmentltsemx^eī-

55 sees that the stones are red-hot, || he takes his long tongs, | puts the
 end into the bucket with water which stands between the | steaming
 box and the fire, and, when the end of the tongs is wet, he picks the |
 red-hot stones out of the fire and puts them into the steaming-box;
 he | continues doing this with the other red-hot stones; and when ||
 60 the tongs catch fire at the end, he puts the end into the | bucket of
 water. The man is careful that | the water does not boil up, for he
 only wants it to be real hot. | When it has nearly come to a boil, he
 stops putting stones into it. | Then he takes the front-basket, which is
 65 now filled with viburnum-berries, || and pours the berries into the cook-
 ing-basket. Then (the woman) | fills the front-basket with more berries,
 which are in the | medium-sized swallowing-basket, and she pours these
 too into the cooking-| basket. When it is nearly full, she stops. Then
 the man takes hold of the | handles of the cooking-basket and puts
 70 it || into the hot water in the steaming-box. The woman watches | it
 carefully while it is covered with water, for (the berries) must not
 be cooked too long. | She takes it out of the hot water every now
 and then, and watches it. | When (the berries) all turn red, they
 are at once | taken out and poured into the empty oil-box, ||
 75 which has already been put down at the place where it is to stay

55 dēda t!ēsemē lāx legwīlas. Wä, lä dāx'ēidxēs g'ilt!a k'!lplālaa qa's
 L!enxstendēs ōba'yas lāxa 'wābets!āla nagats!ē hanagawalīxa q!ō-
 lats!ē L!ēwa legwīlē. Wä, g'il'mēsē la k'!ūnxbalaxs laē k'!ip!lits lāxa
 x'ix'EXSEMāla t!ēsema, qa's lä k'!ipstents lāxa q!ōlats!ē. Wä, lä
 hanāl hē gwēg'ilaxa waōkwē x'ix'EXSEMāla t!ēsema. Wä, g'il-
 60 'naḡwa'mēsē x'ixbax'ēidē ōba'yas k'!lplālaas laē L!enxstents lāxa
 'wābets!ālilē nagats!ā. Wä, la'mē q!āgemalēda begwānemē qa
 k'!ēsēs medelx'widēda 'wāpē qa ā'mēs ālak!āla ts!Elx^usta. Wä,
 g'il'mēsē elāq medelx'widexs laē gwāl k'!ipstālasa t!ēsemē lāq.
 Wä, lä āx'ēdxa nanaāgemē lexā'ya, yīxs laē qōt!alalīxa t!Elsē,
 65 qa's lä gūqāsasa t!Elsē lāxa k'!ōxstanowē lexā'ya. Wä, lānaḡwē
 ēt!ēd k'!āsasa t!Elsē lāxa nanaāgemē lexā'yaxa k'!ōts!āwaxa
 hēlomagemē lexā'ya, qa's lä ēt!ēd gūqāsas lāxa k'!ōxstanowē
 lexā'ya. Wä, g'il'mēsē elāq qōt!axs laē gwāla. Wä, lä dāg'aalela
 lāx k'!ēk!ak'ogwaasasa k'!ōxstanowē lexā'ya, qa's lä k'!ōxstents
 70 lāxa ts!Elx^usta 'wāp q!ōts!āxa q!ōlats!ē. Wä, lä Lōmāx'ēid q!āq!a-
 lalaqēxs laē hānendzēsa, qa k'!ēsēs hāx'seq!a L!ōpalaēna'yas. Wä,
 la'mē yāla k'!ōx'wüstendeq lāxa ts!Elx^usta 'wāpa, qa's q!āq!alalēq.
 Wä, g'il'mēsē 'nāḡwa la L!āl!EX^uSEM^uIX^uDEXS laē hēx'ēidaem
 k'!ōx'wüstendeq, qa's lä gūxts!ōts lāxa dengwats!ēmōtaxs laē
 75 gwalil hā'nēl lāxēs hēmenē'lasLē hā'nē'las lālaal lāxa ts!āwūnxLa.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries; and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts || the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, || she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ||
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been
poured into all of them, they || take a board and lay it as a cover on 95
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wä, g'il'mēsē la lōpts!āwēda k'!ōxstanowē lexā'yaxs laē ēt!ēd gūx- 76
ts!ōtsa k'!ilx'ē t!ēls lāq. Wä, g'il'mēsē qōt!axs laē hānōlīlas lāxēs
q!ōlats!ē, qa's xāl!EX'īdē k'!īpstālx'ēitsa x'ix'EXSEMāla t!ēSEM
lāq. Wä, g'il'EMxaāwisē elāq medelx'ēwīdEXs laē k'!ōxstentsa
t!ēlts!āla k'!ōxstanowē lexā lāq. Wä, laEMxaē q!āq!alālaq qa 80
L!āl!EX^uSEMx'īdēs Lō'xs 'mELx'dēēlēqālaē hēnxēda waōkwaxs laē
L!ōpa. Wä, g'il'mēsē hē g'wēstōx'ēwīdEXs laē k'!ox'ūstēndēq, qa's
lā gūxts!ōts lāxa dengwats!emōtē. Wä, g'il'mēsē lā mewēxla
qōqūt!ēda k'!ōxstanowē lexā, la gūxts!ōyosēxa dengwats!ēmotaxs,
laē ē!tēd āx'ēdxa ōgū'la'ēmaxat! dengwats!emōta, qa's ts!ōx'wū- 85
g'īndēq. Wä, g'il'mēsē g'wālexs laē hāngogwalīlaq L'ēwa lā hēlats!ā
t!ēlyats!ē dengwats!emōta. Wä, lāxaē gūxts!ōtsa mowēxa k'!ē-
k'!oxstanowē laelxē q!ōlk^u t!ēls lāq, yīxs 'nāl'nēmp!Enaē
neqasgemē dengwats!emōtē t!ēlyats!āsa ha'yasek'āla, yīxa lā-
k'!wēmasas nāqa'yē, qa's g'āwālap!aaxs 'nēk'aē qa q!lēxLēsēs t!ē- 90
t!ēlyats!ē dengwats!emōta. Wä, g'il'mēsē 'wī'la L!ōpaxs laē tsēx'īd-
xa 'wē'wāp!Emē, yīsa āwāwē naENGats!ā, qa's lē gūqeyīndālasa
maēmōsgemē āwā naENGats!ē lāxa 'nāl'nēmsgemē t!ēlyats!ē
dengwats!emōta. Wä, g'il'mēsē q!wāfōts!EWax^usa 'wāpaxs laē
āx'ēdxa 'wādzowē saōkwa, qa's papanaqēs lāxēs t!ēt!ēlyats!ē 95
dengwats!emōta, qa pēpāqēmēs. Wä, laEM ēdzēlLEXa ts!āwūnxla,
qō ts!ēts!ēx'īdELē g'ōkūlōtas. Wä, laEM g'wāla.

- 1 **Crabapples.**—The woman takes the large basket, | which is still
full of crabapples, and pours these | on the mat at the same place
where the first lot were poured out. | She does this with all of them,—
5 the medium-sized basket and the || front-basket. When they are
empty, she puts them down all around | the crabapples which she
had poured on the mat. After this is done, | she sits down on the
right-hand side of the basket in the front corner, and | her husband
sits down at the right-hand side of the medium-sized basket. | The
10 baskets are on the left sides of the || woman and her husband who are
sitting down. Then they take up each a bunch | of crabapples and
pinch off the stems of the crabapples | with the right hand. With
the left they hold the | crabapple-stems, which are in bunches; and
when the crabapples have been picked off, | the woman puts the
15 cleaned crabapples into the front-basket, || and her husband puts the
cleaned crabapples into the | medium-sized basket. They continue
doing this while they are cleaning them; | and when the baskets have
been filled, they pour them | into the large basket. They only |
20 stop pouring them into the large || basket when it is very full. Then
the woman takes a | large dish and pours into it the clean crab-
apples and those which | her husband has cleaned; and generally

- 1 **Crabapples.**—Wä, la^émē äx^édēda ts!edāqaxa nāgaē ^éwālas lexa^é
^éya, yīxs hē^émaē ālēs tselx^uts!ā!axa tselxwē, qa^és gūq!eqēsa tsel-
xwē g'its!āq lāxa lāx^édē gūgedzōyosēxa lebēlē lē^éwa^éya. Wä,
la^émē ^énāxwaem hē gwēx^éīdxa hēlomāgemē lexa^éya lē^éwa nā-
5 naāgemē lexa^éya. Wä, g'il^émēsē lā lōpēmts!āxs laē hānē^éstalas
lāxa tselxwē lā k!^éadzāliłaxa lē^éwa^éyē. Wä, g'il^émēsē gwālexs laē
k!^éwāgalil lāx hēlk!^éōdenwalilasa nānaagemē lexa^éya. Wä, g'āxē
lā^éwūnemas k!^éwāgalil lāx hēlk!^éōdenwalilasa hēlomagemē lexa^éya.
Wä, laem gēgemxagawalila laelxa^éyē lāx k!^éūdzē^élēna^éyasa ts!e-
10 dāqē lē^éwis lā^éwūnemē. Wä, lāx^éda^éxwē dāx^éīdxa ^énā^él^énemxlāla
lāxa tselxwē qa^és ēp!^éexlē māg'inōdālaxa tselxwaxs laē ēpālaq
yīsēs hēlk!^éōts!āna^éyē. Wä, lā hē dālayosēs gēmxōlts!āna^éyē lāx
tseltselx^umts!exlā^éyas. Wä, g'il^émēsē ^éwī^élāwa ts!elxwaxs laē
k!^éats!ōdēda ts!edāqasēs k'imta^éyē tselx^u lāxa nānaagemē le-
15 xa^éya. Wä, lāla lā^éwūnemas hē k!^éats!ālasēs k'imta^éyē tselxwa
hēlomāgemē lexa^éya. Wä, āx^usā^émēsē hē gwēg'ilaxs k'imtaa^éq.
Wä, g'il^émēsē qōqūt!ē k'ēk'īmdats!āsēxa tselxwaxs laē gūxts!ōts
lāxa ^éwālasē k'imdegwats!ēxa tselxwē nāg^é lexa^éya. Wä, āl-
^émēsē gwāł gūxts!ā!axa ^éwālasē k'imdegwats!ēxa tselxwē nāg^é
20 lexāxs laē ālak!^éāla la qōt!a. Wä, lāxaē äx^édēda ts!edāqaxa
^éwālasē loq!wa, qa^és lā gūxts!ā!asēs k'imta^éyē tselx^u lāq lō^é k'im-
ta^éyasēs lā^éwūnemē. Wä, lā q!ūnāla äx^édēda k'īmyaxlā lō^éxs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, || the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as || all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, || and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, || he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

haē āx^ētse^{wa} lāwatsa, qa^s gūxts!ālasōsa k'imdekwe tselxwa, 23
yixs q!ēnemaēda tselwānemas. Wā, g'il^{mēsē} wī^{la} lā k'imdekwa
tselxwaxs laē hē^{mē} lā^{wūn}emasa ts!edāqē lā q!ēxaxa q!ēxalē, 25
qaxs lāxūmlaēda tselxwaxs ēaxelase^{waē}. Wā, hē^{mēs} lāg'ilas
g'iwālēda begwānemaxēs genemē. Wā, g'il^{mēsē} g'āxexs q!ēxēx-
dāxa q!ēxālaxs laē hēx^{idaem} wēx^{ideq}, qa^s lā wēg'ilēlaq lāxēs
g'ōkwē, qa^s lā wēx^{alītaq} lāxēs lex^{walilasLē}. Wā, g'il^{mēsē} wī-
lōsdēsa q!ēxalaxs laē k'at!alīlasa ma^{lts!aqē} hā^{yā}ag'it q!ēxala. 30
Wā, hēem k'āk^{edenwa}yē. Wā, lā lōlaxōtsa g'ālastōyowē āme-
ma^{yastō} lem^{xwa} q!ēxala. Wā, lā āx^{ēdxa} āwāwastāla q!ēxala,
qa^s gēk^{eyindālēs} qa t!āxt!emasa t!ēsemē. Wā, g'il^{mēsē}
gwālēxs laē āx^{ēdxa} lex^ayē, qa^s lā lents!ēs lāxa L!ema^{isē},
qa^s lā t!axts!ālasa t!ēsemē lāxēs t!āgats!ēxa t!ēsemē lex^aya. 35
Wā, g'il^{mēsē} gwānala lāx^{sēxs} laē ōxlex^{ideq}, qa^s lā ōxlōs-
dēselāq, qa^s lā ōxlaēlelaq lāxēs tsātselx^{sēlats!ēlē} g'ōkwa.
Wā, lā ōxleg'alītaq qa^s lā t!āqeyindālas lāxēs la gwālīla^{ya}. Wā,
lā q!ēnemē t!āganemas t!ēsema. Wā, g'il^{mēsē} hē^{alē} t!āganē-
masēxs laē tsēnabōtsa gūlta lāxes t!ēqwapayē. Wā, g'il^{mēsē} 40
x'iqostāxs laē āx^{ēdxa} dengwats!emotē, qa^s g'āxē hā^{nōl}isas lāq
lāxa t!ēqwapay^{as}, qa ts!elxsemx^{idēs}. Wā, hē^{mis} la āx^{ēdaatsēxa}
āwāwē ma^{ltssem} naengats!ā, qa^s lā tsēx^{id} lāxa wāp, qa^s lā
gūxts!ālas lāq. Wā, g'il^{mēsē} la negōyoxsdālaxa wāpaxs laē gwāla.

45 water into the box. When it is half full, he stops. || Then he takes his tongs and puts them down on the floor.¹

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
50 Then he || takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off; | and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
55 does not stop until || the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples, | and he also takes the medium-
60 sized || basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
65 stones, which he dips into the water, || and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

45 Wä, lāxaē āxēdxēs k'liplālaa, qa g'āxēs k'adēla.¹ . . . Wä, g'il'mēsē gwālexs laē āxēdēda begwānemaxa nagats!ē, qa's lā tsāxa 'wāpē. Wä, g'il'mēsē g'āx aēdaaqaxs laē hanāgōts lāxa dengwats!emotē lē'wa legwile. Wä, la'mē 'nāxwa la mēmen!tsemx'idēda t!ēsemē t!āxlālālēs lāxa legwile. Wä, hē'mis lā
50 dāx'idaats!ēxēs k'liplālaa, qa's l'ēnxstendēs lāxa 'wābets!āwasa nagats!āxs laē k'lip!its lāxa x'ix'exsemāla t!ēsema. Wä, lāxaē hāpstents lāxa 'wāpē, qa lawāyēs k!wēk!ūtsemayaq gūna'ya. Wä, g'il'mēsē gwālexs laē k'lipstents lāx 'wābets!āwasa q!ōlats!āxa tselxwē dengwats!emota. Wä, lā hēx'sā gwēg'ilē. Wä, ā'femisē
55 gwālexs laē ālak!āla la maemdelqūlēda 'wāpē. Wä, lā āxēdxa k'litk!edēsē, qa's lā pāxstents lāxa maemdelqūla 'wāpa. Wä, g'il'mēsē gwālexs laē āxēdxa 'wālasē k'imdegwats!ē nāg'ē lexa'ya, qa's lā hāndzōts lāxa k'litk!edēsasa tsātselx'silāxa tselxwē q!ōlase'wa. Wä, lāxaē āxēdxa k'imdegwats!āxa tselxwē hēlōmā-
60 gem lexa'ya, qa's lāxat! hā'nōdzents lāq. Wä, lāxaē āxēdxa k'imdegwats!āxa tselxwē nanaāgem lexa'ya, qa's lā hānāgōts lāq. Wä, g'il'mēsē wī'lastaxs laē t!ēpsemxa ts!ēlx'sta 'wāpa. Wä, lā āxēdēda begwānemaxēs k'liplālaa, qa's ēt!ēdē k'lip!its lāxa x'ix'exsemāla t!ēsema, qa's lāxat! hāpstents lāxa 'wāpē. Wä, lā xāl!ēx'id k'lipstālas, qa ālax'idag'ēs mēdelx'widēda 'wāpē.
65 Wä, g'il'mēsē ālak!āla la maemdelqūlaxs laē x'ōs'ida. Wä, hēt!alē genemas la q!āq!alalaq. Wä, laem āxēdxa k'āts!ēnaqē,

¹ Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

qa's tsēx'ēidēs lāxa tselxwē, qa's p'lēx'widē, qa teltelx^usemx'ē- 68
idē. Wä, g'il'mēsē lā teltelx^usemxs laē l'ōpa. Wä, la'mē lē-
'lālxēs lā'wūnemē qa's k'!ōx'üstalax'ēidēxa yūdux^usemē q'lēq'ōlx^u- 70
ts!āla laelxāxa tselxwē, qa's lā gūxts!ālas lāxa ōgū'la'max'at!
la ts!ōxūg'ītsō'sa genemasa begwānemēxa la g'wāl' hā'nēl lāxēs
hēmenē'laslē hā'nēlasa tsel'wats!ē dengwats!emōta. Wä, hē'mis la
gūxts!ālatsēsa q!ōlkwē tselxwa. Wä, g'il'mēsē k'!ēs 'wī'la q!ōl'ēdxa
waōkwē tselxwa laē ā'ma ts!edāqē xwēlaxts!ōtsa lenlenxsemē 75
k'imdek'wē tselx^u lāxa yūdux^usemē lā tsētselx^uts!ālaxa tselxwē la-
alēs lā'wūnemē ēt!ēd k'!ipstālasa'x'ix'EXSEMāla t!ēsem lāxēs q!ōlas-
laq. Wä, g'il'EMxaāwisē medelx'widēda 'wāpaxs laē k'!ōxstendā-
lasa yūdux^usemē tsētselx^uts!āla laelxā lāq. Wä, āEMxaāwisē ne-
qemg'iltewēxēs g'ilx'dē g'wēg'ilasa. Wä, g'il'mēsē 'wī'la la q!ōlkwē 80
tselxwasēxs laē āx'ēdxēs āwāwē ma'ltsem naengats!ā, qa's lā tsāxa
'wāpē, qa's lā gūq!aqas lāq. Wä ā'mēsē 'nēx' qa ma'lp!enēs
hē 'waxēda 'wāpē 'waxaasasa tselxwaxs laē g'wāla. Wä, g'il'mēsē
g'wāl'ēxs laē āx'ēdxa ts!ats!ets!ax^usemē qa's lā pāqemlilas lāq. Wä,
laem lālaal lāxa ts!āwūnXLa, qō ts!ēts!ēx'ēidlē, g'ōkūlōtas tsel'wadās 85
lōxs k'ilxwase'waasa g'igema'yas tselxwēlilaxa tselxwē, yīxs hē-
'maē g'igēxa 'wālasē k!wēladzemxa q!ēnemē lēlqwālaLa'yaxa
tselxwē. Wä, laem g'wāl lāxa q!ōlkwē tselxwa.

1 Qōt!xolē.¹—When she has finished, she takes a dish and | puts the berries into it. Then she takes oil and pours | much of it on. There is more oil than there are berries. | When this is done, she takes a
5 wooden spoon and puts it down next || to her seat. Then she calls her husband and her | children to come and eat the berries; | and when they have all come, the woman gives them spoons; | and after doing so, she takes up the dish with the berries | and puts it before
10 them. Then they all begin to eat the berries. || They eat them with their spoons. | Whoever is not accustomed to eat them drains off the oil to make them dry when | he is eating them, but the berries choke one when they are eaten; | and therefore any one who does not like to eat oil with them must chew them a long time, and | can not
15 swallow them: he just has his mouth full || of berries. But if he is experienced in eating them, he does not take many | berries in his spoon, and he takes much oil, | when he puts them into his mouth; and he does not chew them long | before swallowing, for the oil makes them slippery. After eating the berries, | they do not drink water,
20 and just || go out of the house. They do not drink water for a long time, because they | do not want the oil to rise into their throats. This is one way to do with the berries, when | they are given at a

1 Qōt!xolē.¹—Wä, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē, qa's k'la-ts!ōdēsa qōt!xolē lāq. Wä, lä āx'ēdxa L!ē'na, qa's künq!eqēsa q!ēnemē lāq. Wä, laem hē q!āgawa'ya L!ē'näsa qōt!xolē. Wä, g'il'mēsē gwālexs laē āx'ēdxa k'ik'āyemē, qa g'āxēs g'aēl lāx hēme-nēlasē k!waēlats. Wä, hē'mis la L!ēlalatsēxēs lā'wūnemē lē'wis sāsemē qa g'āxēs k!ūs'alila, qa's qotqwat!ēdēxa qōt!xolē. Wä, g'il'mēsē g'āxda'xūxs laēda ts!ēdāqē ts!awanaēsasa k'āk'ets!ēnaqē lāq. Wä, g'il'mēsē gwālexs laē k'āg'ililaxa qōtqūdats!ēlē lōq!wa, qa's lä k'ax'dzamōlilas lāq. Wä, hēx'ida'mēsē 'nāxwa qōtqwat!ēdxa qōt!xolē. Wä, la'mē yōsasēs k'āk'ets!ēnaqē lāq. Wä, hēem yāg'ilwat qōtqwata x'ats!ālaxa L!ē'na, qa lemōkwēsēxs laē qōtqwat!ēdeq, qaxs ālak'!ālaē mekwa lax qōtqwatse'wāē. Wä, hēem gēg'ilil wū'ēm malēkwaqāxa k'iltāsa L!ē'na. Wä, la k'leās gwēx'idaas nex'wīdeq. Wä, hē'mis la āem la qōt!aēL!E-xālatsexa qōt!xolē. Wäx'ida ēg'ilwatē, yīxs k'lēsaē q!ēsge-ma qōt!xolāxs xex'ts!āē lāx k'ats!ēnaqas. Wä, hēt!a q!ēnema L!ē'nāxs laē yōsk!ēdzents. Wä, k'lēst!ē gēg'ilil mālēkwaqēxs laē nex'wīdeq, qaēda L!ē'nāxs tsāx'aē. Wä, g'il'mēsē gwāla qōtqwa-dāxa qōt!xolāxs laē k'lē's nāgēk'ilaxa 'wāpē. Wä, la'mē āem
20 hōqūwelsa. Wä, la'mē k'lē's geyōl nāx'ēdxa 'wāpē qaxs gwāq!ē-taē lēwumsa L!ē'na. Wä, la'mē gwāl lāxa 'nemx'idāla, yīxs hē'maē gwēqūxs laē qōtelag'ila q!ēnemē lēlqwāla'ya lāx gwāla-

¹ This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I 23
will only talk about it | when they are put into boxes for winter use.
They are just put into || (square) boxes, and the cover is put on and 25
it is tied down. | Then they are put in a cool corner of the house, |
and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by 1
the | woman, she asks her husband to get a | high box that does not
leak and to put it down; and then he builds up | the fire and puts
stones into it. There || are very many stones. Then he takes his 5
bucket and goes to draw | a bucketful of water; and when he comes
back, | he puts it down next to the fire. When this is done, he takes
his | tongs and puts them down by the fire. He takes his | oil-box
and puts it down by the fire. When || this has been done, he takes 10
the basket with berries and | puts them down next to his high boxes,
and pours | them in. As soon as (the boxes) are nearly full, he
stops pouring them in. | He continues doing this until the other
boxes are all full. | As soon as (the berries) are all in, he just waits
for the || stones which he put on the fire to be red-hot; and when he 15
sees | that they are getting red-hot, he takes his tongs, | picks up
the red-hot stones, dips them into the | water in the bucket so that

asasen lā q!wē!idayowa, yīxa lēx'aemlen g'wāgwēx's'ex'idaasL 23
lāqēxs laē hānkwa qaēda ts!āwūnxē, yīxs ā'maē k'!āts!ōyo lāxa
xēxetsemē. Wā, ā'mēsē la yīkūyintsōsēs yīkwāya'yaxs laē t!emāk'ī- 25
yīntse'wa, qa's lā hāng'alilem lāxa wūdanēgwiłasēs g'ōkwaxa qō-
dats!ē xēxetsema. Wā, hē'mis qōtqwat!ēnēqen lāx'dē g'wāgwēx'-
s'ālasa. Wā, laem gwāla.

L'āk'wē qōt!xolā.—Wā, hē'maaxs q!lēnemaē qōdānemasa ts!E- 1
dāqē qōt!xolā. Wā, lā āxk'!āxēs la'wūnemē, qa āx'ēdēsēxa lā-
watsaxa ālā la emxa, qa g'āxēs hāx'hanila. Wā, lā leqwēlax'ēd
lāxēs legwīlē. Wā, lā xex^ulālaxa t!ēsemē lāxēs legwīlē. Wā, lā
q!lēnemk'as'ema t!ēsemē. Wā, lā āx'ēdxēs nagats!ē, qa's lā tsāsa 5
ēnemsgemē nagats!ē lāxa ēwāpē. Wā, g'il'mēsē g'āx aēdaaqaxs
laē hā'nōlisas lāxēs legwīlē. Wā, g'il'mēsē g'wālexs laē āx'ēdxēs
k'!īplālaa, qa's g'āxē k'adenōlisas lāxēs legwīlē. Wā, lā āx'ēdxēs
dengwats!ē qa's g'āxē hā'nōlisas lāxēs legwīlē. Wā, g'il'mēsē
g'wālexs laē āx'ēdxēs qēqot!xōleats!ē laelxa'ya, qa's g'āxē 10
hānemg'alilelas lāx hāx'ha'ēnē'lasasa lēlāwatsa. Wā, lā gūxts!ō-
dālas lāxa lēlāwatsa; wā, g'il'mēsē elāq qōt!axs laē g'wāł gūqas
lāq. Wā, lā hēx'sāem āwāxats!ā lāxa waōkwē lēlāwatsa. Wā,
g'il'mēsē ēwīlts!āxs laē āem la ēsela qa mēmenitsemx'ēdēsa
t!ēsemē xex^ulālalis lāxa legwīlē. Wā, g'il'mēsē dōx'ēwale- 15
laqēxs le'maē mēmenitsemx'ēdexs laē dāx'ēdxēs k'!īplālaa, qa's
k'!īp!idēs lāxa x'ix'exsemāla t!ēsema qa's lā hāpstents lāxa

the ashes that stick to them come off, | and puts them into the oil
 20 which is in the oil-box. || He continues doing this, and does not stop
 until the oil in the box begins to boil. | He does not dip out | the
 boiling oil immediately to pour it on the berries in the box, | but he
 takes a large shell of a horse-clam and skims off the | froth floating
 25 on the hot oil. When that is all off, || he takes a long-handled ladle
 and dips it into the hot oil. | Then he pours it on the berries, and he
 does not stop until | the berries are covered by the boiling oil. He
 leaves them there, on the floor of the house, | until the oil thickens.
 He leaves them there for two days to get entirely cooled off. | Then
 30 he takes the boxes containing the berries and the oil and || puts them
 down in a cool corner of the house. After he has put them there,
 he | takes the cover, puts it on, and ties it down. | After he has
 done so, he takes an old mat and | spreads it over them, and there
 they will stay until winter comes. |

1 **Curing Seaweed (1).**¹—A woman inexperienced in working | seaweed
 spreads it out at once on the beach to | dry. Then the seaweed
 that is treated that way is tough. | An experienced woman only takes
 5 the || seaweed out of the canoe, and she takes a mat and | covers it
 over on the beach, after she has piled it up on the beach, | even when
 the day is fine. She does not spread it for a long time, for she wishes |

18 ʷābets!āwasa nagats!ē, qa lawāyēs k!wēk!ūtsemayaq gūnaʷya.
 Wā, lā k!l̥pstents lāxa L!ēnats!āwasa dengwats!ē. Wā, lā hēx-
 20 sāem ʷgwēg!ilaq. Wā, ā!mēsē ʷwāl̥exs laē ālak!lāla lā maemdel-
 qūlēda L!ēnats!āwasa dengwats!ē. Wā, k!lēst!a yānag!aala tsēx!īd-
 xa maemdelqūla L!ēna, qaʷs lā gūqeyints lāxa qōdats!ē lāwatsa.
 Wā, lā āx!ēdxa ʷwālasē xālaētsa met!ānaʷyē, qaʷs aʷwīdēxa
 aʷāwās ōkūyaʷya ts!ēlx!sta L!ēna. Wā, g!l̥mēsē ʷwīlāwa
 25 aʷāwāxs laē āx!ēdxa tsēx!la, qaʷs tsēx!īdēs lāxa ts!ēlx!sta L!ēna
 qaʷs lā gūqeyīndālas lāxa qōt!xolē. Wā, ā!mis ʷwāl̥exs laē t!ēpe-
 yēda qōt!xolāxa maemdelqūla L!ēna. Wā, lā hēx!sāem hāx!ha!nīlē
 qa L!ax!īdēsa L!ēnāxa la mā!l̥exsa ʷnāla, qa ālak!alēs wūdex!īda.
 Wā, lā āx!ēdxēs L!āgwats!āxa qōt!xolē lāwatsa, qaʷs lā hāng!āli-
 30 las lāxa wūdanēgwiłasēs g!ōkwē. Wā, g!l̥mēsē ʷwāl̥al̥exs laē
 āx!ēdex yīkūyaʷyas, qaʷs yīkūyīndēs lāq. Wā, la!mē t!ēmāk!yīn-
 deq. Wā, g!l̥mēsē ʷwāl̥exs laē āx!ēdxa k!lāk!ēk!ōbana, qaʷs
 lēpeyīndēs lāq. Wā, laem lālaa! lāxa ts!āwūnx!la hēlgwaēlē.

1 **Curing Seaweed (1).**¹—Wā, g!l̥mēsē yā!g!l̥watēda ts!ēdā!qē a!axsī-
 laxa lēq!ēstē!naxs la!ē hē!x!īdaem lēx!alīsaq lā!xa L!ēma!isē qa
 lēnīx!wī!dēs. Wā, hē!em L!as!l̥exdzō lēq!ēstē!nēda hē ʷwē!x!ēi-
 tsē!wē. Wā, g!l̥mēsē ʷg!l̥watēda ts!ēdā!qaxs la!ē ā!em mo!tō!d-
 5 xa lēq!ēstē!nē la!xēs yā!yats!ē. Wā, la āx!ē!dxa lē!waʷyē qaʷs
 ʷna!x!sem!lī!sēs la!qēxs la!ē q!ap!lēsgēmlīsa la!xa L!ēma!isē yīxs
 wa!x!maē ē!k!a ʷnā!la. Wā, la k!lēs ʷgeyo! lēx!alī!saq qaxs ʷnē!k!aē
 qa xas!ī!dēs. Wā, hē!t!a la mō!xsē ʷnā!lāsēxs la!ē lē!t!ēdxa lē!waʷyē

¹ Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, 10 to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has 15 ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a 20 fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.¹ |

After² the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which 25 they have eaten || and puts it down at the place where she is going to work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over 30

na'küyēs. Wä, la äx'ē'dxa k'litk'!edē'sēxa hēkwē'lē'mē qaē'da
 heq!ESTE'nē qa le'm'wats yīxa äwā'dzōs xā'yē k'waxlā'wa, lat!a 10
 'ne'mp!enk' la'xens ba'lē äwā'sgēmasas. Wä, lat!a yū'dux'p!enk'
 lāxens q!wā'q!wax'ts!āna'yēx, yī'xa mō'ts!aqē gayō'lēms. Wä,
 hē'ēmis 'wa'dze'watsa k'litk'!edē'sē. Wä, la lentsō'tsa heq!ESTE'nē
 lāq. Wä, lae'm le'm'xwaq la'xa lē'sēla lē'wē yā'la. Wä,
 lae'm 'ne!ne'mp!ena 'neqa'xsēda k'litk'!edē'sē lemō'dzōsa 15
 'nemō'kwē ts!edā'qa lā'xa heq!ESTE'nē. Wä, g'ī'lēmēsē ē'k'a
 'nā'lāxs la'ē lē'x'ēidaemxa heq!ESTE'naxa 'neqā'la. Wä, la le'm'x-
 'wīdaem 'na'xwaxa la dzā'qwa. Wä, g'ī'lēmēsē lem'x'wī'dexs laē'da
 ts!edā'qē lē'x'ēndeq 'wī'la qa's lē g'ē'xaq lā'xēs g'ō'kwē. Wä,
 lae'm lē'x'ēnālaxa lē'wa'yē. Wä, g'ī'lēmēsē ē'k'a 'nā'lāxs la'ē 20
 ē't!ēd alē'x'wīda. Wä, lae'm lāl q!ē'nsax q!anā'sa. Wä, g'ī'lēmēsē
 lālxa q!lē'nemaxs g'ā'xaē nā'nakwa.¹ . . .

Wä,² g'ī'lēmēsē gwā'lēxs la'ē hō'qūwēlsēda q!ē'nsq!asē, yīxs la'ē
 gwāl nā'qaxa 'wā'pē. Wä, lēda ts!edāqē äx'ē'dxa ha'emaats!ē'x'dē
 fō'q!wa qa's lē hā'ng'a'ēlilaxs la'xēs ē'axe'laslaxa heq!ESTE'nē. 25
 Wä, la äx'ē'dxēs xā'xadzemē qa's g'ā'xē hā'ng'a'ēlilas lāx la ha'nē'-
 'latsa lō'q!wē. Wä, la'xaa äx'ē'dxa ts!ap!a'xē qa's k'oqā'lēx telte-
 l-gūtā'yas qa's äx'ā'lilēlēs. Wä, la äx'ē'dex yīküya'yasa xā'xa-
 dzemē qa's 'ne!ā'lilēq. Wä, la äx'ē'dxa heq!ESTE'nē qa's lēbe-
 dzō'dēs lā'xa yīküya'yē. Wä, la q!anepi'lā'laq qa 'nemala'sēs 30

¹ Here follows a description of how the chitons are cooked and eaten (see p. 483).

² Continued from p. 484, line 18.

- 31 so that it is folded the same size | as the box-cover. Then she takes
 a mouthful of the liquid of the | chitons, and she spreads it out again.
 Then she blows water from her mouth over it. | She takes four
 mouthfuls of the dirty water and blows | it on it. Then the seaweed
 35 gets all wet, || and she folds it up again to the size of the cover. |
 Now it is four fingers thick. | As soon as this is done, the woman takes
 the soft tips of | cedar-branches and puts them in the bottom of the
 small box. Then she takes the | seaweed and puts it on the branches;
 40 and she takes more || cedar-branches and lays them over the seaweed.
 When | no more shows, she takes another piece of seaweed and |
 does the same as she did to the first one which is in the | little box;
 and she does not stop until all the seaweed is in the | small box. As
 45 soon as she has finished, she takes a long || rope and ties it around the
 small box. Then she draws the rope tight, | because she does not
 wish the small box to burst open, and she | puts stones on top of it.
 As soon as she has finished, she takes | short boards and measures the
 size of the top of the small box, so | that they fit the corners of the
 50 inside of the small box. Then she puts it down flat || on the seaweed.
 Then she takes up stones and puts them on the | small box containing
 the seaweed; and she does not stop until there is no | room to put
 stones on, for there are | many stones to put on the top of the box

- 31 k'ō'xwa'yas lē'wa yikūya'yē. Wä, la hä'msgemd lāx 'wā'pālasa
 q!ana'sē qa's ē't!ēdē lēp!ē'deq. Wä, la selbēx'wī'ts lax āwā'ga-
 'yas. Wä, mō'p!ēna hä'msgemd lā'xa nēqwa 'wā'pa qa's selbēx-
 'wī'dēs lāq. Wä, lae'm 'nā'xwaem la lēx'ē'dēda lēq!estē'naxs
 35 la'ē ē't!ēd k'ō'x'wōdeq qa 'nēmā'lasēs lē'wa yikūya'yē. Wä,
 la'xaē mō'den lā'xens q!wā'q!wax'ts!āna'yēx yix wā'gwasas. Wä,
 g'ī'l'mēsē gwā'lexs la'ēda ts!edā'qē āx'ē'dxa teltelex'ba'yasa
 ts!ā'p!axē qa's ts!ak!ēx!ē'ndēs lā'xa xa'xadzemē. Wä, la āx'ē'dxa
 lēq!estē'nē qa's āxyi'ndēs lā'xa ts!a'p!axē. Wä, ē't!ēd āx'ē'dxa
 40 ts!a'p!axē qa's hamelqeyi'ndēs lā'xa lēq!estē'nē. Wä, g'ī'l'mēs
 k'leō's la nē'lālasēxs la'ē ē't!ēd āx'ē'd lā'xa lēq!estē'nē qa's
 ā'mēxat! 'nēgēltōdxēs g'ī'l'x'dē gwē'g'ilasxa lā'g'its!ā lā'xa xa'xa-
 dzemē. Wä, a'l'mēsē gwā'lexs la'ē 'wī'ēts!āmasxa lēq!estē'nē lā'xa
 xa'xadzemē. Wä, g'ī'l'mēsē gwā'lexs la'ē āx'ē'dxa g'ī't!a de-
 45 nē'ma qa's qex'se'mdēs lā'xa xā'xadzemē. Wä, lae'm lēk!ūtēlē'da
 dene'mē qaxs gwā'q!ēlaaq yimts!ē'da xa'xadzemē qō xeqū-
 yī'ntsa t!ē'semē lāq. Wä, g'ī'l'mēsē gwā'lexs la'ē āx'ē'dxa
 ts!ā'ts!ax'semē qa's 'mē'ns'ēdēs lāx ō'kūya'yasa xa'xadzemē qa
 benbanē'qwēs lāx ō'ts!āwasa xa'xadzemē. Wä, la pā'qeyi'nts
 50 lā'xa lēq!estē'nē. Wä, la t!ā'x'ēdxa t!ē'semē qa's lē t!āqeyi'ndālas
 lā'xa lēga'ts!ē xa'xadzema. Wä, a'l'mēsē gwā'lexs la'ē k'leō's
 la gwa'yak!ālas ē't!ēd la t!ā'x'ēlēda t!ē'semē qaxs la'ē q!ē'-
 nema la t!āqēlālela lāx ō'kūya'yasa lēga'ts!ē xa'xadzema. Wä,

containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and || when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, || after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then || they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

la ʼnāʼlʼnemp!ena ʼneʼmsgemgʼilaxa ʼmekūʼla hē gwaēʼlē lāʼxa
gʼōʼkwē. Wä, gʼíʼlʼmēsē kʼōʼtēda ts!edāʼqaq laeʼm k!ütōʼxʼwi- 55
dēda ʼleq!esteʼnaxs laʼē t!äqaxōdxa t!ēʼsemē yīxs ēʼkaēda ʼnāʼla.
Wä, la äxʼwūłts!ōʼdxa ʼleq!esteʼnaxs laʼē ʼnāʼlʼnemden lāʼxens
q!wāʼq!waxʼts!ānaʼyēx yīx wāʼgwasas. Wä, la lāʼwelsas laʼxēs
gʼōʼkwē qaʼs lē pāʼxʼalīselas lāʼxa l!emaʼisa lāʼxa lēʼmʼwēsē. Wä,
gʼíʼlʼmēsē dzāʼqwaxs laʼē äxʼalʼsaq qaʼs lē laēʼlas lāʼxēs gʼōʼkwē. 60
Wä, laʼxaē xwēʼlaxts!ōts lāʼxa xāʼxadzemē. Wä, laʼxaē ts!āʼts!e-
kʼodālasa ts!āʼp!axē laq. Wä, lāʼxaa ēʼt!lēdʼemxat! la t!äʼqeyīntsa
t!ēʼsemē lāq. Wä, la mōp!ena hē gwēʼxʼīdeq. Wä, gʼíʼlʼmēsē
mōp!enaxs laʼē gwāʼla. Wä, laeʼm gʼēʼts!āyo lāʼxa xaʼxadzemē,
yīxs laʼē lāʼwoyewēda ts!āʼp!axē. Wä, hēʼmēsa t!äʼgemē t!ēʼ- 65
sema. Wä, la āʼem la yīküyīʼntsōsēs yīküyaʼyē. Wä, la t!e-
māʼkʼintseʼwa. Wä, la gʼēʼxaseʼwa. Wä, laeʼm gwāl laʼxēq.

Curing Seaweed (2).—Wä, lāʼxaē dēʼxʼwalēlema małts!aʼqē dzoʼ-
xuma naʼq!ēbōdē äwāʼsgemasas. Wä, la dzōʼdzexʼbaaʼkwa. Wä, la
xōʼxʼwitseʼwēda k!waxlaʼwē qa peʼlspadzōwēs. Wä, la maēʼmałden 70
lāʼxens q!wāʼq!waxʼts!ānaʼyē äwāʼdzewasas. Wä, la k!ōʼdenē wē-
wāʼgwasas. Wä, la hāyaxkʼ!ōʼdbōdē äwāʼsgemasas lāʼxens bāʼlax.
Wä, la äxʼēdxā ts!exekwē ts!ēq! denasa qaʼs yīʼalelōdēs ōbaʼyas
lāxa la ʼlanāʼlēs lāʼxa legwīʼlē dzōʼxuma. Wä, la ēʼt!lēd hē gwēʼxʼ-
īdxā äpsbaʼyē. Wä, la q!el!ets!āʼqa xōʼkwē k!waxlāʼwa la 75

5 at || the other end. There are six split cedar-sticks | tied to the poles in this way:
 seaweed, break it
 are thin and flat,
 80 rack. As soon as
 turned over; and
 taken down from
 placed on dressed deer-skin. Then it is made into a bunch. | A wedge is taken, and with it it is beaten as it is | lying on the board on the floor of the house. Then it is just like | powder after it has been
 85 beaten, and it is shaken into the || small box. Then a tight cover is put on, and it is placed in a | dry place in the house.



When it is done, | they take the in pieces, and, when | the pieces they hang them over the | drying- it is browned by the fire, || it is when it is browned again, | it is where it had been put, and

Boiled Huckleberries.—The woman goes | to get driftwood after she has picked huckleberries, | when she has many and they have been cleaned. | She goes herself to get driftwood; and when she gets
 5 home, || she carries it up the beach into the house, and | she throws it down. After she has carried in all the driftwood, she takes a medium-sized | basket and goes down to the beach in front of her house. She | puts stones into it, as many as she can carry. | Then
 10 she carries it on her back into her house || and puts it down. Then she continues carrying stones. | When she thinks she has enough,

76 yaē'hlala lā'xa dzō'xumē g'a gwā'lēg'a (*fig.*). Wā, g'í'lēmēsē gwā'-
 hexs la'ē āx'ētse'wa leq!este'nē qā's pa'pex'sālase'wē. Wā, g'í'l-
 ēmēsē la pe'lspela g'í'lg'ildedzōxs la'ē gē'x'ewalelodalayu lā'xa
 lem'x'dema. Wā, g'ílēmēsē la kŭ'l'x'wīdexs laē 'wī'la lē'x'itse'wa.
 80 Wā, g'í'lēmxaā'wisē la kŭ'l'x'wīdexs la'ē 'wī'la āxa'maxoyā qa's
 āxdzo'dayuwē lā'xa 'wā'dekwē. Wā, la q!enē'psemtse'wa.
 Wā, la āx'ētse'wēda LE'mgrayowē qa's t!ē'l'x'wīdyowē laqē'xs
 la'ē āxdzā'lilxa paē'lē saō'kwa. Wā, lae'm la yō gwē'x'sa ts!ō'-
 layōxs la'ē gwā! t!ēlxwase'wa. Wā, ā'ēmēsē la laaxts!ō'yo lā'xa
 85 xa'xadzemaxs laē aemxase'wēs yīkŭya'yē qa's g'ē'xase'wē lā'xa
 lem'wī'lē lā'xa g'ō'kwē.

1 **Boiled Huckleberries** (Dzēg'ekē gwādem).—Wā, hēem g'íl āx'ē-
 tsō'sa ts!edāqa q!ēxalē leqwa, yīxs g'ālaē gwā! k!ēlaxa gwāde-
 mē, yīxs q!eyōlaaq. Wā, laemxaā'wisē ēk!ēgekwa. Wā, laem
 gwālilaxs laē ānēqaxa q!ēxalē. Wā, g'ílēmēsē g'āx nā'nakŭxs laē
 5 hēx'idaem wēx'wŭsdēselaq, qa's lā wēg'ilelaq lāxēs g'ōkwē, qa's
 lā wēx'alilaq. Wā, g'ílēmēsē 'wī'losdēsxa q!ēxalaxs laē āx'ēdxa hēla
 lexā'ya qa's lā lents!ēs lāxa L!ema'isasēs g'ōkwē. Wā, lā xē'x'u-
 ts!ōdālasa t!ēsemē lāq. Wā, ā'ēmēsē gwanāla, qa's lākwēsēxs laē
 ōxlex'īdēq qa's g'āxē ōxlosdēselas qa's lā ōxlaēlelaq lāxēs g'ō-
 10 kwē qa's lā ōxleg'alilas. Wā, lā hana! xeqwaxa t!ēsemē. Wā,
 g'ílēmēsē k'ōtaq laem hēlaxs laē āx'ēdxa ma!ts!aqē hāa'yalagit

she takes two medium-sized | pieces of driftwood and puts them 12
down as side-pieces at the place where she intends to | build her fire,
and between them she puts kindling-wood. When | the kindling-
wood is level with the two side-pieces, || she takes short pieces of 15
driftwood and puts them crosswise over the side-pieces. | The stones
are to be placed on these. When (the wood) is all on, she puts the
stones on top of it; | and after the stones are all on, she lights | the
fire underneath. When it blazes up, she takes the | huckleberries,
which she is going to cook in a high square box, which she puts down
next to the fire which she has made, and also her || long tongs and a 20
bucket filled with water. She | places the bucket with water next
to the fire, so that it may get warm. | After doing so, she takes
spawn of the humpback-salmon and | puts it down in a dish. She
takes her huckleberry- | baskets and pours the huckleberries into the
high box in which || they are to be cooked. When the box is nearly 25
full, she stops | pouring in huckleberries; and when the stones get
red-hot, | the woman who cooks the huckleberries takes her | tongs,
picks up the red-hot stones, and | dips them into the water in the
bucket, so that the || ashes that stick to them come off. Then she 30
puts them into the huckleberries which she is cooking. | She con-
tinues doing this, and the hot stones sink down | in the berries.
There are not very many stones which she puts in, | when they begin

q!ēxaḷa qa's k'āk·EDENōdēs lāxēs gwe'yō qa's lēx'wālilasxēs lē- 12
qwēla'yē. Wä, lä äx'ōdālasēs g'ālastayowē lāq. Wä, g'il'mēsē lä
'nemāk·Eyēda g'ālastayowē lē'wa maḷts!aqē xwēxwālenwa'yaxs
laē äx'ēdxa ts!ēlts!EX'stowē q!ēxaḷa, qa's gēk·Eyīndālēs lāq, qa 15
xEX'x'udemasat!ēSEMē. Wä, g'il'mēsē 'wīlg'aaLElaxs laē xEQyīndā-
lasat!ēSEMē laq. Wä, g'il'mēsē 'wīlk·EyīndEXs laē menābōtsa
gūḷta lāq. Wä, g'il'mēsē x'iqostāxs laē äx'ēdxēs dzēg'ats!ēLaxa
g'wādemē lāwatsa, qa g'āxēs hānālēsxa lēqwēla'yas. Wä, hē'mēsa
g'ilt!a k'lipLālaa. Wä, hē'mēsa nāgats!ē qōt!axa 'wāpē. Wä, laEM 20
hānōlisasa 'wābets!āla nāgats!ē lāxa lēqwēla'yas qa ts!ēlxstax'ī-
dēs. Wä, g'il'mēsē g'wāLEXs laē äx'ēdxa gē'nā hānōnē, qa's g'āxē
hāng'alī'lasēxs g'ēts!āē lāxa lālogūmē. Wä, lä äx'ēdxēs g'wēgwa-
dats!ē laELxa'yas, qa's lä gūxts!ālasa g'wādemē lāxa lāwatsaxa
dzēg'ats!ēLaq. Wä, g'il'mēsē elāq qōt!ēda lāwatsaxs laē g'wāl 25
gūqasa g'wādemē lāq. Wä, g'il'mēsē mēmentSEMx'īdēda t!ēSE-
maxs laē hēx'īda'ma dzēk'alaxa g'wādemē ts!ēdāq dāx'īdxēs
k'lipLālaa, qa's k'lip!idēs lāxa x'ix·EXSEMāla t!ēSEma, qa's lä
hānax'wid hāpstents lāx 'wābets!āwa nāgats!ē, qa 'wīlāwēsa
gūna'yē k'lwēk'lūtālaq. Wä, lä k'lipēyīnts lāxa g'wādemē dzē- 30
k'asō's. Wä, lä hānaḷ hē g'wēg'ilē ā'mēsē hāmensēlēda ts!ēlqwa
t!ēSEM lāq. Wä, k'lēst!a ālaEM q!ēnema t!ēSEMē lä k'lip!ēgēmsē-
qēxs laē medelx'wida. Wä, lä k'āg'ililaxa gē'nēts!āla lālogūma,

to boil. Then she takes the dish with spawn | and empties it on the
 35 boiling huckleberries. Next she takes || a mat and covers (the high
 box), so that the steam does not come out; | and she piles up the fire
 over the rest of the red-hot stones. | Then she rests a long time before
 she takes off the mat covering. | When she sees that the salmon-
 spawn is turning white, she takes a | broken paddle and stirs with it
 40 the huckleberries which have been || mixed with salmon-spawn. As
 soon as they are mixed, she puts down her | broken stirring-paddle. She
 takes the tongs and | feels for the stones which are piled together in
 the bottom of the box in which the | huckleberries were boiled. She
 puts them down by the side of the | fire. When they are all out,
 45 she takes up more || red-hot stones that are on the fire. She first |
 dips them into the bucket with water, and then she | puts them again
 into the huckleberries that she is cooking; and she only stops | when
 the huckleberries mixed with salmon-roë are thoroughly boiling. |
 50 Then she spreads the mat over them. || After doing so, the woman
 goes into the woods to break off | broad leaves of skunk-cabbage.
 She does not break off very many of them, and | takes them home.
 Then she | takes her husband's crooked knife and cuts off the veins |
 in the middle of the leaves. As soon as (the veins) are all cut
 55 off, she warms the leaves by the fire to make them || pliable and

qa's gūqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxa
 35 lē'wa'yē, qa's nāxwōdēs lāq qa k'!ēsēs kex'sālēda k'!ā!ela. Wā,
 ā'mēsē q!ap!ēsḡemtsa legwīlē lāxa waōkwē x'ix'exsemāla t!ēsema.
 Wā, lā ḡagā!axs laē x'ōs'īdexs laē āxōdxa 'nāxumaliē lē'wa'ya.
 Wā, ḡ'il'mēsē dōqūlaxa ḡē'nē la 'mel'melsgemx'ida laē āx'ēdxa
 q!ekwasē sē'wayowa, qa's 'xwēt!īdēs lāxēs dzēk'ase'wē gwādema,
 40 qa lelḡowēs lē'wa ḡē'nē. Wā, ḡ'il'mēsē lelḡōxs laē ḡ'ig'alī!axēs
 xwēdayowē q!ekwas sē'wayowa. Wā, lā āx'ēdxēs k'!īplālaa qa's
 k'!ap!elēs lāxa t!ēsemaxs laē xeq!ūxlālēs lāxa dzēḡats!āxa
 gwādemē k'!īmyax!a, qa's k'!īp!ālī!elēs lāx māḡ'īnwalīsasa
 legwīlē. Wā, ḡ'il'mēsē 'wīlōstaxs laē ēt!ēd k'!īplēd lāxa x'ix'ex-
 45 semāla t!ēsem xex'lālālēs lāxa legwīlē, qa's lā ḡ'āḡ'alasēla
 k'!īpstents lāx 'wābets!āwasa nagats!ē. Wā, lāxaē ēt!ēd k'!īpe-
 yīnts lāxa dzēk'ase'wasēda gwādemē. Wā, ā!ēm ḡwā!exs
 laē ālak!āla la maemdelqūlēs dzēk'ase'wē mālaqela ḡē'nē lē'wa
 gwādemē. Wā, lāxaē āx'ēdxa lē'wa'yē, qa's lēpeyindēs lāq.
 50 Wā, ḡ'il'mēsē ḡwā!exs laē lāxa āl!ēxa ts!edāqē, qa's lā p!ōx'wīd
 lāxa āwādzoxlowē k'!ek!aōk!wa. Wā, lā k'!ēs q!ōxsē p!ōḡwāne-
 masēxs ḡ'āxaē ḡemxelaqēxs ḡ'āxaē nā'nakwa. Wā, hēx'ida'mēsē
 āx'ēdex xelxwāla k'!āwayāsēs lā'wūnemē, qa's k'!axālēx t!ent!en-
 xedzā'yas. Wā, ḡ'il'mēsē 'wī'lāxs laē pex'īdeq lāxa legwīlē, qa
 55 lentendedzōx'wīdēs. Wā, ḡ'il'mēsē ḡwā!exs laē lā'wūnemas āx'ēd-

thin; and after she has done so, her husband takes | a short board 56
and makes a cover for the box. He | fits it so that it will not leak.
Then his wife | takes olachen-fat that is left after the oil has been
dried out of the olachen in | Knight Inlet. She puts it on a board,
takes a stone || and hammers it until it becomes a thick paste, which 60
is very stieky. | After she has done so, she takes her tongs and with
them picks the | stones out of the bottom of the box in which the
huckleberries with salmon-spawn have been cooked. | When all the
stones are out, she takes the pounded fat | and puts a little all around
the opening of the || box. Then she fits the cover on the box so that 65
it | lies on the olachen-fat and so that it is air-tight. | Then her hus-
band sits down on it, and the woman takes more olachen-fat and |
smears it all around between the box and the cover. She takes |
the heated skunk-cabbage leaves, cuts off a strip two finger-widths
wide, || and sticks it on to the olachen-fat | all around the box cover. 70
When this is done, she puts it down in a | cool corner of the house.
She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage
leaves || over the boiled huckleberries mixed with salmon-spawn. | 75
She spreads them smoothly all around the corners; and after doing
so, she puts on | the cover. All this is done in the same way with

xa ts!āts!ax^usa^{mē}, qa^s yīkūyāg'ilēq qaēda lāwatsa. Wā, la^{mē} 56
babanaakwa qa k!ēsēs hatsālēda hasa^{yē} laq, yīxs lāalēs genemē
āx^ēdxā q!abōqwē yīx semyak^aawa^{yasa} semk^aāxa dza^xūnē lāx
Dzāwadē, qa^s legedzōdēs lāxa sa^xu^dzesē. Wā, lā āx^ēdxā t!ēsemē,
qa^s lese^lgendēs lāq, qa ālak^alālēs genx^aīda, qa ālak^alālēs k!ūta. 60
Wā, g'il^{mēsē} gwā^lexs laē āx^ēdxā k!īplālaa, qa^s k!īp^ustālēs lāxa
t!ēse^maxs laē xeq!ūxlālēs lāxa dzēg'īkwē malaqelaxa gē^{nē} lē^awa
gwādemē. Wā, g'il^{mēsē} wī^lostēda t!ēse^maxs laē āx^ēdxā ledze-
kwē q!abōqwa, qa^s xal!ex^aīdē gels^aits lāx āwē^astās āwaxsta^{yasa}
lāwatsa. Wā, lā āx^ēdxā yīkūya^{yē}, qa^s yīkūyīndēs lāq. Wā, 65
la^{mē} pāpaxk^aenaxa q!abōqwē, qaxs aemxaakwaē. Wā, lā k!wā-
k^aeyīndē lā^wūnemasēqēxs laēs genemē āx^ēdxā q!abōqwē, qa^s
gē^ltsē^astālīs lāx āwē^astās pāqalaēna^{yasa} yīkūya^{yē}. Wā, lā āx^ēdxā
penkwē k!Ek^a!aōk!wa, qa^s bexālēxa māldendzāyaakwē lāxens
q!wāq!wax^ats!āna^{yē}x. Wā, lā klūdeg'ints lāxa q!abōqwē lāx 70
āwē^astāsa yīkūya^{yē}. Wā, laem gwā^l laxēq. Wā, lā hāng'alīas
lāxa wūdanēgwīlasēs gōkwē. Wā, laem lālaa^l lāxa tsēts!ēq!en-
xaxa ts!āwūnxē hā^{nē}l lāq.

Wā, hēxōl^{en} l!Elēwēsōxs lepeyīndaasa penkwē k!Ek^a!aōk!wa
lāxa dzēg'īkwē malāqelaxa gē^{nē} lē^awa gwādemē. Wā, laem aē- 75
k!axs laē lepeyīnts lāq. Wā, g'il^{mēsē} gwā^lexs lāwislaē yīkūyīnts
yīkūya^{yasa}. Wā, hēem nāmī^alālōtē gwāg'ilasaxa gwādemē lē^awa

- 78 huckleberries, | with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, | the four kinds that I have just named, in the same way as the red huckleberries are
80 treated when they are || picked and eaten. The eating of the large blueberries, the eating of the small blueberries, | and the eating of the mountain scarlet berries (?) is the same. | Another name of the small blueberries is "mouldy blueberries." That is all about this. |
- 1 **Viburnum¹-Berries with Oil.**—Now I will talk about | the viburnum-berries mixed with oil, for there is only one way of cooking them, | as I have described. When they have been cooked, | they pour them
5 into the large swallowing-basket and the || medium-sized swallowing-basket, and also into the front-basket; and when | they are all full of steamed viburnum-berries, the woman takes a | high box, which is
10 two spans | wide and long, | and which is three spans high. || The cover is made to fit on (air-tight). This is put down by the | woman. Then she takes a large dish and puts it down next | to her seat, and she takes oil and pours it | into the large dish. When it is half full, she stops | pouring in the oil. She takes a small basket, goes down
15 to the beach, || and puts six stones into it. She carries them back in one hand, | coming up from the beach, and carries them into the house, and | she puts them down next to the fire. Then she puts

- 78 selemē ɬɛʷa nōxwa ɬɛʷaʰ tseltselē; ɛnāxwaem hē ɣwēɣilaseʷa mōxʷidāɬaxen ɬɛɬeqelaseʷē lāx ɣwayiʷlālasaxa ɣwādemaxs laē
80 kʷɛlaseʷa ɬōxs laē ɣwatɣūtseʷa, ɬɛʷa seselemgʷāxa selemē, ɬɛʷa nōxʷnaxwaxa nōxwa, ɬɛʷa tsettseltselēgʷāxa tseltselē. Hēem ɛnem ɬegēmsa ɛnōxwē qūxalas. Laem ɛwīla ɣwāla.
- 1 **Viburnum¹-Berries with Oil.**—Wā, laʷmēsen ēdzaqwaɬ ɣwāɣwēxʷsʷālaxa ɬlākwē tʷɛlsa yīxs ɛnemaalē ɣwēɣilasaqēxs laē ɬlālʷopʷaseʷa lāxen ɣālē wāldema. Wā, hēmaaxs laē ɣwāla ɬlālʷopʷlāqēxs laē ɬlōpa. Wā, āʷmisē ɣūxtsʷālāyo lāxa nāɣʷaʷyē ɬɛʷa hēloma-
5 ɣemē ɬexaʷya ɬōxs ɬɛʷmaēda nanaagemē ɬexaʷya. Wā, ɣɬɛmēsē ɛnāxwa qōqūtʷaxa qʷlōlkwē tʷɛlsaxs laēda tsʷedāqē āxʷēdxa ɬāwa-tsaxa yīxʷsemē, yīxs maʷpʷɛuxʷsʷestālaē lāxens qʷwāqʷwaxʷtsʷānaʷyēx, yīx ɛwadzogsēmasas. Wā, lāxaē hēem ɣɬldōʷlatsē. Wā, lā yūduxʷpʷɛnkʷē ɛwālasgēmasas lāxens qʷwāqʷwaxʷtsʷānaʷyēx.
10 Wā, lā bābanaakwē yīkwaʷyas. Wā, hēem ɣāx hāɣɬalʷɛmsa tsʷedāqē. Wā, lā āxʷēdxa ɛwālasē ɬōqʷwa, qaʷs ɣāxē hāɣɬalʷas lāxēs kʷaēlasē. Wā, lāxaē āxʷēdxēs ɬlēna, qaʷs lā ɣūxtsʷōts lāxa ɛwālasē ɬōqʷwa. Wā, ɣɬɛmēsē negōyoxsdalaxs laē ɣwāl ɣūqas. Wā, lā āxʷēdxa lālaxamē, qaʷs lā ɬentsʷes lāxa ɬɛmaʷisē,
15 qaʷs xɛʷxʷtsʷlōdēsa qʷɛlʷesgēemē tʷɛsem laqēxs ɣāxaē kʷlōxkʷlōte-laqēxs ɣāxaē ɬōsdēsela, qaʷs lā kʷlōɣwēlelaq lāxēs ɣōkwē. Wā, lā kʷlōɣnōlisas lāxēs ɬegwīlē. Wā, hēxʷidaʷmēsē xɛxʷlentsa tʷɛsemē

¹ *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it down where she is going to work. She takes her tongs and || puts 20 them down. Then she takes a small dish and puts it down. | Then she takes a bucket of water, and she pours the water | into the small dish. Now she watches the stones which are on the | fire until they are just hot enough to be a little red. | As soon as they have that color, she takes her tongs, || picks up the stones, dips them into the 25 small dish with water | in it, so that the ashes on them come off, and she | puts them into the oil. She does the same with the other | stones; and when all the oil is melted, she takes a | bucket of water and pours it on the melted || oil. After it has staid there a little while, 30 she picks the stones out | and throws them down by the side of the fire. After she has taken them all out, she | takes a large ladle, dips it into the oil and water, and moves it up and down. | When she has done this a little while, the oil and water are mixed, and | they get cold, and the mixture of oil || and water looks white. When they are 35 well mixed, she takes a basket of viburnum-berries | and pours the berries into the high box. When | they are all emptied out, the box is full. Then she takes the dish in which she has | the water mixed with oil, and places it across the corner of the berry-box, and | pours (the contents) very slowly over the || viburnum-berries. Then the 40

lāxēs legwīlē. Wā, lā āxēdxā nagats!ē wābets!ā!axa wāpē, qa's 18 g'āxē hāng'alīlas lāxēs ēaxelasē. Wā, lā āxēdxēs ts!ēslāla, qa g'āxēs k'adēla. Wā, lā āxēdxā lālogūmē qa's g'āxēxat! k'āg'alī- 20 las. Wā, lā āxēdxā nagats!ē wābets!ā!īlxa wāpē, qa's lā gūqāsas lāxa lālogūmē. Wā, lā dōqwa!axa t!ēsemē xex^uLālālēs lāxa legwīla, qa ā'mēs hē!ā!ē ts!ēlqwa!ācna'yas qa halsela'mē x'ixsem-x'īda. Wā, g'il'mēsē hē g'wēgūsgēm^xīdexs laē āxēdxēs ts!ēslāla, qa's k'lip!īdēs lāxa t!ēsemē, qa's lā hāpstents lāxa wābets!ā!ī- 25 lāxa lālogūmē, qa wī!āwēsa gūna'yē k!wēk!ūtsemēq. Wā, lā k'lip!eqas lāxa L!ēna. Wā, lā hāna! hē g'wēg'ilaxa waōkwē t!ēsema. Wā, g'il'mēsē wī!a yāx'idēda L!ēnāxs laē āxēdxā nagats!ē wābets!ā!īlxa wāpē, qa's lā gūq!eqas lāxa yaxekwē L!ēna. Wā, g'il'mēsē gagā!axs laē k'lip'ūsta!axa t!ēsemē lāq, 30 qa's k'libenōlīselēs lāxēs legwīlē. Wā, g'il'mēsē wī!ō'staxs laē āxēdxā wālasē k'ats!ēnaqa, qa's tsēg'ostālēsa L!ēna lē'wa wāpē. Wā, g'il'mēsē gēg'ilīlīdexs laē lēlgowēda L!ēna lē'wa wāpaxs laē wūda'stax'īda. Wā, la'mē ālak'!āla lā mēlstowa qelōkwē L!ēna lē'wa wāpē. Wā, g'il'mēsē lēlgōxs laē āxēdxā t!ēt!ēlts!āla 35 laēlxa'ya, qa's lā gūxts!ālas lāxa yīx^usemē lāwatsa. Wā, g'il'mēsē wī!ō'staxs laē elāq qōt!a. Wā, lā k'āg'ilīlāxa qelōx'ts!ā!āxa L!ēna lōq!wa, qa's lā k'āg'āgents lāxa t!ēlts!āla lāwatsa, qa's k'!ēsē ēā!tsilaxs laē qebe'nākūlasa qelōkwē L!ēna lāx ōkūya'yasa t!ēlsē. Wā, hē'mis la ts!axa!ts!ā!atsa qelōkwē L!ēna lāx awāga- 40

41 water and oil run down among the | berries. She keeps the dish with
the mixed oil and berries turned over for a long time, | because the
mixture does not run very fast. It runs in among the | viburnum-
berries. When the mixed water and oil does not run in any more,
she puts | the dish upright and places it on the floor of the house,
45 for || the berries are now covered with water and oil. She takes the
cover of the | box, and her husband takes a | drill and his straight
knife and splits good | red-pine wood. He cuts it out and makes
pegs out of it. When | he has done so, he drills through the cover
50 and the edge of the || box, pulls out his drill, wets the pegs with his
saliva, | and, when one is wet all over, he puts it into the | drill-hole
and takes a stone and drives in the peg. | The drill-holes are three
55 finger-widths apart. | He puts a peg into every hole. After || he has
done so, he puts the box down in a cool corner of the house. That is
all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the
salmon obtained by those who fish [on the rivers] at the mouth of
the | river, when they are going to eat (the salmon) quickly. When
the dog-salmon are seen | jumping at the mouth of the river, the
5 man at once || takes his fishing box and opens it, and he takes
out | his two harpoon points, and he prepares them. And after | he

41 ^εyasa t!Elsē. Wä, lä gäēl qōgŭⁿākūlasa qelōgwats!äxa L!ē^{na}
lōq!wa qaxs k!ēsaē ālbalēda qelōkwē L!ē^{nä}xs laē ts!āts!aqelaxa
t!Elsē. Wä, g'il^mēsē gŵāl ts!āxelēda qelōkwē L!ē^{nä}xs laē t!ax^{id}-
xa qelōx^{uts}!äläxa L!ē^{na} lōq!wa. Wä, lä häng'aliläxa lōq!wa, qaxs
45 lē^{ma}ē t!Epeyäläxa qelōkwē L!ē^{na}. Wä, lä äx^{ed}ex yikŭya^yasa
L!ägwats!äxa t!Elsē lāwatsa. Wä, lä äx^{ed}ē lā^wünemasēxēs
selemē lē^{wa} nexx^äla k!āwayowa, qas xōx^{wid}ēxa ēg^aqwa
wünägülā. Wä, lä k!ax^{wid}eq, qas lapēlax^{id}eq. Wä, g'il^mēsē
gŵāl^{exs} laē selx^{id}ex yikŭya^yas hēx^sāla lāx ōgwäga^yasa lā-
50 watsa. Wä, lä lexūlēlōdxēs selemaxs laē melx^{unts}ēs k!ünēL!E-
xawa^{yē} lāq. Wä, g'il^mēsē la k!ünxenālaxs laē lastōts lāxēs
sela^{yē}. Wä, lä äx^{ed}xa t!ēsemē, qas dēx^ubetendēsa lābemē.
Wä, lä yaēyūdux^{den}ē āwālagālaasaē sela^yas lāxens q!wāq!wax-
ts!āna^{yē}x, yīxa la q!wālxostālaxa lābemē. Wä, g'il^mēsē gŵāl^{exs}
55 laē häng'alilas lāxa wūdanēgwīlasēs gōkwē. Wä, laem gŵāla.

1 **The First Dog-Salmon of the Season.**¹—Wä, la^{mē}'sen gŵā'gŵēx^sā-
la! laqē^{xs} gā'laē lā'lōL!asōsa wīwamēts!ēnoxwē lāx ō'x^{si}wa^yasa
wā, qas hala'xwase^{wa}. Wä, hē^{ma}xs la'ē dō'gula gwa^{xnī}sē
ek'a lāx ō'x^{si}wa^yasa wā. Wä, hē'x^{ida}mēsēda begwā'nemē
5 äx^{ed}dxēs wī'wak'ayewa'ts!ē qas xō'x^{wid}eq. Wä, la äx^{wū}lts!ō'd-
xēs ma^{ltse}'m mēmā'sa qas hashē'naqēq. Wä, g'il^mēsē gŵāl
hashē'naqaqēxs la'ē äx^{ed}dxēs t!ā't!aq!wayowē qas hashē'naxē-

¹ Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, 8
putting on the prongs, so that they fit on firmly. | As soon as he has
done so, he goes to the beach where his fishing canoe is. || Then he goes 10
to spear the salmon, which swim in the | mouth of the slough. Then
he begins to spear them. If there are many | dog-salmon, it does
not take long until he has obtained many. | Then he goes home.¹ |

Then the woman herself² replies, "Yes," and goes up from the bank
of the river, and || takes an old mat and spreads it out on the beach 15
seaward from | the high-water mark. As soon as she has done this,
she goes down to the beach | where the spearsman's canoe is, and
she puts her fingers into the gills of two | dog-salmon, two in each
hand. Then she carries the | four salmon up from the beach, and
she puts them on the old mat which is spread out on the beach. ||
After she has taken them all out, she takes her fish-knives and | sharp- 20
ens them on a whetstone; and after she has sharpened | them, she
takes a small mat and spreads it out on the beach by her side. Then
she | puts the salmon on it. Then she can just reach the | salmon,
when she takes it to cut it open. Then she does the same as she ||
does when she is cutting open dog-salmon to be roasted, and she 25
only | cuts the meat thin along its skin, and the | edges of the cut
salmon are left on in this manner.³ | After she has cut it on her

dēx dzē'gūmas qa's bē'nx'ēdēsa mē'māsē lāq qa e'l'alālēs. Wā, 8
g'í'l'mēsē gwā'lēxs la'ē la'entslēs lā'xēs t!ā't!aq!waats!āxs hā'nē'-
saē. Wā, la'e'm lāl t!ā't!aq!wa!xa k'!ō'telāxs menā'laē lāx ō'x^usi- 10
wa'yas wā'yalasas. Wā, la'mē'sē t!ax'wī'da. Wā, g'í'l'mēsē q!ē'ne-
mēda gwa'xnīsaxs la'ē k'!ēs gē'x'ēdexs la'ē q!eyō'la. Wā, g'āx
nā'ēnakwa.¹

Wā, la q!ūlē'x's'em² wā'xēda ts!edā'qaxs la'ē lā'sdēs qa's lē
āx'ē'dxēs k'!ā'k'!ōbanē qa's g'ā'xē Lep!ā'lisāq lāx L!ā'sā'yasa 15
yaā'xmōtē. Wā, g'í'l'mēsē gwā'lalisē āxā'ēyasēxs la'ē lē'nts!ēs
lāx hā'nē'dzasasa t!ā't!aq!waats!ēx'dē. Wā, la gasx'ex'ē'dxa maē'-
ma'ē gwa'xnīs lāx wā'x'sōlts!ānās. Wā, la'mē'sē gasō'sdēslaxa
mō'wē k'!ōtela qa's lē k'!egēdzō'dalas lā'xa Lebē'sē k'!ā'k'!obana.
Wā, g'í'l'mēsē ēwī'lōltāmasqēxs la'ē āx'ē'dxēs xwā'xūlayowē qa's 20
g'ē'xelalax'ēidēq lā'xa g'ē'xēsdemē. Wā, g'í'l'mēsē gwāl g'ē'xa-
qēxs laē āx'ēdxēs āmay'ē lē'ēwa'ya qa's Lep!ā'lisēq lā'xa ō'gwāgē-
līsas k'!eg'ats!ā'sēxa k'!ō'tela. Wā, ā'ē'mēsē hē'!ts!āpelaxa k'!ō'te-
lāxs la'ē dā'x'ēideq qa's xwā'f'idēq. Hē'emxaa gwē'g'ilaqē gwē'-
g'ī'lasasa xwālāxa L!ōbekwēlasēwa gwa'xnīsē. Wā, lē'x'a'mēsēx 25
pela'ē t!ē'lsa'yas yīx q!emelts!ā'yas L!ē'sas. Wā, hē'ē'mēsēxs k'!ā'-
k'!ewasēnxelaēda t!ēlē'kwē; g'a gwā'lēg'a (fig.³).

Wā, g'í'l'mēsē gwāl t!ē'lsaq lāxēs t!ēlē'dzowē xag'a gwā'lēg'a⁴ la'ē

¹ Here follows a prayer, p. 609.

² She answers her own prayer.

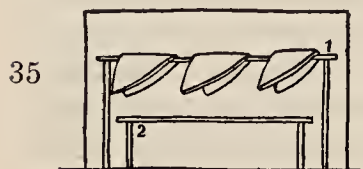
³ See first figure on p. 304.

⁴ On a slanting board supported by a log See figure on p. 250.

cutting-board in this manner,¹ |
 30 and puts into it what she has
 ries it up on the beach and takes it
 she takes the | drying-poles, which
 places in the houses of the river
 hangs the eut salmon lengthwise on the drying-poles in this manner: |



she takes her basket
 cut. Then || she car-
 into her house. Then
 are always left in their
 people. | Then she



35

After she has done so, she takes short boards
 and | puts them under the place where she has
 hung up her eut salmon. She does || not
 allow the heat to strike what is now hanging
 lengthwise on the | drying-poles. Sometimes
 it hangs for one day; then the woman | looks

at it. As soon as it is half dry, the woman takes it down; and | she
 gathers together the drying-poles, and she puts the eut salmon up
 40 again; | but it is spread out. Now it is spread out when she || puts
 it up again; and it only differs from preserved skin of salmon | eaught
 with a hook in the upper part of the river, in that (the salmon) is not
 fat | when it is found spawning | in the upper part of the river,
 while it is really fat when it is speared at the | mouth of the river.
 45 And as soon as they finish eutting up || the speared salmon, the
 woman at once gathers the slime and | everything that comes from
 the salmon, and puts it into the basket, and | she goes and pours it
 into the water at the mouth of the river.

ǎx'ēdxēs lexā'yē qa's ǎxts!ōdalēsēs t!elsa'yē lāq. Wā, la k'!ōx'-
 30 ūsdēselaq qa's lās laē'las lā'xēs g'ō'kwē. Wā, la'mēs ǎx'ē'dxa
 gayōqaxs hē'mēnāla'maē ǎx'a'laLEla lā'xa wī'wamēdzats!ē g'ō'kwa.
 Wā, la'mē'sē aō'ts!aqâlēda t!elē'kwē lā'xa gā'yowē; g'a g'wā'lēg'a
 (fig.). Wā, g'ī'l'mēsē g'wā'lēxs la'ē ǎx'ē'dxa ts!ā'ts!EX'sēmē qa's
 hē'lewabōdēs lā'xa la g'īlā'laLElats t!elē'kwē. Wā, lae'm
 35 k'lēs hē'lq!alaq xa'mag'aalelēda l!ē's'ala lā'xa la g'īlā'laLEla lā'xa
 gayō. Wā, la 'nā'l'nemp!ena xa'mālaLElaxs la'ēda ts!edā'qē dō'x-
 'wīdeq. Wā, g'ī'l'mēsē k'lā'yax'wīdexs la'ēda ts!edā'qē ǎxā'xōdeq
 qa's q!ā'p!ēg'aalelōdēxa gēgā'yowē. Wā, la'mēsē xwē'laqōstōd
 LEP!ā'LElōtsa t!elē'kwē lā'xa ē'k'lē. Wā, lae'm LEPā'laxs la'ē
 40 ē't!ēd ē'k'lē'stēdeq. Wā, lē'x'aem ō'gūqālayōs lā'xa t!e'lsa
 qa's xāmsīlaxs hā'ēla gā'lē 'ne'ldzāsa wāxs la'ē ts!ē'nas'īdēda
 gwa'xni'saxs la'ē xwē'la'wa lā'xēs la q!ā'nem qa's xwē'la'waas
 lāx 'ne'ldzāsa wī'wā, yīxs ā'laē tse'nxwēda seg'inē'tē lāx ōx'
 siwa'yasa wī'wa. Wā, hē'mēsēxs g'ī'l'maē g'wā' xwā'lase'wa
 45 seg'inē'taxs l'aē hēx'ida'ma ts!edāqē q!ap!ēx'īdxa k'lēlē LE'wa
 'na'xwa gayō'l lā'xa k'!ōtela qa's lēxts!ō'dēs lā'xa lexā'yē qa's
 lā qepste'nts lāxa ōx'siwa'yasa 'wā.

¹ On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at 1 night. That is what is called by the river people “taking salmon | with hooks at night up the river,” when they are going to dry | the roasted dog-salmon for winter. Dog-salmon are speared || by the 5 river people at the mouth of the river when they are going to eat them at once, | while the dog-salmon are still phosphorescent. Then they will not | keep a long time without getting mouldy when they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the river | when it is still phosphorescent. When the man || who spears 10 the salmon gets one, he goes home as soon as he has | speared it. His wife at once takes an | old mat and spreads it over her back; then she takes her | belt and puts it on over the old mat on her back. | Then she takes along a large basket in which to carry the dog-salmon on her back. || She goes to the canoe of her husband and puts | four 15 dog-salmon into her carrying-basket. Then she goes up the beach to the place | where she is going to eat them. She puts them on an | old mat, which is spread on the ground outside of the house. As soon as | she has thrown them on the ground, she takes her fish-knife and sharpens it; || and after she has sharpened it, she cuts off the gills of 20

Roasted Salmon.—Wä, hē^εmaaxs la'ēda begwā'nēmē yā'l^εnekū- 1 laxa gā'nulē; wä, hē'em gwe^εyō'sa wīwayā'laēnoxwē nēgwī'saxa gā'lāxa gwa^εxnī'saxa gā'nulē lā'xa ^εne'ldzāsa wā, yīxs x ilē'laxēs L!ō'pasōlē gwa^εxnī's qaē'da ts!āwū'nxē. Wä, hē^εmis sek'a'sōsa wīwayā'laēnoxwa gwa^εxnīsē lāx ō'x^usiwa^εyasa wäs, yīxs hā'labālēlē 5 ha^εmā'xs hē^εmaē ā'lēs be'ntkwēda gwa^εxnī'sē, qaxs k'!eā'saē gwē'x^εidaas gā'la k'!ēs x!ts!EX^εī'dēda L!ō'bekwaxs tse'nxwāē.

Wä, hē't!alen gwā'gwēx'sēālasla seg'inē'tē lāx ō'x^usiwa^εyasa wā, yīxs hē^εmaē ā'lēs be'ntkwēda gwa^εxnī'sē. Wä, hē^εmaaxs la'ē sek'ē'da yā'l^εnek!wēnoxwaxa gwa^εxnī'sē. Wä, g'ī'l^εmēsē gwāl 10 sek'a'xs la'ē nā^εnakwa. Wä, hē'x^εida^εmēsē gēne'mas la āx^εē'dxēs k'!ā'k'!obanē qa^εs lēbeg ī'ndēs lā'xēs āwī'g'a^εyē. Wä, la āx^εē'dxēs wūsē'g'anowē qa^εs qek'iyū'ndēs lā'xēs lē'bēg'a^εyē k'!ā'k'!obanē. Wä, la^εmēs ō'xLEX^εī'dxēs ^εwā'lasē ō'xlaats!āxa gwā^εxnī'sē. Wä, la^εmē's lāx yā^εyats!āsēs lā^εwūnemē. Wä, la^εmē's k'!EXTS!ō'tsa 15 mō'wē gwa^εxnī's lā'xēs ō'xlaakwē lex'a^εya. Wä, la^εmē's lā'sdēts qa^εs lēs lā'xēs xwā'l^εidaaslaq. Wä, la^εmē's āxts!ō'ts lā'xa k'!ā'k'!obanē lep!esa' lāx L!ā'sanā^εyasēs g'o'kwē. Wä, g'ī'l^εmēsē qep!elsaqēxs laē āx^εēdxēs xwālayowē qa^εs t!ēx^εīdēq. Wä, g'īl^εmēsē gwāl t!ēk'a'qēxs la'ē t!ō's^εīDEX q!ō'sna^εyasa gwā^εxnīsē. 20

- 21 the dog-salmon. | When the gills are off, she cuts around the | neck,
but she does not cut off the head from the backbone. Then | she cuts
from the back of the neck down to four finger-widths from the tail on
the upper side. | Now a thin strip of flesh is left on the backbone. ||
25 As soon as the cut reaches down to the belly, she turns it around, |
and she begins to cut from the tail upward to the back of the neck. |
As soon as she takes off the backbone, she | takes her roasting-tongs
and takes the slime and rubs it | over the roasting-tongs, so that they
30 may not get burned when they stand || by the fire of the house.
Then she winds cedar-bark around the tongs one | span from the
bottom of the roasting-tongs; | and when this is done, she takes one
of the cut salmon and | puts it crosswise into the roasting-tongs.
Then she takes cedar-bark and ties it | tight above the cut salmon;
35 and after she has || tied it, she takes another salmon and puts it | the
other way, above the one that she put in first. | Then she again takes
cedar-bark and ties it above the salmon. | After she finishes tying it,
she splits cedar-wood,—| long and slender pieces. These are called “the
40 lock.” || Then she pushes one of these on each side, two finger-widths
from | the edge of the salmon-meat, through between | the legs of the
roasting-tongs, lengthwise of the salmon; | and after she has finished
this, she pushes long ones across | the salmon and the “locks” which

- 21 Wä, g'í'l'mēsē lawā'masxa q!ō'sna'yaxs la'ē t!ō'tsē'ste'ndex ōxā'-
wa'yas; la k'!ēs qak'ō'dex hē'x't!a'yas lāx xek'lā'dzās. Wä, la
xwā'l'īdex ō'x!aata'yas hā'xela lā'xa mō'denē lāx ē'k'!a'yas
ts!ā'sna'yas. Wä, la'e'm pelē' q!emeldzā'yasa xā'k'!adzowē. Wä,
25 g'í'l'mēsē lā'g'aa lāx tek'lāsēs xwā'lase'waxs la'ē xwē'l'īdeq. Wä,
la g'ä'betend xwā'l'ēdex welxwā'xsda'yas ē'k'!ōtela lāx ō'x!aata-
'yasēs xwā'lase'wē. Wä, g'í'l'mēsē lawā'masex xā'k'!adzāsēs la'ē
āx'ē'dxēs L!ō'psayowē qa's āx'ē'dxa k'!ē'la qa's yilts!ē'ē'ndēs
lā'xa L!ō'psayowē qa k'!ē'sēles k'lūmelx'ī'del qō lāl lanā'lēsl
30 lā'xa legwī'las. Wä, lā qex'ī'tsa denā'sē la'xa 'ne'mp!enk'ē
la'xens q!wā'q!wax'ts!āna'yē, g'ä'x'īd lāx ō'x!a'yasa L!ō'psayowē.
Wä, g'í'l'mēsē gwā'lēxs la'ē āx'ē'dxa xwā'lēkwē k'!ō'tela qa's
gē'ts!ōdēs lā'xa L!ō'psayowē. Wä, la āx'ē'dxa denā'sē qa's yil'ī'dē
fēk'lūdē'ts lāx ē'k'!a'yasa xwā'lēkwē k'!ō'tela. Wä, g'í'l'mēsē
35 gwāl yīla'qēxs la'ē ē'tlēd āx'ē'dxa 'ne'mē k'!ō'tela qa's xwē'la-
lēmasēqēxs la'ē gē'ts!ōts lāx ē'k'!ēlēläsa g'í'l'x'dē āxts!ō'yōs. Wä,
lā'xaa āx'ē'dxa denā'sē qa's yil'ī'dēs lāx ē'k'!enxa'yas. Wä,
g'í'l'mēsē gwā'lē yīlā'yasēs la'ē xō'x'wīdxa k!wa'xlā'wē,
wī'swūltā, la g'í'lsg'īlstā. Wä, hē'em lē'gades k'!ā'ademē. Wä,
40 la'mē'sē Lā's'ītsa 'nā'l'ēnēmts!aqē lā'xa mā'lēnē g'ä'x'īdē lāx
ēwū'nxa'yasa q!ē'mladza'yasa k'!ō'tela. Wä, la nā'qōdālx
ē'wanuts!exsta'yasa L!ō'psayowē ao'ts!aqāla lē'wa k'!ō'tela. Wä,
g'í'l'mēsē gwā'l'xēq la'ē Lā's'ītsa g'í'lsg'īlstowē lāx nā'qawa'yasa

she first put on. Now there is || one on each side of the roasting- 45
 tongs in this manner: |
 other side. After this is
 tongs) up by the side of
 meat side towards the
 turns it around to the
 done, the || man requests
 vite his friends | to come
 it is warm. | As soon as his wife tells him to go ahead and call
 them, | the man goes and invites them. Then his wife takes a
 mat, | which is to be the food-mat of the guests of her husband;
 then she || spreads a mat for the guests of her husband to sit on; 55
 and it does not | take long before her husband comes back fol-
 lowed by his guests, for | they try to come before the roasted
 salmon cools off. | Immediately they sit down on the mat that has
 been spread out; and when | they are all in, the woman takes the
 food-mat and || spreads it in front of her husband's guests. Then 60
 she goes back | and takes the two roasted salmon in the tongs; and
 she takes them out, | one for each two men. Then she lays them
 skin down, | on the food-mat. When there are four men, | there
 are two food-mats, and there is one || roasted salmon. There is no 65



k!lō'tela lē'wa g'í'l'x'dē āx'ā'lēlōyōs k!lā'adema. Wä, lae'm 'nāl-
 'nemts!aq lāx wā'x'sōt!Ena'yasa L!ō'psayōwē; g'a gwā'lēg'a (*fig.*) 45
 Wä, laxa'ē hē'em gwā'lēda āpsā'dza'yas. Wä, g'í'l'mēsē gwā'lēxs
 la'ēda ts!edā'qē lā'nolīsas lā'xēs legwī'lē. Wä, lae'm gwā'sala
 lāxēs q!ē'mladza'yē lā'xa legwī'lē. Wä, g'í'l'mēsē L!ō'pexs la'ē
 lē'x'īdeq lā'xēs L!ē'sadza'yē. Wä, g'í'l'mēsē L!ō'pexs la'ēda
 begwā'nemē hanā'k'axēs gēne'mē, qa's lē'elalēxēs 'nē'nemō'kwē 50
 qa g'ā'xēs hexhā'q'xa L!ō'bekwaxs hē'emaē ā'lēs ts!ē'lqwē. Wä,
 g'í'l'mēsē wā'xē gēne'mas qa lē'elalag'is la'ē hē'x'īda'mēda
 begwā'nemē la lē'elāla. Wä, lā'la gēne'mas āx'ē'dxa lē'wa'yē
 qa ha'mā'dzōLES lē'lānemlasēs lā'wūnemē. Wä, lā'xaa Lep!ā'-
 līlax k!wadze'wē'sōlas lē'lānemlasēs lā'wūnemē. Wä, k!lē'st!a 55
 gā'laxs g'ā'xaē lā'wūnemas hōgwī'k'elaxēs lē'lāneme, qaxs
 ha'yā'lemk!laaqēxs k!lē's'maē wūdex'ī'dēda L!ō'bekwē. Wä,
 hē'x'īda'mēsē k!ūdzēdzō'līlaxa lēbē'lē lē'wa'ya. Wä, g'í'l'mēsē
 'wī'l'galīlēxs la'ēda.ts!edā'qē āx'ē'dxa ha'mā'dzowē lē'wa'yē qa's
 lē Lepdzamōlīlas lāx lē'lānemasēs lā'wūnemē. Wä, g'āxē aēdaaqa 60
 qa's āx'ē'dēxa L!ōpts!ā'la ma'l L!ēL!ō'bekwa qa's lē x'īk!EX'ī'dxa
 'nē'mē qaē'da ma'lō'kwē bē'bēgwānema. Wä, la neledzō'līlas
 lā'xa ha'mā'dzowē lē'wa'ya. Wä, g'í'l'mēsē mō'kwa bē'bēgwāne-
 maxs la'ē ma'ēla ha'mā'dzowē lē'elwa'ya; wä, la 'nal'nemēda L!ō'-
 bekwē. Wä, lae'm k!lē'ā's L!ē'ēna ts!epa's qaxs L!ō'maē tsē'nxwēda 65

66 oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth
70 of the river is not eaten, for it is fat; || it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the
75 guests finish eating it, | the man takes what is left and eats it || with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife,
80 he | gathers the bones and the skin left by his guests, || puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

1 **Blistered Salmon.**—And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the
5 green salmon, and || blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

66 ḡwā^εxnī'saxs hē^εmaē ā'lē's be'ṇkwēxa me^εnā'la lāx ō'x^usiwa^εyasa wī'wa. Wā, la q'lūlē'x^usem le'ṇqwēda k!wē'laxs hexhā'qwaaxa seg'inē'tē lāx ō'x^usiwa^εyasa wā. La k'lēs ḡāā'xstēxagaā'lēda hexhā'qwaaxa seg'inē'tē ḡwā^εxnē'sa lāx ō'x^usiwa^εyasa wā qaxs tse'ṇxwāē.
70 A'l^εem ha^εmx^εī'tsōxa la ḡwāl neqā'lēda ^εnā'la lē'wa dzā'qwa. G'í'l^εemla hexhā'x^usōxa ḡāā'lāxs la'ē lōx^umē'qa se'ṇbēxa ^εnā'lāda ha^εmā'paq qaxs xē'ṇlēlaē tse'ṇxwa. Wā, hē^εmēs lā'ḡilas k'īl^εm ha^εmā'xa ḡāā'la. Wa, g'í'l^εmēsē ḡwāl hexhā'qwa lē'lānemaxs la'ē hē'x^εida^εmēda begwānemē la āx^εēdxā ha^εmōtē qa^εs wā'waq!aayowē
75 lē'wis ḡene'maxs lā'alāl nax^εē'dēs lē'lanemaxa ā'lta ^εwāp tsā'nems. Wā, g'í'l^εmēsē ḡwāl nā'qaxs la'ē hō'qūwelsēda k!wē'ldē. Wā, lae'm ā'l^εeml ts!e'nts!enkwāl lā'xēs g'ig'ō'kwē. Wā, g'í'l^εmēsēda begwā'nemē ḡwāl wā'waq!aayō lē'wis ḡene'maxs la'ē q!ap!ē'x^εīdxēs ha^εmō'tē xāq lē'wa lē'sasēs k!wē'ladzemaxs la'ē
80 āxdzō'ts lā'xa lē'wa^εyē qa^εs lē k!a^εste'nts lā'xa de'msx^εē lā'xa l!ema^εisē. Wā, lae'm ḡwāl lā'xa seg'inē'tē lāx ō'x^usiwa^εyasa wā.
1 **Blistered Salmon.**—Wā, hē'ēmīxaens ḡwā'ḡwēx^εsāla lā'ā'lxwasē k!ō'lōxwa. Wā, g'í'l^εem qā'tsē'stalēda hā'yālāxa ā'lxwasē k!ō'lōxwa la'ēda ts!ēda'qē āx^εē'dxa k!ō'lōxwē lā'xē ḡē'xwālaasē. Wā, la āx^εē'dxēs ts!ē'slāla qa^εs k!īp!ē'dēs lā'xa k!ō'lōxwē qa^εs
5 pex^εā'lēs e'lsadza^εyasa k!ō'lōxwē lā'xa ḡū'lta. Wā, g'í'l^εmēsē qūxdzō'^εnākūlēda k!ō'lōxwaxs la'ē lēx^εīdeq qa^εs ḡwā's^εīdēq lē'sas lā'xa ḡū'lta. Wā, g'í'l^εmēsē hamēlḡedzō'dēda pē'nsa lāx lē'sasa

covered with blisters, | the woman knows that it is done. Then | 8
she puts it on the dish-mat. ||

She takes water and sprinkles it over it to make it soft; | and after 10
she has sprinkled it with cold water, she takes the | oil-dish and
pours oil into it; and after she has done so, she | takes the blistered
green salmon and puts it down flat, and places it before | those who
are going to eat it. Then she takes an oil-dish and puts it || outside 15
of the blistered green salmon.¹ . . . As soon as the woman | takes the
cup, the man breaks off a piece of the blistered | salmon and dips it
into the oil, and puts it into his mouth. | He himself breaks off bits
from what he is eating. |

Scorched Salmon.—Dried² salmon is the breakfast of the Kwakiutl. ||
In the morning, as soon as they arise, the wife of the | chief takes 20
dried salmon and scorches it by the fire. As soon as | she finishes
scorching it, she pounds it on a mat spread out on the floor, to |
remove the scales loosened by the fire. As soon as she finishes
pounding it on the floor, | she rubs it to make it soft; and after she
has rubbed it, || she pounds it again on the floor of the house. Then 25
she folds up the scorched dried salmon | and puts it down on the
floor. Then she takes a dish and puts it down at | the place where

k!ō'loṣwaxs la'ē q!ā'lēda ts!ēdā'qaqēxs lē'ma'ē L!ō'pa. Wä, la 8
äxdzō'ts lā'xa hē'laxstā'lilē lē'wa'ya.

Wä, la äx'ē'dxa 'wā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wä, 10
g'í'lēmēs gwāl xō'sasa wūda'sta' 'wāp lā'qēxs la'ē äx'ē'dxa ts!ē-
ba'ts!ē qa's k!ünxts!ō'dēsa L!ē'na lāq. Wä, g'í'lēmēsē gwāl la la'ē
äx'ē'dxa la nēldzā'lilatsa pē'nkwe k!ō'loṣwa qa's lē äxdzamō'lilas
lā'xa ha'ma'p!aq. Wä, la äx'ē'dxa ts!ēba'ts!ē qa's lē k'ā'x'īt's
lāx L!ā'sa'ya pē'nkwe k!ō'loṣwa'. . . Wä, g'í'lēmēsēda ts!ēdā'qē 15
dā'x'īdxa k!wa'stā'xs la'ēda begwā'nemē k!ō'p!ēd lā'xa pē'nkwe
k!ō'loṣwa qa's ts!ēp!ē'dēs lā'xa L!ē'na qa's ts!ō'qūsēs lā'xēq.
Wä, lae'm q!ülē'x'sem k!ō'pk!opa lā'xēs ha'mā'yē.

Scorched Salmon.—Wä,² hē'em gaā'xstēsa Kwā'g'u!a xa'mā'sē.
Wä, hē'maaxs g'ā'laē lā'x'wīdxa gaā'la, wä, la äx'ē'dē genē'masa 20
g'í'gāma'yaxa xa'mā'sē qa's ts!EX'ī.lēq lā'xa lēgwī'lē. Wä, g'í'l-
ēmēsē gwāl ts!EX'ā'q la'ē xūsxūdzi'laq lā'xa LEBI'lē lē'wa'ya qa
lā'wēsa ts!EX'mō'tasa gū'lta. Wä, g'í'lēmēsē gwāl xūsxūdzi'laqēxs
la'ē q!wē'x'īdēq qa pē'x'wīdēs. Wä, g'í'lēmēsē gwāl q!ō'yaqēxs
la'ē ē't!ēd xūsxūdzi'laq. Wä, la k!ō'x'semdx ts!ē'nkwe xa'mā'sa 25
qa's g'í'galilēq. Wä, la äx'ē'dxa lō'q!wē qa's äx'ā'lilēq lā'xēs
k!waē'lasē. Wä, la ē't!ēd äx'ē'dxa ts!ē'nkwe xa'mā'sa qa's ts!a-

¹ Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

² Lines 19-22 repeated from Publ. Jes. Exp. Vol. V, 427-428.

27 she is sitting, and she takes up again the scorched dried salmon, |
 opens it, and spreads it out; then she breaks out the belly-part | and
 puts it down. Then she breaks the dried salmon to pieces and puts
 30 it into the || dish. As soon as she has finished, the woman arises
 again and | dips some oil out of the oil-box which stands in the
 corner of the | house. Then she takes an oil-dish [dipping-receptacle],
 and when it is full | she [comes] and puts it down on the floor at the
 place where she is sitting.¹ . . . After (the man) | has taken a drink
 35 he takes a piece of the dried salmon, folds it up, chews || it, and
 then dips it into the oil.

1 **Preserved Brittle Salmon.**—Many men | like to eat preserved
 brittle old salmon roasted. | When a man goes to visit one who has |
 5 preserved roasted salmon, the one who has || roasted old salmon at
 once requests the one who comes to visit him to go himself and |
 invite his friends. Immediately the man goes | and invites his
 friends who are sitting on the summer-seat. | As soon as the one who
 invites them comes, | they all go out of (the summer-seat), and they
 all go into the house with the one who goes to visit. Then a mat ||
 10 is spread out, and the one who goes to visit shows the guests where
 to sit. | Then the one who goes to visit does not sit among | his
 friends. Immediately the woman goes and opens the | basket in
 which the roasted salmon is kept, and her husband tends the fire. |

28 x^éwi'dēq qa LEP!ē'dēs. Wä, lä'wisla k'!ō'pōdex tek!ēqa's qa's
 g'ī'galilēs. Wä, la k'!ō'k'üpsälaxa xa'ma'sē qa äxts!ä'lēs lä'xa
 30 lō'q!wē. Wä, g'ī'lēmēsē gwā'la, lē ē't!ēd lāxülilēda ts!edā'qe qa's
 lē tsä'x'ēd lä'xa de'ngwats!ē L!ē'naxs ha'nēlaē lāxa onē'gwilasa
 g'ō'kwē. Wä, lae'm la dā'laxa ts!eba'ts!ē. Wä, qō't!a'mēsēxs
 g'ā'xaē k'ā'g'alilaq lä'xēs k!waē'lasē.¹ . . . Wä, g'ī'lēmēs gwāl
 nā'qaxs la'ē äx'ē'd lä'xa xa'ma'sē qa's k'!ō'x'semdēq. Wä,
 35 la mā'lēx^ubendēq qa's ts!ep!ē'dēs lä'xa L!ē'na.

1 **Preserved Brittle Salmon.**—Wä, la q!ē'nema bē'begwānemē
 äx'ē'xsd qa's ha'mā'pēxa la gē'masxa tsō'sa ts!elā'k' L!ō'bekwa.
 Wä; g'ī'lēm la qā'tsē'stālēda ēnemō'k^u begwā'nem lä'xa äxnō'-
 gwādāsa gē'masē L!ō'bekwa; wä, la hē'x'ida'mēsa äxnō'gwādāsa
 5 ts!elā'k'ē L!ō'bek^u äxk!ā'laxa qā'tsē'stāla qa lēs q!ülē'x'sēm
 Lē'lālaxēs ēnē'nemō'kwē. Wä, hē'x'ida'mēsē la qā'sidēda begwā'-
 nemē qa's lē Lē'lālaxēs ēnē'nemō'kwaxs awā'qwa!aē lä'xa awā'-
 qwa'yē. Wä, g'ī'lēmēsē lēda Lē'läläqēxs g'ā'xaē hōqūwels qa's g'ā'xē
 ēwi'ēla hō'gwīl lä'xēs qā'tsē'stālasē. Wä, lae'm gwā'lēlēda lē'ēwa'yē
 10 LEBegwīlkwa. Wä, ä'mēsē hē'ēma qā'tsē'stalax'dē q!ā'x'sīdzēxs
 Lē'lānemē. Wä, la'mēsēda qā'tsē'stalax'dē k'lēs la k!wā'g'ī-
 lilxēs ēnē'nemō'kwē. Wä, hē'x'ida'mēsa ts!edā'qē la x'ōx'ēwidxēs
 L!ō'begwats!ē L!ā'bata. Wä, lä'la lä'ēwunemas hē'laxēs legwī'lē.

¹ Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat || on the fire, with the skin of the roasted salmon down- 15 ward. | As soon as the skin is seorched, he breaks it quickly to pieees and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes || oil and 20 pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. || Then the owner of the house just 25 watehes the one who | eame to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get ehoked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When || they 30 nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he eomes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the || water. After they have 35 finished drinking, they just | wait for the second eourse. That is the end. |

Wä, lē'da qā'tsēstālx·dē āx'ē'dxa L!ō'bekwē qa's pelx·LE'ndēs lā'xa legwīlē. Wä, lae'm bena'dza'yē L!ē'sasa L!ō'bekwē. Wä, 15 g'í'l'mēsē ts!EX'ī'dē L!ē'sasēxs la'e hā'labala LE'nLENXSENDEq qa's āxdzō'dēs lā'xa lē'wa'yē la LEBēla'. Wä, ā'mēsēda ts!Edā'qē x'ī'-ts!ax·ilaq. Wä, g'í'l'mēsē gwā'lexs la'ē āx'ē'dxa lō'q!wē qa's k!ā'ts!ōdēsa LE'ngēkwē L!ō'bek' lāq. Wä, hē'emxaā'wisē āx'ē'd- 20 xa L!ē'na qa's k!ūnxts!ō'dēs lā'xa ts!Eba'ts!ē. Wä, g'í'l'mēsē gwā'!alīlexs la'ē k'ā'x'ī'tsa lō'q!wa LE'wa ts!Eba'ts!ē la k'anē'q lāx L!ā'sanēqwasa lō'q!wa. Wä, hē'emxaā'wisē la'sa 'wā'pē lāq. Wä, la'mē'se ts!EWē'LE'EXōda. Wä, g'í'l'mēsē gwāl ts!EWē'LE'EXō- 25 dexs la'ē nā'x'īda. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē hām'x'ī'da. Wä, la'mē'da āxnō'gwadāsa g'ōkwē ā'em x'ī'ts!ax·ilaxa qā'tsē- 25 'stālx·dāxs la'ē aa'xsilaxa L!ē'na, qaxs le'ma'ē q!ē'q!Ebalēda k!wē'!axa L!ē'nāxs ts!Epaē. Wä, la nā'x'ēdē 'nā'xwa lā'xa L!ē- 'nāxs la'ē 'mek!EXā'. Wä, hē'mis la k!ūnxts!ō'daatsa qā'tsēstā- lax·dāxs la'ē 'wī'lg'el'ts!āwēda ts!Eba'ts!āxa L!ē'na. Wä, g'í'l'mēsē 30 elā'q gwā'!a ha'mā'paxs la'ēda qā'tsēstālx·dē tsāx a'ltā 'wā'pa. 30 Wä, k!ē'st!a gā'x'īdexs gā'xaē aē'daaqa. Wä, ā'mēsē la hā'n'x·dzamōlilasa nagats!ē' 'wā'bets!āla lā'xēs 'nē'nemō'kwē. Wä, hē'x'īda'mēsē āx'ē'dxa lō'q!wē qa's lē hā'ng'alilas lāx k!wa- ē'lasasa ts!Edā'qē. Wä, la hē'x'īdaem nā'x'īdēda k!wē'!axa 35 'wā'pē. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē ā'em la āwū'lg'emg'a'līl 35 qa's hē'lēg'īntse'wē. Wä, lae'm gwā'la.

1 **Cold Roasted Salmon.**—But now this is finished with two ways of
 doing with | roasted salmon-backs,—the fresh roasted salmon-backs; |
 and we have talked about the old soaked roasted | salmon-backs.
 5 Now we will go on and talk about the || roasted salmon-backs when
 they are fed to young men, even | when they are really dry, in
 winter. When they are | given to young men, they are broken into
 three pieces | and put on the food-mat. | They are just put down in
 10 front of the guests, || and the oil-dish is also put down | in front of
 what is to be eaten. Then water is taken by the | man and given
 to his guests to | rinse their mouths, and they drink some of it after
 they have finished rinsing their mouths; | and after they have
 finished drinking, they eat the dry salmon, which is really brittle; ||
 15 and only that is different from the soaked salmon, | that they do
 not take much oil when they dip it; but they take | much oil when
 the brittle salmon-back is dipped in, for | the food chokes them.
 There is also always a bucket | of water standing in front of those
 20 who are eating the roasted salmon-back; || for, as soon as those who
 are eating it get choked, they | take some water and wash down what
 chokes them.¹ . . . | As² soon as the young men finish eating, they drink
 much | oil; namely, the oil that is left in the oil-dish; | and after

1 **Cold Roasted Salmon.**—Wä, lae'mla gwā'la ma'lē'dala gwē'gilasxa
 L!ō'bedzowē xā'k!adzâ. Wä, lā'xa ā'lɣwāsē L!ō'bedzō xā'k!a-
 dzâ. Wä, lā'x'dens gwā'gwēx'sāla lā'xa gē'masē t!ēlk^u L!ō'be-
 dzō xā'k!adzâ. Wä, laēm'sens wā'g'il gwā'gwēx'sāla lā'xa
 5 L!ō'bedzō xā'k!adzâxs hāmgi'layâē lā'xa ha'yā'l'a, wā'x'maē
 la ā'lak'lāla la le'mɣwaxa ts!āwū'nxē. Wä, hē'maaxs la'ē
 hamgi'layō lā'xa hā'yā'l'a la ā'em yā'tyūdux^usend k'ō'k'ex'sen-
 tse'wa qa's āxdzō'dayuwē lā'xa hē'lɣxstalilē ha'madzō' lē'-
 'wa'ya. Wä, ā'emis la āxalē'lem lāx L!ā'sex'dzamā'yasa Lē'la-
 10 nemē. Wä, ā'emxaā'wisē la hā'ng'alēlema ts!eba'ts!ē lāx L!ā'-
 senxēlitsa ha'mē'Lē. Wä, lae'mxaā'wisē hē'em g'il āx'ē'tsō'sa
 begwā'nema 'wā'pē qa's lē tsā'x'its lā'xēs Lē'lānemē qa ts!ewē'-
 L!exōdēs. Wä, la nā'x'id lā'qēxs la'ē gwāl ts!ewē'L!exōda. Wä,
 g'il'mēsē gwāl nā'qaxs la'ē hāmxi'ī'dxa lē ā'lak'lāla la tsō'sa
 15 qaē'xs la'ē le'mɣwa. Wä, lē'x'a'mēsLal ō'gūqalayōs lā'xa t!ē'l-
 kwaxs k!ē'saē q!ē'q!ebelaxa L!ē'nāxs ts!epa'ē. Wä, lā'la q!ē'-
 q!ēbalaxa L!ē'nāxs ts!epaā'sa tsōsa L!ō'bedzō xā'k!adzâ, qaxs
 mekwaē laxō'x ha'ma'yēx. Wä, la hē'menil'emxat! ha'nēlēda na-
 gats!ē lāx L!ā'sex'dzamā'ilāsa ha'mā'pxa L!ō'bedzowē xā'k!a-
 20 dzâ, qa's g'il'maē 'mek!exō'wēda ha'mā'paqēxs la'ē hē'x'idaem
 tsā'x'īd lā'xa 'wā'pē qa 'mekwā'xēs 'mek!exā'wa'yas.¹ . . . Wä,²
 g'il'mēsē gwāl ha'mā'pa ha'yā'laxs la'ē q!ā'q!ēk!ēya nā'x'ēdxa
 L!ē'na, yīxē's ānē'x'sā'yē lā'xa L!ē'na g'i'ts!āxa ts!eba'ts!ē. Wä,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.

² Continued from *ibid.*, p. 428.

they finish drinking the oil, they drink some more water; || and after 25 they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, || and the oil-dishes are filled with oil, for much 30 oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the || oil-dishes of his guests. 35 After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the || fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before



5

g'í'l'mēsē gwāl nā'qaxa L!ē'nāxs la'ē ē't!ēd nā'x'īd lā'xa 'wa'pē.
Wä, g'í'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē āwū'lgamgralil qa's 25
hē'lēg'intse'wē. La'mē gwāl.

Old Salmon, roasted.—Hē'ēmlxaen gwā'gwēx's'ālala ts!ēlā'k'ē
L!ō'bēkwa, yīxs hāmg'ī'layāxs k!ē's'maē le'mx'wēda ā'la'ma.
Wä, lae'm k!ō'k!ūpsālase'wa qa's āxts!ō'yuwē lā'xa lō'q!wē. Wä,
la qō'qut!ēda ts!ēts!ēba'ts!āxa L!ē'ēna qaxs q!ē'q!ēbalayā'ēda 30
a!xwa'sē ts!ē'nas g'ā'yol lāx 'ne'ldzāsa wīwā', qaxs ā'lak!ā-
laē 'mekwa' lā'xōx ha'ma'yēx. Wä, la 'nā'l'nemp!ēna nax-
nā'qēda ha'mā'paxa ts!ē'lg'inētē L!ō'bēx'xa L!ē'ēnāxs la'ē 'me-
k!ēxā'. Wä, la hē'menala'ma k!wē'lasē gūqa'sa L!ē'ēna lāx ts!ē-
ts!ēba'ts!āsēs Lē'ēlānemē. Wä, g'í'l'mēsē gwāl ha'mā'pēda k!wē'- 35
laxs la'ē q!ā'q!ēk!ēya nā'x'ēdxa 'wā'pē. Wä, g'ae'mxaat! gaāx-
stēsa Kwā'g'ulaxa gaā'la. Wä, hē'ēmxaa gwē'g'ilaxs ts!ēwē'L!ē-
xōdaaxsa 'wā'paxs k!ē's'maē hāmx'ī'da. Wä, la'mens gwāl lāq.

Boiled Salmon.—Wä, la'mē'sen gwā'gwēx's'ālal lā'xa seg'inē'taxs 1
la'ē hā'mē'x'silase'wa, yīxs k!ē's'maē ā'la'em le'mx'wēda. Wä,
hē'maaxs la'ēda seg'inē'tē k!ā'ya'x'wēda, la'ēda ts!ēdā'qē āxā'-
xōdeq. La'mē's āx'ē'dxa hā'nx'lanowē qa's hā'nx'le'ndēs lā'xa
lēgwī'lē. Wä, la gūxts!ō'tsa 'wā'pē lāq. Wä, la āx'ē'dxēs xwā'- 5
layowē qa's t!ō't!ēts!ēndēq; g'a gwā'lēs t'ō'sa'yēg'a (fig.). Wä, g'í'l-
mēsē gwāl t!ō'saqēxs la'ē āx'stē'nts lā'xa hā'nx'lanāxs k!ē's'maē

8 it | begins to boil. Then she takes a stone and puts it on top
 of it | to keep it under the water; and after she has done so, she
 10 takes || a dish and a kelp bottle with oil in it, and puts them | at the
 place where she is sitting; and she does not leave (the salmon) long on
 the fire, | before it is done. Then she takes it off, and at once she |
 takes her tongs and lifts it out and puts it into the dish. | After it is
 15 all out, then she smoothes it in the dish, so || that it is level. Then she
 takes her kelp with oil in it, and she | pours it over the quarter-dried
 salmon in the dish. | After she has done so, she gives water to those |
 whom she is going to give to eat. As soon as they have rinsed their
 mouths, they drink; | and after they finish drinking water, she puts the
 20 dish || before those whom she is going to give to eat. When this is
 done, they go to draw | fresh water for them to drink after they have
 eaten; and it is not | long before he who went to draw water comes
 back; and after those | to whom she has given to eat have eaten, the
 woman takes soft | white cedar-bark and gives it to those to whom
 25 she has given to eat, to wipe their hands with, || and to take the oil
 off of the hands of those to whom she has given to eat, for there is
 really much | oil on their hands, and they are always covered with
 oil when they are eating quarter-dried | speared salmon with oil for
 their food. After they have | wiped their hands, the woman takes |

8 mede'lx'wida. Wä, la äx'e'dxa t'le'semē qa's 'mekwayi'ndēs lāq
 qa wū'nsalayōs. Wä, g'í'l'mēsē gwāl aa'xsilaqēxs la'ē äx'e'dxa
 10 lō'q!wa lē'wēs 'wā'wadē l'le'nats'lāla qa's g'a'xē äx'ā'lilas lā'xēs
 k!waē'lasē. Wä, k'le'st!a gē'x'laledā hā'n!endās lā'xa lēgwī'fāxs
 la'ē l'ō'pa. Wä, la'mēsē hā'n'x'sendeq. Wä, hē'x'ida'mēsē
 äx'e'dxēs tsē'slāla qa's lēx'ūste'ndēq qa's äxts!ā'lēs lā'xa lōq!wē.
 Wä, g'í'l'mēsē 'wī'elō'staxs la'ē gwē'laits!ōts lā'xa lōq!wē qa
 15 'nemā'k'iyēs. Wä, la äx'e'dxēs 'wā'wadē l'le'nats'lāla qa's k'lūn-
 geleyi'ndēs lā'xa la g'its!ā'xa lō'q!wēda k'lūngegekwē ts!ēts!ēle-
 māla. Wä, g'í'l'mēsē gwā'l'alilexs la'ē tsä'x'itsa 'wā'pē lā'xēs
 hā'mg'ī'lasōlē. Wä, g'í'l'mēsē gwāl ts!ewē'l!exōdexs la'ē nā'x'ida.
 Wä, g'í'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē k'ā'g'imlilasa lō'q!wē
 20 lā'xēs hā'mg'ī'lasōlē. Wä, g'í'l'mēsē gwa'l'alilexs la'ē tsä'x'itse-
 'wēda ā'lta 'wāp qa nā'gēg'iles qō gwāl hā'mā'plō. Wä, k'le'st!a
 gā'fāxs g'a'xaē aē'daaqēda tsä'xa 'wā'pē. Wä, g'í'l'mēsē gwāl
 hā'mā'pa hā'mg'ī'lase'waxs la'ēda ts!edā'qē äx'e'dxa q!ō'yaakwē
 k'ā'dzekwa qa's lē ts!ās lā'xēs hā'mg'ī'lase'wē qa dēde'n'x'widēs
 25 qa lawä's q!ē'lq!elts!ānā'yasēs hā'mg'ī'lase'wē qaxs ā'laē q!ē'nemē
 q!ē'lq!elts!ānā'yas qaxs hē'menāla'maē t!ēbēgeli'sa k'lū'nqā'yasa
 segrinē'tē ts!ē'ts!ēlēmālaxa l'le'nāxs hā'mā'yaē. Wä, g'í'l'mēsē
 gwāl dēde'nkwēda hā'mg'ī'lase'waxs la'ēda ts!edā'qē äx'e'dxa
 ō'gū'la'mē lō'q!wa qa's qepts!ō'dēsa 'wā'pē lāq. Wä, la ē't!ēd

another dish and pours water into it, and she || puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;¹ | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when || all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ||
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; || and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

qax'dzamō'lilas lā'xēs hā'mg'i'lasēwe. Wä, lae'm ts!ēnts!ēn- 30
x'wida. Wä, g'í'lēmēsē gwā'lēxs la'ēda ts!ēdā'qē tsā'x'itsa ēwā'pē
lāq qa nā'x'idēs. Wä, g'í'lēmēsē gwā'l nā'qaxs la'ē āwū'l'gēmga'lil
qa's hē'lēg'intse'wē. Wä, lae'm gwā'la.

Old Dried Salmon.—Hē'emlxaens gwā'gwēx'sēālasla xa'mā'sē. 1
Wä, hē'em hamē'x'silaēnē'xa ā'l'xwasē xā'mā'sēn g'í'lx.dē wā'l-
dema. Wä, hē'ēmis hamē'x'silaēnē'xa gē'masē xa'mā'sg'in lā'LEK'
āl wā'ldema.¹ Wä, hē'ēmaaxs la'ē negeltse'mēg'i ts!āwū'nxa la'ē
ēnā'xwa'mēda ts!ē'daqē āx'ā'lilxa t!ē'lats!ē lāx ō'nēgwi'lasēs g'ō'kwē. 5
Wä, la mō'stalitsa q!ē'nemē xa'mā's lāq. Wä, lae'm t!ē'laq qa
tē'lx'wīdēs. Wä, g'í'lēmēsē ēnā'x'īdxa gaā'lāxs la'ēda ts!ēdā'qē
āx'ēdxa lā'xa t!ēlkwē xa'mā'sa qa's k'!ō'x'sēmdēq qa's āxts!ō'dēs
lā'xa hā'nx'lanō qa's hā'nx'lēndēs lā'xa legwi'lasēs g'ō'kwē. Wä,
la ā'l'ēm gū'q!eqasa k'!ē'sē q!ē'nem ēwap lāq. Wä, lē medelx- 10
ēwida. Wä, k'!ē'sēmxaā'wisē gē'x'lāla hā'nx'lāla lā'xa legwi'laxs
lā'ē hā'nx'sentse'wa. Wä, la āx'ē'dēda ts!ēdā'qaxa lō'qwē qa's
hā'ng'alilēs. Wä, la āx'ē'dxēs ts!ē'slala qa k'!ipūste'ndēq qa
k'!ipts!ō'dēs lā'xa lō'q!wē. Wä, la k'ā'k'ewaq qa wūdex'ī'dēs.
Wä, g'í'lēmēsē wūdex'ī'dēxs la'ē āx'ē'dēq qa's k'!ō'k'!ūpse'ndē 15
qa ām'ēmā'yastowēs la'ē āxts!ōdalas lā'xa lō'q!wē. Wä, la
āx'ē'dxa ts!ēba'ts!ē qa's k'!ūnxts!ō'dēsa l!ē'ēna laq. Wä, lae'm
k'ā'gēm'lilas lā'xēs hā'mg'i'lasō'Lē. Wä, lē'da wā'kwē k'!ū'nq!eqasa

¹ See p. 310.

20 soaked salmon when they break it into the dish; and || the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon.—The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the
25 woman and put down on a mat. Then || she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish,
30 and oil from a || kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ||

1 **Green Salmon.**—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut:
At this time it is not | really dry, and therefore it is called
5 "half-dry || green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |



Ll^éna lā'xa t^lē'lkwaxs la'ē k'lo'pts!Ewak^u lā'xa lo'q!wē. Wā,
20 lē'da Gō'sg'imoxwē nā'xnaqax ēwā'palāsa t^lē'lt!alaē qaxs k'leā'saē Ll^éna.

Fresh Dried Salmon.—Wā, hē'em ha'mā'sa wī'wā'misēda dzē'-
dzelmāla t^lē'k^u. Wā, hē'ēmaaxs hē'ēmaē ā'lēs dzē'lēda xa'mā'sē
la'as āxā'xayāsa ts!Edā'qē qa's āxadzō'dēs lā'xa lē'wa'yē. Wā, la
25 āxē'dxēs xwa'layowē qa's t^lō't!ets!Endēxa dzē'dzelmāla xa'mā'sa.
Wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la hā'nx'lents lā'xa
legwīlasēs g'ō'kwē. Wā, lawī'sla gū'q!eqasa ēwā'pē lāq. Wā,
k'le'st!a gē'g'īltsīla maē'mde!qūlaxs la'ē hā'nx'sendxēs hā'nx'lendē.
Wā, la hā'ng'alīlasēxs la'ē āxē'dxa lo'q!wē lē'wīs Ll^éna, lā'xa
30 ēwā'wadēts!ā!ax'dē Ll^éna. Wā, la āxā'līlas lā'xēs k'waē'lasē. Wā,
la āxē'dxa ēwā'lēga'yasēs k'ā'k'ets!Enaqē, qa's xelō'stendēs lā'xa
dzē'dzelmāla qa's āxts!ō'dēs lā'xa lo'q!wē. Wā, g'ī'lēmēsē wī'elaxs
la'ē ēnema'g'aalts!ōdxa dzē'dzelmālāxs la'ē āxē'dxa ēwā'wadē
g'ī'tsēwatsa Ll^éna qa's k'ū'nq!eqēs lā'xēs hā'mg'ī'layulē.

1 **Green Salmon.**—Wā, g'ae'mxat! ēnemx'īdāla gaā'xstēsa Kwā'-
g'ulaxs la'ē g'ō'kūla lā'xēs wī'wamē'dzasēda k'lo'loxwēxa negē'-
g'ayās xwā'la'yē. Ā'emg'a gwālē xwā'la'yasēg'a (*fig.*). Wā, la k'lēs
ā'laem lē'mxwa. Wā, hē'ēmis lā'g'īlas la lē'gades k'lā'yaxwa
5 k'lo'loxwa. Wā, lae'mxaa ā'ēmēda ts!Eda'qē āxā'xōdqēxs gē'xwa-
lale!aē. Wā, lae'm āxdzō'ts lā'xa hā'mē'x'siladze'wē lē'wa'ya.

and she takes her fish-knife and cuts up the green salmon. | 7
 Then what she is cutting is in small pieces. When she finishes this
 work, | she takes the kettle and puts it over the fire, and she || pours 10
 water into it. As soon as it boils, she takes | the half-dry green
 salmon and puts it into the | boiling water on the fire. However, it
 is not on the fire really long, when she takes it off. | Then she puts it
 down and takes a dish, which she puts down; | then she takes oil from
 the kelp bottle and puts that down; then she || takes an oil-dish and 15
 puts it down; and as soon as | all these things named have been
 brought, she takes the tongs and takes out | the cut pieces of green
 salmon and puts them into the dish. She | takes them up with the
 tongs because they are [not] quarter dry, and they are not | dry. This
 is called "half-dry green salmon." As soon as the dish is || full, she 20
 levels it out so that it is level. Then she | takes an oil-dish and
 pours the oil into it.¹ | . . . (The² man who eats it) takes what he is
 going to eat and folds it up. He chews | one end of it; and as soon
 as what he has chewed is soft, he dips it | into the oil and puts it
 into his mouth; and he continues doing this while || eating. | 25

As soon as he finishes eating, the woman rises from her | place and
 takes the dish and the oil-dish. Then she | puts them down near

Wä, la äx^é'dxēs xwā'layowē qa's t!ō't!ets!E'ndē lā'xa k'!ō'loḡwē. 7
 Wä, lae'm äm^éamā'yastowē t!ō'sa'yas. Wä, la gwā'lē äxā'^éyasēxs
 la'ē äx^é'dxa hä'n^xlanowē qa's hä'n^xlendēs lā'xa legwi'lē. Wä,
 la gūxts!ō'tsa^éwā'pē lāq. Wä, g'í'l^émēsē medelx^éwi'dexsla'ē äx^é'd- 10
 xa la k'lā'yaxwa k'!ō'loḡ^u qa's äxste'ndēs lā'xa la hä'n^xlala
 maE'mdelqūla. Wä, k'!ē'st!a â'laem gē'x'lālaxs la'ē hä'n^xsen-
 deq. Wä, la hä'ng'alīlaqēxs la'ē äx^é'dxa lō'q!wē qa's hä'ng'alilēs.
 Wä, la äx^é'dxēs L!ē'^éna^é wā'^éwadēts!āla qa's äx^éā'lilēs. Wä, la ē't!ēd
 äx^é'dxa ts!Eba'ts!ē qa's hä'ng'alilēs. Wä, g'í'l^émēsē^éwīla g'āx 15
 äxē'len lē'lēqelase^éwaxs la'ē äx^é'dxa ts!ēslāla qa's k'!īpüstā'lēxa
 t!ō't!ets!aa'kwē k'!ō'loḡwa qa's k'!īpts!ā'lēs lā'xa lō'q!wē. Hē'em
 lā'g'ilas k'!īpüstālaqēxs k'!ē'saē dzē'dzeḡmāla. Wä, la k'!ēs
 hē'm^xwa. Hē'em lē'g'ades k'lā'yaxwa k'!ōloḡwa. Wä, g'í'l^émēsē
 qō't!ēda lō'q!wāxs la'ē^énemā'g'aalts!ōdeq qa^énemā'k'īyēs. Wä, 20
 la äx^é'dxa ts!Eba'ts!ē qa's k'lūnxts!ō'dēsa L!ē'^éna lāq.¹ . . Wä,² la
 dā'x^éid lā'xēs ha^émā'Lē qa's k'!ō'x^usemdēq. Wä, la malē'x^uben-
 deq. Wä, g'í'l^émēsē la tē'l^xwidē malē'kwa^éyasēxs la'ē ts!ep!ē'ts
 lā'xa L!ē'^éna qa's ts!ō'q!ūsēs. Wä, hē'x^usā^émēs la g'wē'g'ilaxs
 ha^émā'paē. 25

Wä, g'í'l^émēsē gwāl ha^émā'pexs la'ēda ts!Edā'qē lā'xūlil lā'xēs
 k!waē'lasē qa's lē äx^é'dxa lō'q!wē lē'wa ts!Eba'ts!ē qa's g'ā'xē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

² Continued from *ibid.*, p. 429.

28 the place where she is sitting. Then she pours | the green salmon
that is left over back into the kettle in which it was boiled.¹ . . . Then²
30 the man sits down || and waits for her to give him the second course.
I shall | talk about this later on, for I am talking now about | the
breakfast. |

1 **Soaked Green Salmon (1).**—Now I will talk again | about soaked
green salmon,—the food of those who do not go to catch | salmon in
green salmon that have been dry for a long time. | They are always
5 winter,—soaking in a soaking-box, which stands in the || corner of the
house, full of water. Dried green salmon are always kept | in it. After
they have been soaking for two days, | they get soft; then the soaked
green salmon are taken | and folded up. The kettle is taken, | and
the soaked green salmon are put into it. Then (the kettle) is put ||
10 over the fire of the house. As soon as it is well over the fire, |
water is poured into it; but now it is a longer time over the fire |
boiling before the cook takes it off. Then she takes | a dish and she
puts it down, and she again takes an oil-dish | and oil and puts it on
15 the floor where she is sitting. Then she || takes her tongs and takes
up the soaked green salmon | out of the kettle and puts them into
the dish. Then she | waits for them (to cool off). Then she takes a
food-mat and spreads it | before the one to whom she is going to give

28 k'ā'g'alīlas lā'xēs k!waē'lasē. Wā, la qapste'ntsa hē'maxīa'yē
k'ō'loḡ^u lā'xa hā'nX'LEndaatslē'x'dāq.¹ . . . Wā,² la k!wā'g'alilēda
30 begwānem, qa's āwū'lgemg'ālilē qa's hē'lēg'intse'wē. Wā, ā'lēmīlwī-
sen gwa'g'wēx's'ālāl lāq qae'n lē'xa'ēnē'mē g'wā'g'wēx's'ālāsa
ha'mā'yaxa gāā'la.

1 **Soaked Green Salmon (1).**—Wā, hē'men lāl ē't!lēDEL g'wā'g'wēx's'ā-
lasla t!lē'lkwē k'ō'loḡ^uwa. Wā, hē'em ha'ma'yasa k'!ē'sē wī'ēwa-
mēts!ēnoxwaxa ts!āwūnxa la gā'las lemō'kwa k'ō'loḡ^uwa. Wā,
la hē'menālaem t!lē'lasō^ē lā'xa t!lē'lats!āxs hā'nē'laē lax onē'-
5 g'wīlasa g'ō'kwe qō't!axa ēwā'pē. Wā, la hē'menālaem āx'ēstā'-
ēlayōwēda lē'mō'kwē k'ō'loḡ^u lāq. Wā, hē't!a la malp!ē'n'stēlsā
t!lē'lasē'wē k'ō'loḡ^u lā'qēxs la'ē pē'x'wīda. Wā, la āx'ē'tse'wēda
t!lē'lkwē k'ō'loḡ^uwa qa's k'!ō'x'semtse'wē. Wā, la āx'ē'tse'wēda
hānX'lanowē qa's āxts!ō'yowēda t!lē'lkwē k'ō'loḡ^u lāq. Wā, la
10 hā'nX'lanō lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'lēmēsē ē'lg'aalelaxs
la'ē gū'q!eqasōsa ēwā'pē. Wā, la'mēs'slā gē'gēx'lālaem maē'm-
delqūlaxs laēda ha'mēx'silēlg'isē hānX'sēndēq. Wā, la'mēs āx'ēdxa
lō'q!wē qa's āx'ē'lilēs. Wā, la'emxaā'wisē āx'ē'dxa ts!ēba'ts!ē
lē'wa l!lē'na qa's āx'ē'lilēs lā'xēs k!waē'lasē. Wā, la ē't!lēd
15 āx'ē'dxēs ts!ē'slāla qa's k'lipū'stē'ndēxa t!lē'lkwē k'ō'loḡ^uwa
lā'xa hānX'lanowē qa's k'lip'ts!ōdēs lā'xa lō'q!wē. Wā, la
k'ā'k'ewaqa. Wā, la āx'ē'dxa ha'madzō lē'ēwa'ya qa's lē'LEpēmīl'-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from *ibid.*, p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she breaks them in pieces small enough for one || bite.¹ . . . 20

As soon as she has finished breaking the soaked green salmon, she spreads them out | so as to make them level in the dish. Then she takes the oil-dish | and pours the oil into it. As soon as she has done so, she takes | the dish and the oil-dish and puts them || in front of the one to whom she is going to-give to 25 eat. She puts down the oil-dish just | outside of the dish; and after doing so, she draws water and | gives it to him who is going to eat. Then the man who is going to eat takes | a mouthful of water and rinses the mouth; and after | rinsing the mouth, he drinks. After drinking, he takes || a piece of the soaked salmon and dips it in the 30 oil and puts it into his mouth. | He never chews it, because it is soft. Then he keeps on | doing this while he is eating; and when it is nearly all gone, he stops | eating². . . |

After he finishes drinking, he waits for the second course. || That is 35 the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1 the following day, he | asks permission of his wife to give a feast (to his friends) on the following day. | The woman at once makes her husband go and fetch || water and pour it into the soaking-box. 5

las la'xēs gaā'xstalā'matsewē. Wä, g'il'mēsē k'ō'x'widēda t'lē'l- 18
kwaxs la'ē k'ō'k'ūpsēndeq qa häyā't'astowēs lāx 'ne'mp'len-
q!ets!a'yē.¹ . . . 20

Wä, g'il'mēsē g'wāl k'ōpaxa t'lēlkwē k'ōloxūxs laē goli'lālaq
qa 'nemag'aa'ts!owēs lāxa lōq!wē. Wä, lä äx'ēdxa ts!ebats!ē,
qa's k'ūuxts!ōdēq yīsa l!ē'na. Wä, g'il'mēsē g'wālexs laē äx'ē-
dēda ts!edāqaxa lōq!wē lē'wa ts!ebats!ē qa's lä k'ax'dzamōtsa
lōq!wē lāxēs hā'mg'ilasewē. Wä, lä k'ax'itsa ts!ebats!ē lāx l!ā- 25
sa'yasa lōq!wē. Wä, g'il'mēsē g'wālexs laē tsēx'īdxa 'wāpē qa's
lä ts!ās lāxa ha'māplē. Wä, lä dāx'īdēda ha'māplaxa 'wāpē,
qa's hāmsgemdīlaq qa's ts!ewēl!exōdē. Wä, g'il'mēsē g'wāl ts!e-
wēl!exōdexs laē nāx'ida. Wä, g'il'mēsē g'wāl nāqaxs laē dāxa
lāxa t'lēlkwē k'ōlox^u qa's ts!ep!ēdēs lāxa l!ē'na qa's ts!oqlūsēs. 30
Wä, lae'm hēwā'xa mā'lēx^ubēndeq qaxs te'lqwaē. Wä, ā'x'sā'mēs
hē g'wē'g'ilaxs ha'mā'paē. Wä, g'il'mēsē elā'q 'wī'fāxs la'ē g'wāl
ha'mā'pa.² . . .

Wä, g'il'mēsē g'wāl nā'qaxs la'ē äwe'l'gemg'alil qa's hē'leg'in-
tsewē. Wä, lae'mxaa g'wā'la. 35

Soaked Green Salmon (2).— Wä, hē'ēmaaxs la'ē 'nē'k'ēda begwā'nemē 1
qa's lē'lalīxēs g'ō'lg'ūkulōtaxa lā'la ē't!ēde! 'nā'x'īdel. Wä, la-
'mēsē hanā'k'axēs g'ene'mē qa's k!wē'lasēlqēxa lā'la 'nā'x'īdel.
Wä, hē'x'ida'mēsa ts!edā'qē äxk'lā'laxēs lā'wūnemē qa lēs tsāx
'wā'pa qa's qepts!ō'yōxa t'lē'lats!ē. Wä, hē'x'ida'mēsē la tsā'yē 5

¹ Here follows p. 750, lines 1-3.

² The description of the eating of the salmon has been omitted.

6 Her husband goes at once | and pours water into the soaking-box, that
stands in the | corner of the house; and when it is half full of water,
the | woman takes roasted salmon and puts it into it; and | when it is
10 done, the man goes to get fire-wood and || takes it into his house.
Now it is evening. As soon as | night comes, they lie down; and
therefore in the morning, when daylight comes, | the man arises and
builds a fire in his house; and as soon as the | fire in the house blazes
up, he sends one of his house-fellows to go and | call all the men; and
15 it is not long before the messenger || comes back. Immediately they
clear the house; | and after they finish clearing it, they take the
kettle and | put it down in front of the fire; and the woman takes |
her dishes and places them at the place where she is sitting, and also |
20 the oil-dishes and oil. As soon as this is all ready in the house, || the
man goes to call the guests again. He stays a long time outside
calling them, but | the men come in one by one into the house. At
last they are | all inside. Then a drum is taken and is | put down
on the right-hand side of the guests. Immediately the | song-
25 leader begins to sing the new songs. Now they || sing a feast-song,
and the host takes the soaked | salmon out of the water and puts it
into the large kettle. | When it is full, it is put over the fire, and |
then water is poured into it. It does not boil long | before the kettle

6 ʔā'wūnemas qa's qepts!ā'lēs lāxa t!ē'lats!āxs ha'nē'laē lā'xa
ō'nēgwilasēs g'ō'kwē. Wā, g'ī'l'mēsē negō'yōxa ēwā'paxs la'ēda
ts!Edā'qē āx'ē'dxa L!ō'bēkwē qa's lē axste'nts lāq. Wā, g'īl-
mēsē gwā'lexs lā'asēda begwānemē ānē'x'ēdxa leqwa' qa's g'ā'xē
10 āx'ā'lilas lā'xēs g'ō'kwē. Wā, lae'm dzā'qwa. Wā, g'ī'l'mēsē gā'-
nu'īdexs la'ē kū'l'x'īda. Wā, g'ī'lg'īl'mas ēnā'x'ēdxa gā'lāxs la'-
ēda begwā'nemē lā'x'wīd qa's legwī'lēxēs g'ō'kwē. Wā, g'ī'l'mēsē
x'ī'qōstāwē legwī'la'yasēxs la'ē ēyā'laqasēs ēnema'ēlwūtē qa lēs
Lē'lālaxa ēnā'xwa bē'begwānema. Wā, k!ē'st!a gā'laxs g'ā'xaē
15 aē'daaqēda Lē'lalelg'īsē, wā, hē'x'ida'mēsē ē'x'wīdxa g'ō'kwē.
Wā, g'ī'l'mēsē gwāl ē'kwaqēxs la'ē āx'ē'dxēs hā'n'x'lanowē qa
g'ā'xēs ha'nī'l lā'xa ōstā'lilasēs legwī'lē. Wā, lē'da ts!Edā'qē āx'ē'd-
xēs lō'elq!wē qa g'ā'xēs mexē'l lā'xēs k!waē'lasē. Wā, hē'misa
ts!ē'ts!ēbats!ē Lē'wa L!ē'na. Wā, g'ī'l'mēsē ēwī'la la gwa'lila, laasa
20 ē'tsē'sta. Wā, lae'm gē'g'īlsa ē'tsē'sta. Wā, lae'm!a ēnā'ēmō'-
k!ūmk'ēda begwā'nemaxs g'ā'xaē hōgwī'LEla. Wā, ladzā'la'mē
ēwī'laēLa. Wā, hē'x'ida'mēsē āx'ētse'wēda mena'ts!ē qa's lē āxā-
lē'em lāx hē'lk!ōdenūlemalilasa k!wē'lē. Wā, hē'x'ida'mēsē
nā'q!aq!ā'yas dā'qālasa ā'tsemē q!ē'mdema. Wā, la'x'ēda'x'ū'mē
25 k!wē'ēlāla de'n'xela. Wā, lā'lēda k!wē'lasē āx'ē'ste'ndxa t!ē'l-
kwē L!ō'bēk' qa's g'ā'xē āxts!ō'ts lā'xa ēwā'lasē hā'n'x'lanowa.
Wā, g'ī'l'mēsē qō't!axs la'ē hā'n'x'leuts lā'xa legwī'lē. Wā, a'l-
mēsē gūq!eqa'sa ēwā'pē lāq. Wā, k!ē'st!a gē'g'īlīl māe'mdēlqū-

is taken off. It is only on the fire waiting || for the guests to finish 30 singing. As soon as they finish singing, | the man takes a mat and spreads it out, and he takes | his long tongs and takes the roasted boiled salmon out with them. | Immediately the woman takes one roasted salmon and | puts it into each dish; and when || one roasted 35 salmon has been put into each, the woman breaks it into small pieces | just the right size for our mouths; and | after she has broken it in pieces, she pours oil into the | oil-dish. After she has done so, the man | takes the drum and puts it down by the door of the house; and || he puts down the dishes and gives one dish to each two men, | 40 when really all the tribes are guests in the house; | and as soon as all the dishes have been put down, he takes a bucket and | places it before the guests highest in rank, and they rinse | their mouths; and after they have rinsed their mouths, they || drink. After they have 45 finished drinking, they begin to eat; and | when they begin to eat, the man goes to draw fresh water, for | they drink after they finish eating. After they have eaten, | the man takes away the dishes and takes them to the place where his | wife is sitting. After he has taken them away, he puts the bucket || with water before the guest 50 highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hă'nx'sanâ. Wä, â'mēsī'la hă'nē'la ē'sela qa g'wā'-
lēs de'nxelēda lē'lanēmē. Wä, g'í'l'mēsē g'wāl de'nxelaxs la'ē 30
āx'ē'dēda begwā'nemaxa lē'wa'yē qa's LEP'lā'lilēq. Wä, la āx'ē'd-
xēs g'í'ltla ts!ē'slāla qa's LEX'üstā'lēxa hă'nx'Laakwē L!ō'bēkwa.
Wä, hē'x'ida'mēsēda ts!Edā'qē āx'ē'dxa 'nāl'ne'mē L!ō'bēkwa qa's
āxts!ō'dalēs lā'xa 'nāl'ne'mē'xla lō'elq!wa. Wä, g'í'l'mēsē q!wā'-
lōts!EWa'x'sa L!ō'bēkwaxs la'ēda ts!Edā'qē k!ō'k!ūpsalaq qa ām'ā'- 35
mayastowēs qa â'mēs hă'yā't'ats!ek'ila lā'xens se'msēx. Wä, g'í'l-
mēsē g'wāl k!ō'k!ūpsālaqēxs la'ēda ts!Edā'qē k!ūnxts!ōdalaxa ts!ē'-
ts!Eba'ts!āsa L!ē'na. Wä, g'í'l'mēsē g'wā't'alilēxs la'ēda begwā'ne-
mē āx'ē'dxa mena'ts!ē qa's lēs lā'xa t!EX'ī'lāsēs g'ō'kwē. Wä, lā
k'ā'x'itsa lō'elq!wē. Wä, lae'm maēma'lō'kwa begwā'nemē lā'xa 40
'nemē'xla lō'q!wāxs ā'laē 'wī'elaēLEla k!wē'la lē'lqwālaLa'yē. Wä,
g'í'l'mēsē 'wī'elg'alilēda lō'elq!wāxs la'ē k!ō'kūlilxa nā'gats!ē qa's
lēs lāx nexdzamā'lilasa nēnā'xsālāsa k!wē'lē. Wä, la'x'da'xwē ts!E-
wē'L!EXōda. Wä, g'í'l'mēsē g'wāl ts!EWē'L!EXōdexs, lā'x'da'xwāē
nā'x'ida. Wä, g'í'l'mēsē g'wāl nā'qaxs la'ē hām'x'ī'da. Wä, 45
g'í'l'mēsē hām'x'īdexs la'ē tsāyēda begwā'nemax ā'tā 'wā'pa qa
nā'gēg'īlts qō g'wāl ha'mā'plō. Wä, g'í'l'mēsē g'wāl ha'mā'pexs
la'ēda begwā'nemē k'ā'g'ililxa lō'elq!wē qa's lēs lax k!waē'lasasēs
gene'mē. Wä, g'í'l'mēsē 'wī'elamaseq la'ē hāngemli'lasa 'wā'be-
ts!āla nā'gats!ē lā'xa nā'xsālaga'yasa k!wē'lē. Wä, la tsā'x'itsa 50
k!wa'sta' lāq qa's ts!EWē's lāq. Wä, lā'x'da'xwē 'wī'ela nā'x'ida.

52 then they all drink; | and after they finish drinking, the woman washes | four dishes and pours water into them, and the | man puts
55 them before the guests. Then || they all wash their hands; and after they have washed their hands, | they wait for the next course. That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237], how salmon is kept in cellars for winter use.)

1 When there are no more | salmon in the rivers, the cellar is dug up. The salmon are washed in water | until all the clay and sand come off. As soon as all | the dirt is off, they are soaked in the river
5 and are left there over || night. As soon as day comes, the woman takes | out of the river what has been soaking. Now the quarter-dried | green salmon are thick; they are just like fresh salmon. | The woman just takes her fish-knife, and they are cut this way |
10 into twelve pieces. Then she puts them into a || kettle; then she puts it on the fire and pours water over | it. Then it is boiled a long time before it is taken off. | She stirs (the meat). As soon as it is all to pieces, she | puts
15 the kettle back over the fire. Then it is left over the fire a very long time. | When it is done, it becomes a mush; and she pours || oil into it while it is still over the fire, and it is stirred again. | Then the kettle is taken off and put down. Then | spoons are given to the



52 Wä, g'í'l'mēsē gwāl nā'qaxs la'ēda ts!Edā'qē ts!ō'xūg'indxa mo-
wē'xLa lō'elq!wa qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, lē'da be-
gwā'nemē hāng'alīas lāx nexdzamā'līasa k!wē'lē. Wä, la'mēsē
55 'nā'xwa ts!E'nts!Enx'wīda. Wä, g'í'l'mēsē gwāl ts!E'nts!Enkwaxs
la'ē āwū'lgemg'alīl qa's hē'lēg'intsēwē. Wä, la'e'm gwāl lā'xēq.
1 **Salmon Preserved in Cellars.**—Wä, g'í'l'mēsē la k!eō's k!ō'k!ū-
telēda wī'ēwāxs la'ē 'lā'p!eqoya qa's lē ts!ō'x'wītsō' lā'xa 'wā'pē
qa 'wī'ēlēs lawā'ēda Llē'q!a lē'wa ē'g'isē. Wä, g'í'l'mēsē 'wī'ēlā-
wēda ts!Eqwā'xs la'ē t!ē'fīdeq lā'xa wa. Wä, la xā'mastalisxa
5 gā'nulē. Wä, g'í'l'mēsē 'nā'x'ēidexs la'ēda ts!Edā'qē āxwūste'nd-
xēs t!ē'lase'wē lā'xa wā. Wä, la'e'm la wā'kwēda dzē'lē'lakwē
k!ō'lo'x'. Yū'em la gwē'x'sa alō'masē k!ō'tela. Wä, ā'mēsa
ts!Edā'qē āx'ē'dxēs xwā'layowē qa's t!ōt!ets!E'ndēq; g'a gwā'lag'a
(fig.) māleg'eyō'wēxs la'ē t!ō't!ets!aakwa. Wä, la āxts!ō'ts lā'xa
10 hā'nx'Lānowē. Wä, la'mēsē hā'nx'Lentsēxs la'ē qep!eqa'sa 'wā'pē
lāq. Wä, la'mēs la gē'g'ītsē la'e'm mae'mdelqūlaxs la'ē hā'nx'sē'n-
deq. Wä, la xwē't!ēdeq. Wä, g'í'l'mēsē q!wē'q!ūlts!exs la'ē
xwē'laqa hā'nx'LEndeq. Wä la'mēsē la ā'la la gē'x'Lala hā'nx'-
Lala; wä, g'í'l'mēsē la L!ō'pexs la'ē xa's'ida. Wä, la gū'q!eqasō'sa
15 L!ē'nāxs hē'maē ā'lēs hā'nx'Lalē. Wä, lā ē't!ēd xwēt!ētsēwa.
Wä, lawī'sla hā'nx'sentse'wa qa's hā'ng'alīlēs. Wä, la'e'm ts!ā'yēda
k'ā'k'āts!Enaqē lā'xa k!wē'lē. Wä, la āx'ē'dēda ts!Edā'qaxa lēlō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18
quarter-dried salmon that is to be eaten with spoons. Then the
dishes are nearly | full,¹ . . . They are not given a second course.
Sometimes || green salmon are just put into a kettle and boiled for a 20
short time, | when they are taken off and cut to pieces. They are
put | into the dish without water. Then oil is poured over them. |
The man only takes them from the dish with his hands | and eats
them.¹ . . . Then (the guests) just lie down on their seats and ||
wait for the next course until it is done. Another | course is not 25
given when they have eaten with spoons the quarter-dried green
salmon. This is | the way of the Denax·da^x in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast
continues with the following notes on the preparation of middle parts
of the salmon²:

(1) Then the woman | takes a dish and puts it down at the place 1
where she is sitting; then she goes | and opens the basket in which
the middle part of the salmon is, | and she breaks off the cedar-bark
with which the middle parts of the salmon are twined together.
When there are four || men, the woman takes eight middle parts | of 5
salmon and breaks them up into two dishes, | four pieces into each
dish. As soon | as she has broken them, she takes her oil-dish and
pours | oil into it.³ . . . They⁴ take up what they are going to eat
and || fold it over, and chew it to make it soft, and then they dip it | 10

qa^s ts!ēts!ā'lēsa yewi'kwē dzē'lēlak^u lāq. Wā, g'ī'lēmēsē elāq 18
qō't!axs¹. . . Wā, lae'm klēs hē'lēg'īntse^{wa}. Wā, lē 'nā'f'ne'm-
p!ēna ā'em āxts!o'yo lā'xa hā'nx·lanowē qa^s yā'was'īdē mede'lx- 20
'wīdexs la'ē hā'nx'sentse^{waxs} la'ē t!ō't!ets!aak^u. Wā, ā'ēmēsē āx-
ts!ō'yo lā'xa lō'q!wē k'!eō's 'wā'paga^{ya}. Wā, la k!ūnq!eqasō^{sa}
L!ē'ēna. Wā, lē'da begwā'nemē ā'em dātā'laq lā'xa lō'q!wāxs la'ē
ha^{mā}'peq.¹ . . . Wā, lā'la ā'em t!ē'k'īmgā'līla. Wā, lae'm
ē'sa'līl qa^s hē'leg'īntse^{wē}. Wā, lae'm g^{wā}'la. Wā, lā'la k'!ēs 25
hē'leg'īndg'īhexs yō'sase^{waēda} dzē'lēlakwē k'!ō'lo^{xwa}. Wā, g^{ae}'m
g^{wē}'gilatsa Dena'x·da^{xwē} lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled. —¹Wā, ²lē'da ts!edā'qē 1
āx^ē'dxa lō'q!wē qa^s k'ā'g'alilēs lā'xēs k!waē'lasē. Wā, la qā's'ēd
qa^s lē x'ō'x'wīdxa L!ā'batē, yīx g'ē'ts!ē'wasasēs q!ā'q!aga^{ya}. Wā,
lā ā'f'ēdxa dena'sē ya'pōlayōsa q!aq!agayē. Wā, g'ī'lēm mō'kwa
bē'begwānemaxs laē'da tsedā'qē āx^ē'dxa ma'lgūna'lexsē q!ā'q!a- 5
ga^{ya}, qa^s p!ōxts!ā'lēs lā'xa ma'lexlē' lōelq!wa. Wā, lāe'm
maē'moxsē p!ō'xts!ōyōs lā'xa 'nā'f'nemē'xla lō'q!wa. Wā, g'ī'l-
'ēmēsē g^{wā}l p!ō'qwaxs la'ē āx^ē'dxēs ts!Eba'tslē qa^s k!ū'nxts!ōdēsa
L!ē'ēna lāq.³ . . . Wā, ⁴lae'm āx^ē'd lā'xēs ha^{mā}'Lē qa^s k'!ō'x^u-
semdeqēxs la'ē malē'x^ubendeq qa te'lx^{wē}widēsēxs la'ē ts!Ep'lī'ts 10

¹ Here follows a description of the eating of the food, which has been omitted.

² Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

³ Continued from ibid, p. 431, line 7.

⁴ Continued on ibid, p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin to eat,¹ . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are
15 soaked || in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes ||
20 them for those that have been taken out.² . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the
25 kettle; and her husband puts the kettle || on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also
30 takes the tongs || and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.³ . . . |


11 lā'xa Llē'na. Wä, la'wisla ts!ō'q!ūsas, wä, lae'm ha'mx'ī'dex-da'xwa.¹ . . . Wä, lae'm äwü'lgemg'alil qa's hē'lēg'intsēwē. Wä, lae'm gwā'la.

(2) Wä, g'il'mēsē la ā'la la le'mx'wēda q!ā'q!aga'yaxsla'ē t!ē'lasō
15 lā'xa t!ē'lats!äxs hä'nē'laē lā'xa ōnēgwiłasa g'ō'kwē. Wä, lae'm hē'menalaem la q!ō'ts!āsōsa 'wā'pē. Wä, lae'mē'sa ts!edā'qē hē'menalaemxat! äxstā'lasa q!ā'q!aga'yē lāq qa qō't!ēs. Wä, hē'maaxs la'ē äx'wūste'ndxa q!ā'q!aga'yē qa's ha'mē'x'silase'wē. Wä, la ā'em xwē'laqa äx'ē'dxa le'mx'wa q!ā'q!agē qa's L!ā'yo'ste'ndēs
20 lā'xēs la äxüstā'nā.² . . . (Wä, g'il'mēsē g'āxē lā'wunemasēxs) la'ēda ts!edā'qē äx'ē'd lā'xēs t!ē'lase'wē q!ā'q!aga'ya. Wä, lae'm hō'semtsa maē'ma'lexsa q!ā'q!agē lā'xa 'nā'lēnemōkwē bēgwā'nema. Wä, lae'm äx'ē'dxa ma'lexsā'g'eyowē. Wä, hē'mis la äxts!ō'yosēxa hä'nx'lanowē. Wä, lae'mē'sē hä'nx'lanōs lā'wūne-
25 mas lā'xa legwī'lē. Wä, hē'emxaa'wisē la gū'q!eqasa 'wā'pē lāq. Wä, la äx'ē'dēda ts!edā'qaxa ma'lexla' lēlō'q!wa. Wä, hē'misa ma'lexla'maxat! ts!ēts!eba'ts!ä qa's lē k'ā'g'alēlas lā'xēs k!waē-lasē. Wä, lā k!ēs ā'laem gē'x'laleda hä'nx'lanāx, la'ē hä'nx'sanā lā'xa legwī'l. Wä, hē'em'xaa'wisēda begwā'nemē äx'ē'dxa ts!ē's-
30 lāla qa's k'lipwüstā'lēxa t!ē'lkwē q!ā'q!agē qa's k'lipts!ā'lēs lā'xa ō'gū'la'maxat! 'wā'las lō'q!wa g'āx hä'nē'la; hēkwē'lēem qaē'da hē gwā'las ha'mē'x'silase'wē.³ . . .

¹ Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

² Continued in *ibid.*, p. 431, lines 15-39.

³ Continued in *ibid.*, p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; || and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.¹ . . . Then (the man) takes up two |
oil-dishes and puts  them | in the farside of the dish, |
in this manner:² . . . As soon as (the guests)
finish, they wait || for x x x the next course. 40

Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.³ . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, || be-
cause it does not get hard, although it may be old. Even if it is two | 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. | .

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them ||
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wä,¹ lē lā'wūnemas p!ō'x'wīdxa t!ē'lkwē q!ā'q!aga'ya. Wä, 33
lae'm â'em em'e'nsasēs p!ō'qwa'yē qa hēlts!eqelēs lā'xens se'msēx.
Wä, lā'la gene'mas k!ū'nxts!ōtsa L!ē'na lā'xa ts!ēts!ēba'ts!ē. 35
Wä, g'ī'l'mēsē g'wāl p!ō'qwēda begwā'nemaxēs āxse'wa'xs laē
g'wāl denxelēda k!wēlē.¹ . . . Wä, lā'xaa k'ā'g'ilīlxa ma'lexla'
ts!ēts!ēba'ts!ā qa's lē k'anē'qwas lāx L!āsanēqwasa lō'q!wē; g'a
g'wāl'lēg'a (fig.).² . . . Wä, g'ī'l'mēsē g'wāl'lexs la'ē āwū'lgemg'alil
qa's hē'lēg'īntse'wē. 40

Split-Backs.—Wä, lae'm k!ēs malēx'be'ndqēxs k!ē's'maē ts!ē- 1
p!ī'ts lā'xa L!ē'na qaxs ā'laē te'lqwa.³ . . . Wä,⁴ g'ī'l'mēsē
g'wāl nā'qaxs la'ē āwū'lgemg'alilēda begwā'nemē qa's hē'lēg'īntse-
'wē. Wä, lae'm g'wāl lā'xēq qa k!ē'ts!ēna'yas t!ē'lasewa Lē'qwaxa,
qaxs hēwā'xaē p!ē's'īdex wā'x'maē la gā'la, wā'x'maē la ma'lē'nxē 5
ts!āwū'naxs la hēwā'xaem p!ē's'īd qaxs ā'laē aē'k!aakwa; lā'g'ilas
hē'menālaem te'lqwa. Wä, lae'm g'wāl'la.

Soaked Backbones, boiled or blistered (1).— Wä, laēmē's āx'ūs-
te'ndxa t!ē'lkwē xā'k!adzā lā'xa t!ē'lats!ē qa's g'ā'xē āxdzō'ts
lā'xa lē'wa'yē LEBē'la lāx k!waē'lasa. Wä, laēmē'sēda begwā'nemē 10
yā'lyūdux'sāla k'ō'k'oxsālaq qa's hā'nts!ālēs lā'xa hā'nx'lanowē.

¹ Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

² Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

³ Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

⁴ Continued from *ibid.*, p. 435, line 8.

12 After he has done so, he puts the kettle on the fire; and | as soon as it
stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; || and
the woman takes five dishes and | puts them down, and also five
oil-dishes. As soon as | it is all on the floor, the man takes his tongs,
and | takes the soaked backbone out of the water and puts it into the
20 dishes.¹ | . . . When they finish (eating) they wait for a second || course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the
house to heat it, when there are not many who have been | invited,—
for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some || soaking backbone,
and blisters it by the fire. When | it is done, she puts it on a food-
mat; | and an oil-dish is taken and oil poured into it. | When it is
put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one || man and his wife and his children, in this man-
ner. | Sometimes old people desire to eat it blistered in this | way,
for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food || is going
to be soaked backbone; for this is going to be their food when few

12 Wä, g'í'l'mēsē gwā'lēxs la'ē hā'nx'lents lā'xa legwī'lē. Wä,
g'í'l'mēsē e'lxlāxas la'ēda begwā'nemē gū'q!eqasa 'wā'pē lāq.
Wä, la'mēsē gē'g'iltēsilāem la mae'mde'lqūlaxs la'ē hā'nx'sanā.
15 Wä, lē'da ts!edā'qē āx'ē'dxa sek!ē'xla lō'elq!wa qa's g'ā'xē
mex'ā'lilas lē'wa sek!ē'xla'maxaēda ts!ēts!ēba'ts!ē. Wä, g'í'l-
'mēsē wī'lg'alilēxs la'ēda begwā'nemē āx'ē'dxēs ts!ē'slāla qa's
k'lipwestalēxa t!ē'lkwē xā'k!adzō qa's k'lip'ts!ā'lēs lā'xa lō'elq!wē.¹
. . . (Wä, g'íl'mēsē gwāla) la'ē āwū'lg'emg'alil qa's hē'lēg'in-
20 tse'wē.

(2).—Wä, la 'nā'l'nemp!ena penē'sase'wa t!ē'lkwē xā'k!adzō lā'xa
legwī'lāsa g'ō'kwē, qa ts!ē'lx'wīdēs, yīxs k!ē'saē q!ē'nema lē'ēlā-
nemē, yīxa ma'lō'kwē bē'begwānema lōxs hē'maēda g'ō'gwadāsa
g'ō'kwē hā'mg'ī'lasō'sēs gēne'mē. Wä, ā'mēs la āx'ē'd lā'xēs
25 t!ē'lase'wē xā'k!adzā qa's pennōlī'sēq lā'xa legwī'lē. Wä, g'í'l-
'mēsē L!ō'pēxs la'ē ā'em āxō'dzoyō lā'xa ha'mā'dzowē lē'wa'ya.
Wä, la āx'ē'tse'wa ts!ēba'ts!ē qa's k!ū'nxts!ōtse'wēsa L!ē'na.
Wä, ā'mēs la k'ā'dzōdayō lā'xa ha'mā'dzowē lē'wa'ya lax L!ā'sa-
lilasa pē'nkwē t!ēlk^u xā'k!adzō. Wä, lae'm hē'mēsa 'nemō'kwē
30 begwā'nem lē'wī's gēne'mē lō'mēs sā'semēda hē gwā'lē. Wä, la
'nā'l'nemp!ena'ma q!ū'lsq!ū'lyakwē bēbegwā'nem ha'maē'xsdxa hē
gwē'kwēxa pennōlē'dzekwē qaxs ō'gūxp!amaē lā'xa hā'nx'laakwē
t!ēlk^u xā'k!adzā. Wä, hē'mis lā'g'ilas āx'ē'xstsō'sa 'nāl'nemō'-
kwē lā'xa begwā'nemē. Wä, la k!ēs de'nxelag'ilēxs ha'mā'yē'-
35 lēda t!ē'lkwē xā'k!adzā, yīx ha'maē'lē qaxs hō'lālaēda ha'mā'paq

¹ Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins || and anal fins and tails, a 5
soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. || When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. || Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is || dipped with it when 20

qaxs k!ē'saē q!ē'nemēnoxwa ha'mā'paxa hē gwā'las ha'mē'x'si- 36
laēnē. Wä, lē'x'aemxaa ha'mā'pdemqēda gāā'la. Wä, lae'm
gwā'la.

Fins and Tails (1).—Wä, la'mē'sen gwā'gwēxs'ēālā lā'qēxs la'ē ha- 1
mē'x'silase'wēda PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa ts!ā'snā-
yasa gwa'xni'sē. Wä, k!ēyā's k!ēs ha'ēmaenxg'ada yū'duxwīdāla-
k'xa neqā'la LE'wa dzā'qwa. Wä, g'ī'lēm ha'mā'la PEL!EXā'wa'yē
LE'wa PELā'ga'yē LE'wa ts!ā'snā'yaxs la'ē geyō'l āx'ē'tse'wa tlē'la- 5
ts!ē qa's gūxts!ō'yāēda ēwā'pē lāq. Wä, la'mē'sē k!ā'stanowēda
PEL!EXā'wa'yē lāq. Wä, hē't!a la mō'p!enxwa'stalī'l lā'qēxs la'ē
āx'wustā'nā qa's āxts!ōyuwē lā'xa hā'nx'lanowē. Wä, lā'xaa ge-
yō'l gūq!Eqa'sōsa ēwā'paxs k!ē'sēmaē hā'nx'lanā lā'xa legwī'lē.
Wä, g'ī'lēmēse la q!ō'gūlīxa ēwā'paxs la'ē hā'nx'len-dayō lā'xa le- 10
gwī'lē. Wä, la'mē'sē ēnāl'nempe!ena elā'q'em k!ēs ēneqā'lag'ila
mae'mdelqūla, qaxs xā'xayase'waēs xā'qē. Wä, g'ī'lēmēsē xā'sēi-
dēda xā'qaxs la'ē hā'nx'sanōwēda hā'nx'lanowē. Wä, la'mē'sēda
ts!edā'qē āx'ē'dxa lō'q!wē qa's k'a'galilēs lāx ō'nā'yasa hā'nx'la-
nowē. Wä, la'mē'sēda ts!edā'qē āx'ē'dxa ēwā'lasē k'ā'ts!enāqa 15
qa's xā'lōstendēs lā'xa PEL!EXā'wa'yē. Wä, la xe'lts!ālas lā'xa
lō'q!wē. Wä, g'ī'lēmēsē ēwī'ēlts!āxs la'ē k'ā'gēmlīlas lāx ha'mā'plaq.
Wä, la'mē'sa ēwā'pē mā'k'ilāq qa nā'x'ētsōsa ha'mā'plē. Wä, g'ī'l-
ēmēsē gwā'l nā'qaxs la'ē hamx'ēi'da. Wä, lae'm k!ēā's l!ē'ēna ts!E-
pā'sōs lāqēxs ha'mapaaxg'ada PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa 20

21 they eat these pectoral fins and anal fins and | tails. After they
have eaten, the woman takes | the dish out of which those have
eaten to whom she has given to eat, | and she takes water and pours
it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After || they have done so
they are given water to drink. | Often they are not given a second
course after eating | pectoral fins and anal fins and also tails. | The
guests just go out of the house. The | old people always eat that,
30 about which I am talking. || Only poor people have, for their food,
these three kinds | about which I am talking. That is all. |

(2).—When there are many roasted salmon-tails, | the owner invites
his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, || the man who invited them takes a
food-mat and spreads it on the floor | in front of his guests. Then
he takes the roasted salmon-tails | and puts them down lengthwise
on the food-mat. Then he takes | water and gives it to them; and
after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, || the man takes his bucket and goes to draw fresh water
for | drinking afterwards. As soon as he comes back, he puts down
on the floor the | bucket with water in it; and after they have
finished eating the salmon-tails, | the man puts the bucket with

21 ts!ā'sna^əyē. Wä, g'í'l^əmēsē gwāl ha^əmāpexs la'ē āx^əē'dēda ts!ēdā'-
qaxa lō'q!wē, yix ha^əmaats!ē'x'dāsa ha^əmg'í'lase^əwas, qa^əs āx^əē'dēxa
ēwā'pē qa^əs gūxts!ō'dēs lāq. Wä, la xwē'laqak'ā'gēmli^əlas lā'xēs ha^əm-
g'í'lase^əwē. Wä, la^əmē'se ts!ē'nts!ēnx^əwīdex'da^əx^u lāq. Wä, g'í'l-
25 'mēsē gwā'l^əexs la'ē tsä'x^əē'itsōsa ēwā'pē. Wä, la^əm nā'x^əīdex-
da^əx^u lāq. Wä, la q!ūnā'la k'lē^əs hē'lēg'īntse^əwēda ha^əma'paxa pē-
l!ēxāwā'yē lē'wa pēlāgā'yē. Wä, hēmislēda ts!āsna^əyē. Wä, la^əm
āem ho'qūwelsēda lē'lanemx^ədē. Wä, la^əmxaā'wisēda q!ūls-
q!ū'lyakwē hē'menāla ha^əmā'pex gwē'x'sdemasg'īn gwā'gwēx'sā-
30 lasek'; lē'x^əa'mēda wīwōselāga hēmawālanux^usgada yū'dux^uwī-
dālag'īn gwā'gwēx'sālasa. Wä, la^əm gwāla. . .

(2).—Wä, g'í'l^əmēsē q!lē'nema L!ō'bekwē ts!ā'sna^əya, la'ē hē'x^əi-
da^əma āxnō'gwadās lē'ēlalaxēs ēnē'nemō'kwaxa gaā'la qa g'ā'xēs
gaā'xstāla lāx g'ō'kwas. Wä, la g'í'l^əem wī'ēlaēlēda lē'ēlanemaxs
35 la'ēda lē'ēlālāq āx^əē'dxa ha^əmādzowē lē'wa^əya qa^əs lēp!ālilēs lāx
L!ā'sex'dzamā'yasēs lē'lanemē. Wä, la āx^əē'dxa L!ō'bekwē ts!ā's-
na^əya qa^əs lē k'adedzō'ts lā'xa ha^əmā'dzowē lē'wa^əya. Wä, lā
āx^əē'dxa ēwā'pē qa^əs lē tsä'x^əē'its lāq. Wä, g'í'l^əmēsē gwāl nā'qaxs la'ē
ha^əmx^əē'ī'dēda lē'lanemaxs la-
40 ēda begwā'nemē āx^əē'dxēs nā'gats!ē qa^əs lē tsāx a'ltā ēwā'pa qa
nagē'g'īles. Wä, g'í'l^əmēsē g'āx aē'daaqaxs la'ē k'lō'x'walitxa nā'-
gats!ē ēwā'bets!āla. Wä, g'í'l^əmēsē gwāl ha^əmā'pa ts!ēts!ā'snēg'āxs
la'ēda begwā'nemē hā'ng'īmlit^əsa ēwā'bets!ālē nā'gats!ē lāq. Wä,

water in it before them, and | immediately they drink of it. After they finish drinking, || they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and || they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, || when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the “plucked cheeks” and pours them into the || soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the “plucked cheeks,” for only the chiefs | eat this kind (of food). The man at once goes and ||

hě'x'ida^εmēsē na'x'idEX·da^εx^u lāq. Wä, g'í'l^εmēsē gwāl nā'qaxs la'ē hō'qūwēsa. Wä, laE'm k'leō's L'ē'na ts!Epa's. Wä, hē'- 45 ^εmesēxs k'leō'saē lō'q!wa. Wä' hē'misēxs k'le'saē ts!EWē'L!EXōd qaxs ^εnē'k'aēda g'ā'lē begwā'nEMqēxs hē'x'ida^εmaē k'leyō'x^εwidēda dza^εwū'naqēxs āx^εē'tsE^εwaēg'ada yū'dux^εwida^εag'a. Wä, hē'^εmis lā'g'ilas āx^εē'dg'ilxa aldzewē' ha^εmadzō' lē'^εwa^εya. Wä, hē'^εmis lā'g'ilas k'lēsxat! dēdē'nkwēda ha^εmā'paxa L!ō'bekwē ts!ā'sna^εya 50 L!ō'ma L!ō'bekwē xā'k'!adzōsa dza^εwū'nē, q'lūnā'laē ā'EM dzā'k'ō-dēda Lē'^εlānEMaxēs e^εeyasowaxs la'ē gwāl ha^εmā'pa qa lE'mxwa-LElēsa tse'n^εxwa^εyēsēs ha^εma^εyē. Wä, ā'^εmēs lēda āxnō'gwadāsa ts!ā'sna^εyē, yīx k'le'ts!a^εyaway^εasēx lē'x'dē ha^εmā'p la hā'mx'hēmk'a lā'qēxs la'ē pō'sq!EX^εida. Wä, la hē'EMxat! gwē'g'ilaxa L!ō'be- 55 kwē xā'k'!adzā. Wä, laE'm gwā'la.

Salmon-Cheeks.—Wä, g'í'l^εmēsē ts!ā^εwū'n^εx'idEXs la'ē āx^εē'd- 1 xēs t!ē'lats!ē qa's lē hā'ng'alilaq lā'xa ō'nēgwīlases g'ō'kwē. Wä, la tsā'ts!ōtsa ^εwā'pē lāq, qa nEgoyā'lēsa t!ē'lats!āxa ^εwāpē. Wä, la āx^εē'dxēs p!Elodzats!ē lEXā'^εya qa's gūxstE'ndēs lā'xa t!ē'lats!ē. Wä, la^εmē'sē mō'p!ENxwa's t!ē'ltalila. Wä, g'í'l^εmēsē 5 mō'p!ENxwa's tā'lila, la'ēda ts!Edā'qē āxk'!ālxēs lā'^εwūnEMaxa wā'x^εEM la nEqa'la qa lēs Lē'^εlālxaxa q!ūlsq!ū'lyak^u g'í'g'igema^εya qa g'āxēs p!Ep!Elō'sg'axa p!Elōsē, qaxs lē'x'a^εmaēda g'í'g'igāma^εyē ha^εmā'pxa hē gwē'x'sē. Wä, hē'x'ida^εmēsa begwā'nEMē la Lā'lil-

- 10 selects the chiefs whom he intends to invite in. It is not long before
 - they all come into | his house. [I have forgotten that his wife | at
 once spreads out mats for the guests to sit down on the floor. | Those
 who have been invited go right in and sit down on | the spread mats.]
- 15 As soon as they are all in, the || man takes a kettle and pours water
 into it, | and he puts it on the fire in his house; but his wife goes on
 with her work. | She takes a basket, and takes the "plucked cheeks"
 out of the water and puts them into the | basket, and pours them
 into the kettle which | is boiling over the fire in the house. Then the
- 20 woman takes dishes and || puts them down where she is sitting, and
 she also takes tongs; | and when she thinks that (the "plucked
 cheeks") are done, her husband takes | the kettle from the fire.
 Immediately the woman takes her tongs | and takes out the "plucked
 cheeks" and puts them into the dishes; | and when they are all in
- 25 the dishes, she places || one dish in front of each four men. As soon |
 as this is done, she takes a bucket with water in it and places | it in
 front of the guests; then they drink; | and when they finish drinking,
 they begin to eat; | and when they begin to eat, the woman takes
- 30 another || dish and pours the liquid of the "plucked cheeks" into it.
 Then she counts one | spoon for each guest, and she goes and gives
 them each one. She | takes up the dish with the liquid in it and

- 10 qe'waxa g'i'g'igāma'yē. Wä, k'le'st!a gä'laxs g'ä'xaē 'wī'ēla hō'gwī-
 lela lāx g'ō'kwas. Wä, hē'xōlen l!elē'wēse'wē gene'masēxs hē'-
 x'ida'maē lep'lā'lilēlaxa lē'elwa'yē qa k'lūdzedzâ'lilēlaslesa k!wē'lē-
 la; wä, lā'g'ilas hē'nā'küla'ma lēlanemē qa's lē k'lūdzedzâ'lī-
 laxa lebegwī'lkwē lē'el'wa'ya. Wä, g'ī'l'mēsē 'wī'ēlaēlexs la'ēda
- 15 begwā'nemē āx'ē'dxa hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē lāq.
 Wä, la hā'nx'lents lā'xēs legwī'lē. Wä, lā'la ā'x'silē gene'mas,
 āx'ē'dxa lexa'yē qa's lē k'lō'stendxa p!elō'sē qa's k'lats!ō'dēs lā'xa
 lexa'yē qa's lā gūxts!ō'ts lā'xa hā'nx'lāla hā'nx'lanā. Wä, la'mēsē
 maē'mdelqūla gē'g'ilila, la'asa ts!edā'qē āx'ē'dxa lō'elq!wē qa's
- 20 g'ā'xē āx'ā'lilas lā'xēs k!waē'lasē; wä, hē'mīsē ts!ē'slāla. Wä,
 g'ī'l'inēsē k'ō'taq lae'm l!ō'pa la'e lā'wūnemas hā'nx'sendxa
 hā'nx'lanowē. Wä, hē'x'ida'mēsēda ts!edā'qē āx'ē'dxēs ts!ē'slāla
 qa k'līpwūsta'lēxa p!elō'sē qa's k'līpts!ā'lēs lā'xa lō'elq!wē. Wä,
 g'ī'l'mēsē 'wī'ēlts!ā lā'xa lō'elq!wāxs la'ē k'ax'dzamō'lilas lā'xa
- 25 maē'mokwē bē'begwānema lā'xa 'nā'l'nemēxla lō'q!wa. Wä, g'ī'l-
 'mēsē 'wī'laxs la'ē āx'ē'dxa 'wā'bets!āla nā'gats!ā qa's lē hā'nx'-
 dzamōlilas lā'xēs k!wē'lēkwē. Wä, hē'x'ida'mēsē nā'x'idex'da-
 'xwa. Wä, g'ī'l'mēsē gwāl nā'qaxs lā'x'da'xwāē hā'mx'ē'ī'da. Wä,
 g'ī'l'mēsē hāmx'ē'ī'dexs la'ēda ts!edāqē āx'ē'dxa ō'gū'la'maxat! lō'-
- 30 q!wa qa's gūxts!ō'dēs 'wā'palāsa p!elō'sē lāq. Wä, lā'xaa hō'semtsa
 k'ā'k'ets!ēnaqē lā'xa k!wē'lē qa's lē ts!ās lāq. Wä, lā'xaa k'ā'-
 g'ililaxa 'wā'bets!āla lō'q!wa qa's lē k'ax'dzamō'lilas lāq qa yo'-

places it in front of them, to | eat it with spoons while they are 33
eating the "plucked cheeks." They eat (the liquid) with spoons |
while they are eating (the heads). After they have eaten, || the 35
woman takes up the dish and pours out what was in it. | Then she
pours some good water into it, and she | places it in front of her
guests again. Then they wash their hands; | and after they have
done so, the bucket with water in it is put before them, | and they
drink out of it. After || they finish drinking, they go out; for no 40
second course is served after | eating the "plucked cheeks," and also
no oil is dipped with it. | Therefore only liquid of the "plucked
cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
once when they are soft, for often | the old people come to the owner
of this kind (of food to ask to be invited). | Then it is just put down
on a food-mat and placed in front of those || who ask to be invited. 5
They do not eat it in the morning, only | at noon and in the evening;
and those who eat it do not rinse their mouths, | for that is only done
in the morning. They only drink water | before they eat the roasted
heads, and they also drink water | after they finish eating; and then
they take a mouthful of water || and squirt it over their hands to 10
wash them, for | their hands are greasy from the fat of their food,

ts!ēk'ēlēsēqēxs ha'mā'paaxa p!ēlō'sē. Wä, la'x'da'xwē yō'- 33
ts!ēk'ēlāqēxs la'ē ha'mā'pa. Wä, g'í'l'mēsē gwāl ha'mā'pexs
la'ēda ts!ēdā'qē k'ā'g'īlīxa lō'ēlq!wē qa's lē gūx'ī'dex g'ī'ts!ā- 35
x'dāq. Wä, la'mē'sē gūxts!ō'tsa ē'k'ē 'wāp lāq. Wä, la'emxaā'wi-
sē k'ax'dzamō'līlas lā'xa k!wē'ldē. Wä, lax'da'xwē ts!ē'nts!ēnx-
'wīda. Wä, g'í'l'mēsē gwāl'ēxs la'ē hā'ngemlīlema 'wābets!āla
nāgats!ā'. Wä, hē'x'ida'mēsē nā'x'īdex'da'x^u lāq. Wä, g'í'l-
'mēsē gwāl nā'qaxs la'ē hō'qūwēls qaxs k!ē'saē hē'lēg'īntse'wa 40
ha'mā'paxa p!ēlō'sē. Wä, lae'mxaa k!ēā's L!ē'na .tsepa'sōs.
Wä, hē'em lā'g'īlas ā'em nā'qase'wē 'wā'palāsa p!ēlō'saxs ha-
'ma'yaē. Wä, lae'm gwā'la.

Fresh Salmon-Heads (Xō'xūsde).—Wä, la 'nā'l'nemp!ēna hē'- 1
x'ida'em hā'mx'ī'dqēxs hē'maē ā'lēs ts!ē'lqwē, yixs q!ūna'laē
qā'tsē'stalēda q!ūlsq'ūlyakwē lāxa āxnō'gwadāsa hē gwē'x'sē. Wä,
lae'm ā'em āxdzō'yō lā'xā hā'madzowē' lē'wa'ya qa's lē āxdzamō'-
lī'lem lā'xa qā'tsē'stāla. Wä, la k!ēs ha'mā'xa gaā'la, lē'x'a'ma 5
neqā'la Lē'wa dzā'qwa. Wä, la k!ēs ts!ēwē'L!ēxōdēda ha'mā'-
paq qaxs la'mē'x'dē gaā'xstāla. Wä, lāla nā'x'īdaemxa 'wā'paxs
k!ē's'maē hā'mx'ī'dxa x'ō'xūsde. Wä, lā'xaa nā'x'īdaemxs laē
gwāl ha'mā'pa. Wä, hē'mis laxat! hā'msgemdaats lā'xa 'wā'pē
qa's hā'mx'ts!ānē'ndēsēxs la'ē ts!ē'nts!ēnx'wēda, qaxs q!ē'lq!ēl- 10
ts!ānaē lāx tse'nxwa'yasēs ha'ma'ēyē qaxs ā'maē dā'x'īdxa sē'se-

12 for they just take | the whole roasted salmon-heads and hold them
when they eat them, therefore | their hands are very greasy. As
soon as they finish, | they go out of the house, for no second course is
15 served after fresh || roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted
salmon-heads when they cook them in winter. When | it is winter,
the common people are invited to come | to the house of the owner
20 of the roasted salmon-heads. Then || they do again the same thing
that I told of before,¹ when they spread out | mats behind the fire-
place of the house for the guests to sit down on | when they come in.
As soon as they are in, | they are led by the woman to their seats on
25 the spread | mats. When they are all in, the || woman at once takes
the basket in which she keeps the salmon-heads, and she puts it
down | at the place where she is sitting; and her husband takes a
large | kettle and puts it down also, next to the place where his wife
is sitting. | At once the woman opens the top of the basket, | and
she takes out the roasted salmon-heads and puts them into the
30 kettle. || Then she places them in it so that all stand on the part
where | the head has been cut off, and so that the faces of the roasted
heads are upward; and she only | stops when the kettle is full. Her

12 nāla x'ō'xūsdā qa's dēda'lalilēqēxs la'ē ha'mā'pēq. Wā, hē'ēmis
lā'g'ilas xē'nlela q!ē'lq!ēlts!anē. Wā, g'ī'lēmēsē gwā'lēxs la'ē
ā'em hō'qūwēls qaxs k'lē'saē hē'lēg'īntse'wa ha'mā'paxa ā'l̥xwasē
15 x'ō'xūsdā. Wā, lae'm gwāl.lā'xēq.

Preserved Salmon-Heads.¹—Wā, la'mē'sens gwā'gwēx'sēālā lā'xa
x'ō'xūsdāxs la'ē ha'mē'x'silaqēxs la'ē ts!ā'wū'nxa. Wā, hē'ēmaaxs
la'ē ts!ā'wū'nxa la'ē lē'ēlālasēwēda bē'bēgwānēm q!ālaem qa g'ā'xēs
lāx g'ō'kwasa āxnō'gwadasa x'ō'xūsdē. Wā, hē'emxaa'wis gwē'-
20 x'ēidē gwī'g'ilasasa g'īg'īlēyīn wā'ldema lae'm lēp!ā'lēlema lē'-
ēwa'yē lāx ō'gwīwalīlasa lēgwī'lasa g'ō'kwē, qa k!ūdzēdzō'līlasōsa
lē'lānēmē qō g'āxl hō'gwīlō. Wā, g'ī'lēmēsē g'āx hō'gwīlēxs
la'ē q!ā'x'sīdzēsōsa ts!ēdā'qē qa lās k!ūdzēdzō'līlēla lā'xa lēbel-
kwē' lē'ēwa'ya. Wā, g'ī'lēmēsē ēwī'ēlālēxs la'ē hē'x'ēida'ēma
25 ts!ēdā'qē āx'ē'dxa x'ō'xūsdāts!ē l!ā'bata qa's g'ā'xē hā'ng'alīlas
lā'xēs k!waē'lasē. Wā, lā'la lā'ēwūnēmas āx'ē'dxēs ēwā'lasē
hā'nx'lanā qa's g'ā'xē hā'ng'alīlas lā'xaaxa k!waē'lasasēs gēnē'mē.
Wā, hē'x'ēida'ēmēsēda ts!ēdā'qē x'ō'x'ēwīdēx t!ēmā'g'īmasa l!ā'batē.
Wā, la āx'ēwūlts!ā'laxa x'ō'xūsdē qa's lē āxts!ā'las lā'xa hā'nx'-
30 lanowē. Lae'm aē'k!a klūts!ā'las qa ēnā'xwa'ēmē hē k!wā'layōsēs
qa'k'ā'yē. Wā, lae'm ē'k!ēgēm!ts!awēda x'ō'xūsdē. Wā, ā'lēmēsē
gwā'lēxs la'ē qō't!ēda hā'nx'lanowē. Wā, lā'la lā'ēwūnēmas

¹ See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
 for the liquid of what is being cooked. As soon as he comes back, ||
 he pours (the water) into (the kettle). When it is half full of water, | 35
 his wife takes an old mat and covers it over, so | that the steam may
 not come through when it boils. As soon as | this has been done,
 she puts the kettle on the fire. Immediately | the guests begin to
 sing the songs of their ancestors. || Four songs are sung. Then the | 40
 host takes the dishes and puts them down at the place where his |
 wife is sitting; and when that is done, she dips up some water, so
 that | everything stands ready on the floor of the house. After it
 has been boiling for a long time, the | kettle is taken off; and it just
 stands on the floor of the house, || for she wants (what is being 45
 cooked) to swell up. After the guests finish singing, | and when the
 hostess thinks that what is being cooked is (thoroughly) soaked, | then
 she takes the tongs and takes off the covering. | Then she takes a large
 long-handled ladle and takes out | what has been cooked and puts
 it into the dishes; || and she only stops when they are all full of what 50
 has been cooked. | Then (the host's) wife takes an old [bad] food-
 mat and | spreads it out in front of the guests. After she has done
 so, | her husband takes up the dishes and places them before his |
 guests. There are four men to each dish. || After this has been done, 55

hē'x'idaem k'!ō'qūlīxa ma'ltse'mē nēnā'gats!ā qa's lē tsāx 'wā'pa 33
 qa 'wā'palasēs ha'mē'x'silase'wē. Wā, g'ī'l'mēsē g'āx aē'daaqaxs
 la'ē gūq!eqa's lāq. Wā, ā'mēsē t!epeya'x'idxa 'wā'paxs la'ē 35
 āx'ē'dē gēne'masēxa k'!ā'k'!ōbanē qa's naseyī'ndēs lāq qa
 k'!ē'sēs k'ūx'sā'lēda k'!ā'lēla qō mede'lx'wīdlō. Wā, g'ī'l'mēsē
 g'wā'lēxs la'ē hā'n'x'lents lā'xa legwī'lē. Wā hē'x'ida'mēsē
 de'n'x'ēdēda k'!wē'lasa g'ī'lt's!eyalayō q!ē'mdema. Wā, lae'm
 mō'sgemēda de'n'x'ēdayōs q!ē'mq!emdema. Wā, la'mēs'slā'lēda 40
 k'!wē'lasē āx'ē'dxēs lō'elq!wē qa g'ā'xēsē mex'ā'līl lāx k'!wāē'lasasēs
 gēne'mē. Wā, la g'wā'lēxs lā'ē tsā'x'idxa 'wā'pē qa g'ā'xēsē
 hā'nē'l g'wā'līla. Wā, la'mēs'sē gē'g'īlī'em la ma'e'mde'lqūlēda
 hā'n'x'lalāxs la'ē hā'n'x'sendeq. Wā, ā'emxaā'wisē la hā'nē'la,
 qaxs 'nē'k'āē qa pō's'idē. Wā, lae'mlā g'wāl de'n'xelēda k'!wē'lē. 45
 Wā, g'ī'l'mēsē k'ō't!ēdēda k'!wē'lasaq lae'm pō's'idēs ha'mē'x'silāxs
 la'ē āx'ē'dxa ts!ē'slāla qa's k'!lī'lī'dēs lā'xa nāyī'mē qa's āxō'dēq.
 Wā, la āx'ē'dxa 'wā'lasē g'ī'lt!exlāla k'ā'ts!enāqa qa's xelō'lt's!ālēs
 lā'xēs ha'mē'x'silase'wē qa's lē xelts!ā'las lāxa lō'elq!wē. Wā,
 ā'l'mēsē g'wā'lēxs la'ē 'wī'lōlts!āmasxēs ha'mē'x'silase'wē. Wā, 50
 la'mēs'sē gēne'mas āx'ē'dxa 'yā'x'se'mē ha'madzō' lē'wa'ya, qa's
 lē lepdzamō'līlas lā'xēs lē'lānemē. Wā, g'ī'l'mēsē g'wā'lēxs la'ē
 lā'wūnemas k'ā'g'īlīxa lō'elq!wē qa's lē k'ax'dzamō'līlēlas lā'xēs
 lē'lānemē. Wā, lae'm ma'e'mālasē'wa 'nā'l'nēmēxla lō'q!wa. Wā,
 g'ī'l'mēsē g'wā'lēxs la'ē tsā'x'ēitsa 'wā'pē lāq qa nā'x'idēs lāq. Wā, 55

- 56 she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, || for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some
- 65 water into them, and she puts them again || before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the
- 70 oldest one among the guests speaks, praising the host; || and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |
- 1 **Steamed Salmon-Heads.**—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her ||
- 5 husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

- 56 g'í'l'mēsē gwāł nā'qaxs la'ē hā'mx'ēida. Wā, lae'm ā'em dā'x'ēid-xa nā'l'nēm̄sgēmē hē'x't!a'ya qa's dā'lalīkēqēxs la'ē ha'mā'pēq. Wā, la'mē'sē ts!ēgedzō'dalaxa xā'qesawa'yē lā'xēs ha'madzō'wē lē'wa'ya. Hē'em lā'g'ilas hē āx'ē'tsōsa ēyā'x'sa'mē ha'madzō'
- 60 lē'wēxs, yīxs xē'nlelāē k'lūtēda tsē'nxwa'yasa hē'x't!a'yasa k'lō'tela lā'xa lē'wa'yē. Wā, g'í'l'mēsē gwāł ha'mā'pēxs la'ēda ts!edā'qē āx'ē'dxa ha'maats!ēx'dē lō'elq!wa qa's lē gūxts!ō'tsa k'lēts!a'yawa-yasa ha'mā'x'dē lā'xa hā'nx'lanowē. Wā, la ts!ōxūg'indeq. Wā, g'í'l'mēsē gwā'lexs la'ē gūxts!ō'tsa ēwā'pē lāq, qa's lā'xat! ē'tlēd
- 65 k'axdzamō'līlas lā'xēs ha'mg'ī'lasōx'dē. Wā, hē'x'ēida'mēsē ēwī'la ts!ēnts!ēnx'wīda. Wā, g'í'l'mēsē gwāł ts!ēnts!ēnkwaxs la'ēda begwā'nēmē, yīxa lē'lānēmaq tsā'x'ēitsa ēwā'pē lāq. Wā, lā'x'da-ēxwē ēwī'la nā'x'ēida. Wā, g'í'l'mēsē gwāł nā'qaxs la'ē yā'q!eg'a'lē q!ū'lyak!ūga'yasa k!wēl. Wā, lae'm ts!ē'lwaqaxa lē'lanēmāq.
- 70 Wā, g'í'l'mēsē q!wē'lēdexs la'ē mō'melk'lālēda k!wē'lasas wā'ldemas. Wā, g'í'l'mēsē q!wē'lēdexs la'ē āwū'lḡemg'a'fīl qa's hē'lē-g'ıntse'wē. Wā, lae'm gwāł la'xēq.
- 1 **Steamed Salmon-Heads** (K!we'yaa'k^u hēx't!ē).—Wā, la'mē'sen ē'dzaqwał gwā'gwēx'sālał lā'xa hē'x't!a'yaxs la'ē nek'ā'sē'wa, yīx hē'xt!a'yasa nā'xwa k'lō'k'lūtela. Wā, hē'maaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, g'í'l'mēsē gwā'lexs la'ē lā'ēwū-
- 5 nēmas lē'mlēmx'sendxa lēqwa'. Wā, g'í'l'mēsē gwā'lexs la'ē lā'p!alīsa lā'xa l!ēma'isē. Wā, la lō'xts!ālasa lē'mḡ'ekwē lēqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8
is covered with stones, | he puts fire under the pile of wood and
stones; and when the pile of wood and stones blazes up, || he goes 10
back into the woods and gets | skunk-cabbage leaves; and when he
gets many of them, he brings them and puts them down | near the
pile of wood and stones; and he takes his tongs | and he brings his
bucket. His wife takes off | the gills from the salmon-heads, and
her husband takes || eel-grass, drifted ashore; and after this has been 15
done on the beach, | and when the stones are hot enough the man takes
his tongs | and takes up a fire-brand and puts it down on the beach,
far away from | the place where the heads are to be steamed; and
when all the fire has been taken out, | he levels the stones; and when
they are all level, || he takes the eel-grass and puts it around the 20
stones; | and when this has been done, he takes the skunk-cabbage
leaves and spreads them | over the stones; and he only stops when
there are four layers | of skunk-cabbage leaves spread out. As soon
as this is done, he takes the | salmon-heads and places them, nose
upward, on the skunk-cabbage leaves. || As soon as they are all on 25
the stones, he takes several skunk-cabbage leaves and | spreads them
over the salmon-heads; and when these are spread also four layers
thick, | he takes his bucket, dips up sea-water | on the beach, and
brings it up to the steaming-hole. | Then he takes mats and places

lāq. Wä, g'í'lēmēsē gwā'lēxs la'ē xeqüyindālasa t'lē'sēmē lāq. 7
Wä, g'í'lēmēsē hamelqayí'ndēda t'lē'sēmē lā'xa leqwa'xs la'ē
menā'botsa gü'lta la'xēs t'lēqwapa'yē. Wä, g'í'lēmēsē x'í'qōstowē
t'lē'qwapa'yasēxs la'ē ā'lē'sta lā'xa ā'lē qa's lē āx'ē'd lā'xa 10
k'!ek'!aō'k!wa. Wä, g'í'lēmēsē q'leyō'LEqēxs g'ā'xaē g'ē'mxalēsaq
lā'xa nēxwā'la lā'xēs t'lē'qwapa'yē. Wä, lā'xaa ax'ē'dxēs k'!lplā'la
qa g'ā'xēs k'ādē'sē lē'wis nā'gats!ē. Wä, lā'la g'ēne'mas āxā'lax
q!ō'sna'yasa hē'x't!a'yē. Wä, lā'xaē lā'wūnemas āx'ē'd lā'xa
qulē'mē ts!ā'ts!ayí'ma. Wä, g'í'lēmēsē wī'ēla g'āx gwā'ēlisaxs la'ē 15
mēmēntse'mx'īdē. Wä, lē'da begwā'nēmē āx'ē'dxa k'!lplā'la
qa's k'!lpsā'lēxa gü'lta qa's āx'ē'aliselēs lā'xa qwā'qwēsālaēm lā'xa
nēg'ā'slaxa hē'x't!a'yē. Wä, g'í'lēmēsē wī'ēlx'sēda gü'ltāxs 'nema'-
k'eyīndxa t'lē'sēmē. Wä, g'í'lēmēsē wī'ēla 'nemā'k'ē'yaxs la'ē
āx'ē'dxa ts!ā'ts!esmōtē qa's lē āxsē'stā'las lax āwē'stāsa t'lē'sēmē. 20
Wä, g'í'lēmēsē gwā'laxs la'ē āx'ē'dxa k'!aō'k!wē qa's LEp!ā'lōdalēs
lā'xa t'lē'sēmē. Wä, ā'lēmēsē gwā'lēxs la'ē mō'x'dzek!wēda
LEp!aa'kwē k'!aō'k!wa. Wä, g'í'lēmēsē gwā'lēxs la'ē āx'ē'dxa
hē'x't!a'yē qa's lē k!ūdzedzō'dālas lā'xa k'!ek'!aō'k!wa. Wä,
g'í'lēmēsē wī'ēlg'aālaxs la'ē āx'ē'dxa wāō'kwē k'!ek'!aō'k!wa qa's 25
LEpey'indalēs lā'xa hē'x't!a'yē. Wä, g'í'lēmēsē laxat! mō'x'dze-
kwālaxs la'ē āx'ē'dxēs nā'gats!ē qa's lē tsā'x'ē'its lā'xa de'msx'ē
lā'xa l!ema'isē. Wä, g'ā'xē hā'nō'lisas lā'xēs nē'k'asōlē. Wä,
la āx'ē'dxa lē'elwa'yē qa's āxnō'lisēs lāq. Wä, la āx'ē'dxa

30 them by the side of it, and he takes a || pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the
35 steaming-hole) || he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands
40 while they are still hot; || and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon
45 and of silver-salmon caught by trolling, and || of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and
5 silver-salmon, when they are first caught, || her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

30 ē'x'ba k!waxlā'ēwa qa's L!E'nqemx'sâlēs lā'xa nayi'mē k!ēk!aō'-
k!wa qa g'ayimx'sâlat'sa 'wā'pē qō tsā's'idLō. Wā, g'í'l'mēsē
gwā'lēxs la'ē āx'ē'dxa 'wā'bets!âla nagats!ā' qa's tsa'ts!ELEYi'n-
dēs lā'xa k!ēk!aō'k!wa. Wā, la āx'ē'dxa lē'el'wa'yē qa's nā's'idēs
lāq qa k!ē'sēs k'ix'usā'lēda k!ālela. Wā, g'í'l'mēsē gwā'l nā'saqēxs
35 la'ē Lē'lāxēs 'nē'nemō'kwē qa lēs k!ūs'ā'lis lax āxā's neg'a'sa-
sēxa hē'x't!a'yē. Wā, g'í'l'mēsē gagā'la k!ūdzē'sexs la'ē lō't!ēdēda
begwā'nemaxēs nek'a'. Wā, hē'x'ida'mēsa lē'da Lē'lānemē qa's
lē k!ūtsē'sta'laxa neg'ekwē' hē'x't!a'yē. Wā, hē'x'ida'mēsē xamax-
ts!ā'na hā'mx'ī'dxa hē'x't!a'yē, yīxs hē'ēmaē ā'lēs ts!E'lqwē.
40 Wā, g'í'l'mēsē gwāl ha'mā'pexs la'ē tsāx'it'sēwēda 'wā'pē qa
nā'gēg'ēs, Lō qa ts!E'nts!egwayōs. Wā, g'í'l'mēsē gwāl nā'qaxa
'wā'paxs la'ē ts!E'nts!enx'wida. Wā, lā'x'da'xwē nā'ēnakwa. Wā,
hē'em ha'mē'x'silaēnē'sa bā'k!umaxa hē'x't!a'yasa gwā'xnisaxs
g'a'lōlānemaē Lē'wa hā'nō'nē Lē'wa dō'gwinētē dzā'wu'na, Lō'ma
45 'nā'xwa k!ō'k!ūtela.

1 **Boiled Salmon-Heads** (Hā'nx'Laak^u hēx't!ē).—Wā, la'mē'-
sen gwāgwēx's'alāl lā'xaa hē'x't!a'yaxs hā'nx'Laakwaē. Wā,
hē'ēmaaxs g'ā'laē gwāl xwā'Lēda ts!Edā'qaxa g'ā'lōlānemē
k!ō'telaxa gwā'xni'sē Lō'ma dzā'wū'nē. Wā, hē'x'idamēsē lā'-
5 'wūnemas āx'ēdxa hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē lāq.
Wā, lāla gēnē'mas āxā'lax q!ō'sna'yasa hē'x't!a'yē. Wā, g'í'l-

the heads. | After this has been done, she puts the salmon-heads into 7
the kettle; | and when it is full, she takes an old mat and | covers the
salmon-heads which are in the kettle. || After she has covered them, 10
she puts them over the fire. | Then they invite whom they like to
invite among their tribe; | and when the guests come in, the woman
takes | her dishes and her spoons, and takes them to the place where
she is sitting. | The kettle has not been boiling a long time, || before 15
it is taken off the fire. Then the cover is taken off. | The woman takes
a long-handled ladle made for the purpose, | and dips out the
salmon-heads one by one, and | puts them down into a dish. Then
she counts the salmon-heads, so that | there are two for each man. ||
There are eight salmon-heads in each dish for | four men. After she 20
has done this, a | food-mat is spread on the floor of the house in
front of the guests, and | an empty dish is taken and put down out-
side | of the food-mat spread on the floor. Then || the dish with the 25
heads in it is picked up and placed before the guests, | inside of the
empty dish and nearest to the guests; | and (the woman) also takes
the spoons and distributes them among the guests. | The guests at
once pick off the skin of the salmon-heads | and eat it; and after all
the skin has been eaten, || they pick off the bones and suck them. 30

‘mēsē gwā’lexs la’ē äxts!ä’lasa hē’x’t!a’yē lā’xa hā’nx·Lanowē. 7
Wä, g’í’l’mēsē qō’t!axs la’ē äx’ē’d lā’xa k!ä’k!öbanē qa’s nā’sē-
yîndēs lā’xa hē’x’t!a’yaxs la’ē g’ē’ts!ä lā’xa hā’nx·Lanowē. Wä,
g’í’l’mēsē gwāl nā’saqēxs la’ē hā’nx·Lents lā’xa legwí’lē. Wä, 10
la Lē’lälaxēs gwe’yowē qa’s Lē’lälāsō lā’xēs g’ō’külotē. Wä,
g’í’l’mēsē g’āx ‘wí’laēlēda Lē’lānemaxs la’ē gēnē’mas äx’ē’d-
xēs lō’elq!wē lē’wis k!ä’k!ets!Enaqē qa g’ā’xēs äxē’l lāx k!waē’-
lasas. Wä, k!lē’s’t!a ä’laēm gē’g’ilī mā’mdēlqülēda hā’nx·La-
nāxs la’ē hā’nx·sanā. Wä, hē’x’ida’mēsē äxō’yuwē na’sēya- 15
‘yas. Wä, lē’da ts!edā’qē äx’ē’dxa hēkwīla’yē g’í’lt!exlāla k!ä’-
ts!Enaqā qa’s ‘na’l’nemsgememkē xelō’lts!älaxa hē’x’t!a’yē qa’s
lē xē’lts!ālas lā’xa lō’q!wē. Wä, lae’m hō’saxa hē’x’t!a’yē qa
maē’mā’tsemk!esēsa ‘nāl’nemō’kwē begwā’nema. Wä, lae’m
ma’lgünā’ltsema hē’x’t!a’yē lā’xa ‘nemē’xla lō’q!wa qaē’da mō’- 20
kwē bē’begwānema. Wä, g’í’l’mēsē gwā’lexs la’ē Lep!ā’lilema
ha’madzowē’ lē’wa’yā lāx ‘nēxdzamōlītsa k!wē’lē. Wä, lā’xaa
äx’ē’tsē’wēda lō’pts!āwē lō’q!wa qa’s lē k!ä’dzōdayō lāx L!ā’senxa-
‘yaša la Lebē’l ha’madzō’ lē’wa’yā. Wä, lawē’s!a k!ä’g’ilīxa
hē’x’ts!āla lō’q!wa qa’s lē k!ä’x’dzamōlīlas lā’xa k!wē’lē. Wä, 25
lae’m ā’lēsa lō’pts!ā lō’q!wa qa’s lē mā’k!āla lā’xa k!wē’lē. Wä,
ā’xaa äx’ē’dxa k!ä’k!ets!Enaqē qa’s lē ts!Ewanaēsas lā’xa k!wē’lē.
Wä, hē’x’ida’mēsēda k!wē’lē xelwā’lax L!ē’tsema’yasa hē’x’t!a’yē
qa’s hām x-‘ī’dēq. Wä, g’í’l’mēsē ‘wí’la hām x-‘ī’dxa L!ē’tsema-
‘yasēxs la’ē xē’lx-‘īdex xā’qas qa’s k!līxwē’dēq. Wä, g’í’l’mēsē 30

31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they
 35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the
 40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a
 5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

31 'wī'la k'lix'ō'dex ē'g'ēmasēxs la'ē ts!exts!ā'lasēs k'la'x'mōtē xāq
 lā'xa lō'pts!ā lō'q!wa qaxs hē'maē lā'g'ilas hā'ng'alilemē qaēda
 k'la'x'mōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'ī'l'mēsē 'wī'ēlāmasxa
 xā'xsema'yasa hē'x't!a'yaxs la'ē xā'max'ts!āna dā'g'ilts!ōdxa
 35 hām'ts!āwasa hē'x't!a'yē qa's hā'mx'īdēq. Wā, g'ī'l'mēsē gwāl
 ha'mā'paxs la'ē hē'x'ida'ma begwā'nemē āx'ē'dxa xā'xts!āla
 lō'q!wa qa's lē qepts!ō'des lā'xa hā'nx'lanowē. Wā, la ts!o'xū-
 g'indeq. Wā, la qepts!ō'tsa 'wa'pē lāq qa's lē hānx'dzamō'līas
 lā'xa hēx'ha'x'daxa hē'x't!a'yē. Wā, lā'x'da'xwē ts!ē'nts!enx-
 40 'wēda. Wā, g'ī'l'mēsē gwāl ts!ē'nts!enkwaxs la'ēda begwā'nemē
 tsā'x'ītsa 'wā'pē lāq qa nā'x'īdēs. Wā, g'ī'l'mēsē gwāl nā'qaxs
 la'ē hō'qūwēsa. Wā, lae'm gwāl lā'xēq.

1 **Mush of Boiled Salmon-Heads.**—Yuē'k' hē'x't!ēsa 'nā'xwa k'!ō'-
 k'ūtēlag'in ē'dzagūmlek'. Wā, hē'emxaa gwā'lēda g'ī'lx'den
 gwā'gwēx's'ālasa. Wā, lē'x'a'mēs ō'gū'qalayōsēxs k'leō'saē nā'-
 yem k'!ā'k'!ōbanā. Wā, hē'misēxs gē'x'la'laē mae'mdelqūlā qa
 5 xā's'īdēs. Hē'em lā'g'ilas xā'xts!ēda hē'x't!a'ya qaxs hē'menēl'maē
 xwē'tase'wa qa lē'lx'sēsa hē'x't!a'yē. Wā, la hā'nx'sanawēda
 hā'nx'lanō lā'xa legwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qa's
 lē k'a'x'dzamō'līas lā'xa yū'salaq. Wā, la ts!ēwanaēdzema k'ā'-
 k'ēts!ēnaqē lā'xa lē'lānemē. Wā, la hē'x'idaem yo's'īdēq.

spoons are given to the guests. Then they at once eat it. || There are 10 hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, || it is cooked, and then it is called “milky.” | 15 This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when || it gets warm, the man takes a large | stirring-ladle with a long 20 handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn|| with its liquid is dipped out into a dish, and oil is poured into it. 25 Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. || They do not eat 30 the milky spawn in the morning, for it makes them sleepy, | on

Wä, lae'm hä'lselaem pō'x'ōlax xā'qas qaxs ā'laē xā'sa. Wä, 10 g'í'l'mēsē gwāl yō'saxs la'ē tsā'x'ēitsōsa ēwā'pē. Wä, la nā'x'ē-deq. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwēlsa. Wä, lae'm-xaa k'leā's L'ē'ēna lāq Lē'wa g'í'l'x'den wā'ldema.

Milky Salmon-Spawn.— . . .¹ la'ē gā'gaēla lā'xa g'ō'kwē qa's ha'mē'x'silase'wē. Wä, hē'em Lē'gades dzemō'kwē. Wä, hē'- 15 ēmaaxs la'ē tsē'ts!ō'yō lā'xa hä'n'x'lanowē, wä, la'mēsē gūq!Eqasōsa ēwā'pē. Wä, la'mēsē xwē't!ētse'wa. Wä, ā'l'mēsē gwāl xwētasōxs la'ē ā'lak'!āla la dze'm'x'ustā. Wä, lawī'slā hä'n'x'lanā lā'xa legwī'lē. Wä, la'mēsēda begwā'nemē dō'qwa!aq. Wä, g'í'l'-mēsē dzes'ē'dexs la'ēda begwā'nemē āx'ē'dxa hēkwē'la'yē ēwā'las 20 xwē'dayō k'ā'ts!Enaqa g'í'lt!Exlāla qa's xwē't!ēdēs lāq. Wä, la-mēs hē'menālaem xwē'taqēxs la'ē mede'lx'wīda. Wä, k'lē'st!a ā'laem gē'g'ilil māe'mdelqūlaxs la'ē hä'n'x'sanā. Wä, lae'm L'ō'pa. Wä, la'mēsē tsē'ts!ō'yō lāxa lō'q!wēda dzemō'kwē gē'ēnē Lē'wis ēwā'pala. Wä, la k'lū'nq!Eqasōsa L'ē'ēna. Wä, lawī'slā 25 k'ā'x'ēidayō la'xa ha'mā'plaq. Wä, lae'm yō'sasa k'ā'ts!Enaqē lāq. Wä, g'í'l'mēsē gwā'la yō'sāxs la'ē nā'gēk'ilaxa ā'ta ēwā'-pa, yīxs nā'naqalg'iwalā'mēx'dāxa ēwā'paxs klē's'mēx'dē yō's'ida. Wä, yū'em ha'mā'sa bā'k'umaxa neqā'la Lē'wa dzā'qwa. Wä, la k'lēs yō'saxa dzemō'kwē gē'ēnēxa gāā'la, qaxs kwā!ats!emaē 30 qaē's tse'n'xwa'yē. Wä, la la'mēs'en gwā'gwēx's'āla lā'xaaxa

¹ Continued from p. 235, line 14.

32 account of its fat. Now I will talk also about the | milky salmon
when it lasts until the winter. | Then it is called "clayey." When
the | old men are invited at noon or in the evening by the one who
35 owns it,—for this also is not || eaten in the morning,—when all | the
guests are in, the owner who invited them takes a kettle and |
washes it out well, so that it is quite clean. He takes it up, | and puts
it down by the side of the box in which the milky spawn was | before
40 it began to rot. Then he takes || a large clam-shell and dips out the
really | rotten-smelling spawn, and dips it out into the kettle; and
when | the kettle is half full of salmon-spawn, the man stops dipping
it out. | Then he takes up the kettle and puts it down | by the side
45 of the fire, and pours water into it; and he only || stops pouring into
it when the kettle is half full of water. He does not | stir it. As
soon as it is done, he takes another | kettle and washes it out well
with water; and when it is | clean, he puts it down on the floor of
the house; and then he takes from the floor of the house | the
50 kettle in which the salmon-spawn is, and puts it over the fire; || and
when it is on the fire, he takes his long-handled stirring- | ladle and
dips up the salmon-spawn and its liquid, and pours it back | into the
kettle; and he continues doing this until it | boils over. He never
stirs it: he only | dips it up. He does not dip it up for a long time,

32 ăx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts'lāwū'nxa.
Wä, lae'm lē'gades lē'gēkwē lā'xēq. Wä, hē'maaxs la'ēda
q!ūlsq!ū'lyakwē lē'lānemxa neqā'la lō'ma dzā'qwa, yīxs k'lē's'ma-
35 axat! gaā'xstēxa gaā'la, yīsa āxnō'gwadās. Wä, g'ī'l'mēsē 'wi'-
'lāēlēda lē'lānemaxs la'ēda lē'lāla āx'ē'dxa hā'nx'lanowē qa's
aē'k'lē ts!ō'xūg'indeq qa ā'lak'lālēsē la ē'g'īg'a. Wä, la k'lō'qū-
laq qa's lē ha'nō'līlas lā'xa lē'gēgwatslē lā'watsa, yīxs dzemo'-
gwatslaalexs k'lē's'mēx'dē q!a'ē'dēda gē'nē. Wä, la'mē'sē āx'ē'd-
40 xa xā'laēsasa met!ā'na'yē qa's xelō'ts!ōdē lā'xa ā'lak'lāla la
q!a'p!ā'la gē'nā qa's lē xelts!ā'las lā'xa hā'nx'la'nowē. Wä, g'ī'l-
'mēsē negō'yoxsdalēda hā'nx'lanōxa gē'nāxs la'ē gwāl xelts!ā'lēda
begwā'nemaq. Wä, la k'lō'qwalīxa hā'nx'lanowē qa's lē hā'nō'-
lisas lā'xa legwīlē. Wä, la gūq!eqa'sa 'wā'pē lāq. Wä, ā'l'mēsē
45 gwāl gū'qaxs la'ē negō'yālēda hā'nx'lanāxa 'wā'pē. Lae'm k'lēs
xwē't!ēdeq. Wä, g'ī'l'mēsē gwā'la, la āx'ē'dxa ō'gū'la'maxat!
hā'nx'lanā qa's aē'k'lē ts!ō'xūg'intsā 'wā'pē lāq. Wä, g'ī'l'mēsē
ēg'ēg'a'xs la'ē hā'ng'alīlaq. Wä, lawī'slā k'lō'qwalīxa hā'nx'-
lanō, yīx la āxtse'wa'tsa gē'nē qa's hā'nx'lēndēs lā'xa legwīlē.
50 Wä, g'ī'l'mēsē lā'x'lālaxs la'ē āx'ē'dxēs g'ī'lt!exlāla xwē'dayō k ā'-
ts!ēnaqa qas tsē'g'ōstālīs lā'xa gē'nē lē'wis 'wā'pē qa's xwē'laqa-
'mēxat! gūxste'nts lāq. Wä, lae'm hēx'sā'em gwē'gilaq lā'laa lāx
te'nx'idex'dēmlas. Wä, lae'm hewā'xaem xwē't!ēdeq. Ā'x'sāem
tsē'g'ōstālaq. Wä, la k'lēs gēg'ilīl tsē'g'ōstālaqēxs la'ē yā'was'ēd

before it || boils a little; and as soon as it boils over, it is taken off 55
 the fire | and poured into the cold kettle. Then it | is done. The
 reason why it is quickly poured into the | cold kettle is, that, if it is
 allowed to boil for a long time, then the | water gets clear, and the
 spawn separates from the liquid. || When it is poured into the cold 60
 kettle | as soon as it begins to boil over, then it is just like boiled
 flour, and it is mushy. | Immediately the man takes the dishes and |
 puts them down close to the place where the kettle is standing | in
 which the clayey spawn is. Then he takes a long-handled || ladle 65
 and dips up the clayey salmon, and puts it | into the dishes; and
 when the dishes are full of the | clayey spawn, he takes oil and pours
 it into it,— | really much oil. The reason why they take much | oil is
 that it chokes those who eat it. After (the man) finish || putting oil into 70
 it, he puts it before the guests, | and his wife takes her spoon-basket
 and distributes the spoons | among the guests. They do not drink
 water before | they eat it. They just eat it right away. As soon
 as | they begin to eat, the man draws fresh water for his guests to
 drink || after they have eaten. As soon as the one who went to 75
 get water comes back, | he puts down the water that he has drawn,
 and waits for his guests to finish | eating; and after they finish eating,

mede'lx'wida. Wä, g'í'l'mēsē te'nx'ēidexs la'ē hā'nx'sendayō 55
 qa's lē gūqā'dzem lā'xa wūdesge'mē hā'nx'lanō. Wä, lae'm
 L'lōp lā'xēq. Wä, hē'em lā'g'ilas hā'labala gūqā'dzem lā'xa
 wūdesge'mē hā'nx'lanā, yīxs g'í'l'maē gē'g'ilil te'ntenk'ilaxs la'ē la
 q'lō'tsē'sta. Wä, lae'm gwē'l'idēda gē'nē lē'wis ēwā'pala. Wä,
 g'í'l'mēsē hē'x'idaem gūqā'dzem lā'xa wūdesge'mē hā'nx'lanāxs 60
 g'ā'laē te'nx'ida; wä, la yū gwē'x'sa hā'nx'laakwēx qūxa' la gē'n-
 k'a. Wä, hē'x'idaēmēsēda begwā'nemē āx'ē'dxa lō'elq!wä qa's
 g'ā'xē mex'ālilēlaq lā'xa mā'k'alaēmē lāx ha'nē'lasasa hā'nx'la-
 nowē, yīx la g'í'ts!ēwatsa L'lē'gekwē gē'nā; wä, la āx'ē'dxa g'í't!ēx-
 la k'ā'ts!ēnaqa qa's tsē'x'idēs lā'xa L'lē'gekwē gē'nā qa's tsē- 65
 ts!ā'lēs lā'xa lō'elq!wē. Wä, g'í'l'mēsē qō'qūt!ēda lō'elq!wāxa
 L'lē'gekwē gē'nēxs la'ē āx'ē'dxa L'lē'nē qa's klūq!ēqē's lāq, yīsa
 ā'lak'lāla la q'lē'nema L'lē'na. Wä, hē'em lā'g'ilas q'lē'nema
 L'lē'na lā'qēxs mekwa'ē lā'xōx ha'ma'ēyēx. Wä, g'í'l'mēsē gwāl
 k'lū'nqasa L'lē'na lā'qēxs la'ē k'ax'dzamō'lilas lā'xēs L'lē'lānemē. 70
 Wä, lā'la gēne'mas āx'ē'dxēs k'ā'yats!ē qa's lē ts!ēwanaē'sas
 lā'xa k!wē'lē. Wä, lae'm k'lēs nā'naqalgiwālax ēwā'paxs k'lē's-
 maē yō's'ida. Wä, lae'm ā'em hē'x'idaem yō'sa. Wä, g'í'l-
 mēsē yō's'idexs la'ēda begwā'nemē tsāx ā'ttä ēwā'pa qa nā'gē-
 gēsēs L'lē'lānemē qō gwā'IL yō'salō. Wä, g'í'l'mēsē g'āx aē'daa- 75
 qēda lāx'dē tsāxs la'ē hā'ng'alilxēs tsā'nemē qa's ē'selē qa gwā'lēs
 yō'sēs L'lē'lānemē. Wä, g'í'l'mēsē gwāl yō'saxs la'ē āx'ē'dxa lō'el-

78 he takes the dishes | and puts them down at the place where his wife
is sitting. | Then he takes the water and places it before his guests, ||
80 and they drink; and after they have finished drinking, they | go out.
They never eat anything before they eat salmon-spawn, | and those
who eat it never eat a second course with it. |

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—When | salmon-berry
sprouts are eaten, the dried salmon-spawn is taken and eaten with
it, | for it is not dipped in oil, for dried salmon-spawn and oil do not
5 agree: | therefore they do not dip it into it. It is also eaten || with
fern-root, when it is eaten by the old women and | men. It is eaten
with salmon-berry sprouts | and fern-roots, because it makes one
feel sick when it is eaten alone, | when it is not eaten with these two.
It does not make one feel sick, | when the salmon-spawn is eaten
10 with salmon-berry sprouts and fern-root. When || the winter
dancers are brought back, and the singing-masters continue to sing, |
the whole length of the night in the winter, and | when the speaker
of the house has to speak every time (a dancer) goes out of the
house, | when they lose their voices, they take dried salmon-spawn |
and pass it to those who have lost their voices, that they may eat
15 it. || They chew it for a long time, and they swallow the juice | that
is in their mouths, for what comes from it is just like what comes from
gum. Then | they have no longer lost their voices; and also the

78 q!wē qa's g'ā'xē mēx'ā'līlas lā'xēs k!waē'lasē lē'wis gēnē'mē.
Wā, la āx'ē'dxa ēwā'pē qa's lē hānx'dzamō'līlas lā'xa k!wē'lē.
80 Wā, lā'x'da'xū nā'x'ida. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qū-
wēlsa. Wā, hēwā'xaem ha'māl'giwalēda hā'mā'paxa gē'nē. Wā,
lā'xaa k!lēs hē'līg'īntse'wēda ha'mā'paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'ī'l'mēsē ha'mā'ya
q!wā'lēmē, la'ē āx'ē'tse'wēda lā'lēm'wē'dzekwē qa's mā'yemē lāq,
yīxs k!lē'saē ts!epa'se'wēda lē'na, qaxs aō'ts!agāēda lā'lēm'wēdzē-
kwē lē'wa lē'na; lā'g'ilas k!lēs ts!ē'pela lāq. Wā, lāxaa mā'yem
5 lā'xa sāgūmē, yīxs ha'mayaā'sa q!ūlsq!ū'lyakwē ts!ē'daqa lō'ma
bē'begwānemē. Wā, hē'em lā'g'ilas mā'yem lā'xa q!wā'lēmē
lē'wa sāgūmē, yīxs ts!ē'x'semts!ē'maaxs lē'x'a'maē ha'mā'ya,
yīxs k!lē'saē mā'yema mā'ē'dā'la. Wā, la k!lēs ts!ex'semselē'da
mā'sāsa lā'lēm'wē'dzekwē lā'xa q!wā'lēmē lē'wa sāgūmē. Wā,
10 hē'mēsēxs g'ī'l'maēda nēnā'gadē hē'mēnālaem de'nxelaxs k'ik'ī'l-
nelaēda ts!lē'ts!eqāx ēwā'sgēmasasa gā'nulaxa la ts!āwū'nxa lō'ma
yā'yaq!entēmēlasēxs hēmēnk!lāla'maē yāq!ent!lāx lā'naxwaas lā-
wēlsa yaēxa. Wā, g'ī'l'mēsē lēm'ēdēxs laē āx'ētsē'wedā lā'lēm-
'wē'dzekwē qa's lē ts!ēwā'naē'dzem lā'xa la l!ēl!ē'mla qa hām'x-
15 ī'dēsēq. Wā, la gē'g'ilīl mā'lēkwaq qa's neqwē'xēs ēwā'paēl!xa-
wa'yaxs la'ē hē gwēx's gwa'lē'kēda g'ā'yōlē lāq. Wā hē'x'ida'mēse
gwāl l!ē'mla. Wā, hē'misa k!lā'k!etlēnoxwē, g'ī'l'maē k!lā'taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and || he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ||
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

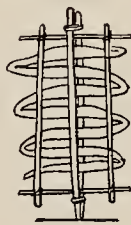
Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. || Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into || oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as || the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

tsā'k'ema'yasa g'ō'kwē la'ē āx'ē'dxa q!ō'yaakwē k'ā'dzekwa qa's 18
āx'ē'lēs lā'xēs se'msē. Wā, la āx'ē'dxa lā'lēm'wēdzekwē qa's
q!ex'ī'dē lāq. Wā, la mā'melēk'oq lē'wa k'ā'dzekwē. Wā, 20
g'ī'l'mēsē qō't!aēl!xōxa hē gwēx's gwa'lē'k'a dze'mx'stō, la'ē
hāmts!ā'las lā'xēs k!ā't!aasē. Wā, ā'l'mēsē gwā'lēxs la'ē elā'q
qō't!ēs k!ā't!aasē, wā, hē'x'ida'mēsē āxō'dxēs malē'kwasōx'dē
qa's g'ē'ts!ōdēs lā'xēs habā'yoatslē g'ā'g'ildayema. Wā, la āx'ē'dxa
ts!egū'tē qa's g'ēxē!ts!ā'lēs lāx la q!ō'ts!ewa'tsēs hāmts!ā'layox'dē. 25
Wā, ā'l'mēsē gwā'lēxs la'ē ā'lak'!āla la ts!ō'tox'wīdē k!ā'telalas.
Wā, lae'm'xaa gwā'la.

Sticky Salmon-Spawn.—Wā, g'ī'l'mēsē q!wā'xēnxēxs la'ē āxā'xo-
yowa q!ē'ngwatslē lā'xēs tē'kwālaasē qa's qwabenō'tsawē. Wā,
lā'naḡwa xā'l!ax'īd āx'ē'tse'wēda q!ē'nkwē, yīxs g'ā'xaē g'e'mxēla 30
q!wā'lēmē. Wā, la sē'x'ītsō qas mayemaēda q!ē'nkwē lā'xa
q!wā'lēmāxs la'ē ha'mā'ya, yīxs q!ē'msaē ts!epē'dēda sē'x'axa
q!wā'lēmāxa l!ē'na, qaxs aō'ts!agāēda l!ē'na lē'wa q!ē'nkwē.
Wā, g'ī'l'mēsē k!eā's q!ē'nkwa waō'kwē begwā'nema la'ē ts!epa'xa
l!ē'nāxs sē'x'aaxa q!wā'lēmē. Wā, hē'mēsa sā'gūmaxs sā'x'se- 35
kwaēda q!ūlsq!ū'lyakwē lō'ma lē'elk!wana'yē. Wā, g'ī'l'mēsē la
sa'kwēda ts!edāqaxa sā'gūmē; wā, g'ī'l'mēsē q!eyō'lqēxs la'ē
nā'nakwa. Wā, hē'x'ida'mēsē k!wanō'lisxēs legwī'lē qa's l!ē'x'ē-
idēxa sā'gūmē lāx āwā'bolisāsēs legwī'lē. Wā, g'ī'l'mēsē k!wē-
k!ūmelk!ēnx'īdēxs la'ē l!ō'pa. Wā, la āx'ē'dxa lēqwa' qa's 40

41 and | puts it down on the floor of the house; and she takes her
shortest wedge, | and she takes the roasted fern-root, and, holding it
in the left hand, | she puts one end of it on the fire-wood; then she
begins to beat | it with the wedge, and she only stops beating it
45 when it is flattened out. || After she has beaten it soft, she measures
off lengths of | four finger-widths and breaks them off; | and after
this has been done, she puts them on a food-mat. | Then she takes
some of the sticky spawn to eat with the roasted | fern-root, and they
eat the fern-root. When there is no sticky spawn to eat with the
50 fern-root, || they dip it into oil. |

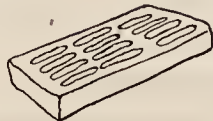
1 **Roasted Salmon-Spawn.**—Now I will talk again about the spawn. |
When various kinds of salmon are first caught by the fishermen who
go trolling, | the woman takes the whole salmon-spawn, and she
takes the roasting-tongs | and she puts the salmon-roe into them
5 doubled up in this way: || After this has been done, she
puts it up by the side of the fire; and when it is | white all
over, she takes it off. Then it is done. | It is eaten at
once, while it is still hot; for | it is not eaten afterwards
when it is cold; and it is not dipped into | oil, but they
10 drink much water after hav- ing eaten || the roasted salmon-
roe. Then a flat stone is put on the fire; | and when it is



41 k'ā't!a^llilēq. Wä, laxaa äx^eē'dxa ts!Ek!wā'ga^yasēs LE'mg'ayō. Wä,
la äx^eē'dxa L!E'ñkwē sā'gūm qa^s dā'lēsēs gē'mxōhts!āna lā'qēxs
la^e k'ā't!lēs ō'ba^yas lā'xa leqwa'. Wä, hē^emis la t!E'l^xwīdaa-
tsēq, yīsa LE'mg'ayō. Wä, ā'l^emēsē gwāl t!E'l^xwaqēxs la^e pēpE-
45 xENX^eīda. Wä, g'ī'l^emēsē gwāl t!E'l^xwaqēxs la^e 'mE'ns^eīdeq qa
mō'denēs āwā'sgēmas lā'xENS q!wā'q!wax'ts!āna^yē, la^e aēhts!ā'laq.
Wä, g'ī'l^emēsē gwāl^exs la^e äxdzō'ts lā'xa ha^emadzō'wē lē^ewa^yē.
Wä, la äx^eē'd lā'xa q!E'ñkwē qa^s mā'sēsēxs lā'xa L!ENK^u sā'-
gūmxs la^e L!EX^L!ax'a. Wä, g'ī'l^emēsē k!eā's q!E'ñkwa L!EX^L!ā'-
50 x'axs la^e ts!Epa'xa L!ē^ena.

1 **Roasted Salmon-Spawn.**—Wä, la^emēs^{en} ē'dzaqwałtsa gē^eñē. Wä,
hē^emaaxs g'ā'laē lā'lanema k!ō'k!ūtēlasa dō'dek!wēnoxwē; wä, la
äx^eē'dēda ts!Edā'qaxa senē'ts!a^yē gē^eñā qa^s äx^eē'dēxa L!ō'psayō
qa^s gwā'naxendālēsa gē^eñē lāq, g'a gwā'lēg'a (*fig.*). Wä, g'ī'l^emēsē
5 gwā'lēxs la^e L!ā'nōlisaq lā'xa legwī'lē. Wä, g'ī'l^emēsē 'nā'xwa
'mE'l^emēsgEMX^eīdEXs la^e ā'xsañā. Wä, laE'm L!ōpa laxē'q. Wä,
hē'x^eida^emēsē hāmX^eī'tsēwa, yīxs hē^emaē ā'lēs ts!E'lqwē, qaxs
k!lē'saē ha^ema'xs la^e wūDEX^eī'da. Wä, k!lē's^eEMxaa ts!Epela' lā'xa
L!ē^ena. Wä, la q!lēk!lēs!a^ya ēwā'paxs la^e nā'x^eīdēda ha^emā'pdāxa
10 L!ō'bēkwē gē^eñā. Wä, lā'xaa lāx^Llanowēda pE'xsemē t!lē'sema.
Wä, g'ī'l^emēsē ts!E'lXSEM^eīdaxs la^e k!lpsañā'wēda t!lē'semē lā'xa

hot, the stone is taken off from the | fire and laid by the side of the 12
fire. Then the | whole salmon-spawn is taken and is laid down
lengthwise on the hot stone | in this manner:
named "stuck-on-the-stone." As soon || as it
the stone, it is put up edgewise by the fire,
the spawn is heated. As soon as it all turns
it is done. Then it is taken off from the fire and scraped off; |
and it is eaten at once, while it is still hot; it is also | not dipped
into oil by those who eat it, only much water || is drunk after it has 20
been eaten; also it is not used for inviting people of | another house;
only the owner of this kind of | spawn eats what is stuck on the
stone. |



This is
is all on 15
so that |
white, |

Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
when it is first caught by trolling, is also boiled. || After the woman 25
has cut open the salmon, she takes | a kettle and puts spawn into it.
Then she pours | water into it, until it covers the spawn. | Then she
puts it on the fire. It is not left to boil long, before it becomes white. |
Then it is taken off the fire. The woman just takes the spoons || and 30
gives them to her children and to her husband, | and the woman just
puts the kettle with the spawn in it | before her children and her
husband, and they eat it with spoons. | They only eat quickly the

legwī'lē qa's paxālē'lemē lā'xa ōnā'lisē. Wā, la'mē'sē āxē'tse'wa 12
senē'dza'yē gē'nā qa's lē k'ādedzōdā'layō lā'xa ts!E'lqwa t!ē'sema;
g'a g'wā'lēg'a (*fig.*). Wā, hē'em lē'gades k!ūt!aa'k^u. Wā, g'í'lēmēsē
ēwī'ēla la āxā'laxs la'ē k'ō'gūnōlīdzem lā'xa legwī'lē qa hēs 15
L!ē'salase'wēda gē'nē. Wā, g'í'lēmēsē ēwī'ēla la ēmē'l'x'ēidexs la'ē
L!ō'pa. Wā, hē'x'ēidaēmēsē āxsā'nō qa's k'ō'selōtse'wē. Wā, la
hē'x'ēidaēm hā'mx'ēitse'wa, yīxs hē'ēmaē ā'lēs ts!Elq^u. Wā, lae'mxaa
k'leā's L!ē'na ts!Epa'sōsa hā'mā'paq. Wā, ā'ēmēs q!ē'nema ēwā'pē
nā'gēg'ēsa hā'mā'paq. Wā, lā'xaa k'!ēs L!ē'lālayō la'xa ō'gū- 20
ēlats!Esē g'ōk^u bē'bēgwānema. Ā'em lē'x'a'ema āxnō'gwadāsa
gē'nē hē gwē'gilē hā'mā'pxa k!ūt!aa'kwē.

Boiled Spawn of Silver-Salmon.—Wā, lā'xaa hā'nx' Lentse'wēda
gē'nāxs g'ā'laē lā'lanēmēda dō'gwinētē dzā'wū'na. Wā, lae'm
g'í'lēm g'wāl xwā'lase'wa, yī'sa ts!Edā'qē. Wā, la axē'dxa 25
hā'nx'lanowē qa's āxts!ō'dēsa gē'nē lāq. Wā, la qep!Eqa'sa
ēwā'pē lāq qa t!Epeyā'lēsa gē'nāxa ēwā'pē. Wā, la hā'nx'Lents.
Wā, k'!ē'st!a gē'g'īlīl māe'mdelqūlaxs la'ē ēmē'l'ēmelsgemx'ēida.
Wā, la hā'nx'sendeq. Wā, ā'ēmēsēda ts!Eda'qē āxē'dxa k'ā'k'ē-
ts!Enā'qē qa's ts!Ewā'naēsēs lā'xēs sā'semē L!ē'wis lā'ēwūnemē. 30
Wā, ā'ēmēsē hā'nx'dzamōlilēda ts!Edā'qasa hā'nx'lanowē gē'nē-
ts!lāla lā'xēs sā'seme L!ē'wis lā'ēwūnemē. Wā, lā'x'da'xwē yō'sēida.
Wā, lae'mxaa ā'lēm hā'mā'ēya dzē'lē halā'xek^u gē'nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in
 35 the morning, for || it makes one sleepy. After they have eaten the
 salmon-spawn, | they drink water. That is all about the salmon-
 spawn. |

- 1 **Sockeye-Salmon.**—Now¹ I will talk about the | way it is cooked.
 When winter comes, the | woman takes her soaking-box and puts
 it down in the corner of the | house. Then she pours water into
 5 it. When it is half full || of water, she takes the basket with
 the split salmon and | brings it out, and puts it down near the
 soaking-box. Then she takes out the | split salmon and puts them
 into the soaking-box. After she has done so, | she takes two large
 stones and puts them on top of | the split salmon that are to be
 10 soaked, to keep them under water. || Sometimes they are left in four
 or six | days soaking in the house. As soon as they are soft, the
 woman | takes a kettle and puts it by the side of the fire; then | she
 takes out the split salmon, and takes them where the kettle is stand-
 ing. | Then she cuts the split salmon into three pieces with her fish-
 15 knife, || and she puts them into the kettle. | After she has done so,
 she takes a piece of old mat and covers over | the split salmon that
 is in the kettle. | After she has tucked in (the mat) all around, she
 pours a little | water over it. Then she puts it over the fire. As

neqā'la lō'ma dzā'qwa. Wä, la k'les ha'mē'xa gaā'la, qaxs
 35 kwā'lats!emaē. Wä, g'í'l'mēsē gwāl ha'mā'pa yō'sāxa gē'nēxs
 la'ē nā'gēk'ilaxa ēwā'pē. Wä, lae'm gwā'la gē'nē lā'xēq.

- 1 **Sockeye-Salmon.** — Wä,¹ la'mē'sen gwā'gwēx'sāla lā'qēxs la'ē
 ha'mē'x'silase'wa. Wä, hē'maaxs la'ē ts!āwū'nx'ida. Wä, lē'da
 ts!edā'qē āx'ē'dxēs t!ē'lats!ē qa's hā'ng'alilēq lāx ōnē'gwilasēs
 g'ō'kwē. Wä, la gūxts!o'tsa ēwā'pē lāq. Wä, g'í'l'mēsē nego-
 5 yā'laxa ēwā'paxs la'ē āx'ē'dxēs q!wā'xsayaa'tslē lā'bata qa's
 g'ā'xē hānō'lilas lā'xa t!ē'lats!ē. Wä, la'mē'sē lō'x'wēlts!ōdxa
 q!wā'xsa'yē qa's lō'x'stalīs lā'xa t!ē'lats!ē. Wä, g'í'l'mēsē gwā'lēxs
 la'ē dā'x'idxa ma'tse'mē āwā' t!ē'sema qa's t!ā'qeyi'ndēs
 lā'xa t!ē'lase'wasēda q!wā'xsa'yē qa ēwū'nsālēs lā'xa ēwā'pē. Wä,
 10 la'mēs ēnā'l'nemp!ena mō'p!enxwa'sē ēnā'lās lōxs q!el!ep!ē'n-
 xwa'saē ēnā'lās t!ē'italīa. Wä, g'í'l'mēsē pō's'idēxs la'ēda ts!edā'qē
 āx'ē'dxa hā'nx'lanowē qa's lē hā'nō'līsas lā'xa legwī'lē. Wä, la
 lō'x'wūstē'ndxa q!wā'xsa'yē qa's lēs lāx hā'nē'lasasa hā'nx'lanowē.
 Wä, la'mē'sē yā'lyūdux'sāla t!ō't!ets!ālasa xwā'layowē lā'xa
 15 q!wā'xsa'yē. Wä, la'mē's mō'ts!ōts lā'xa hā'nx'lanowē. Wä,
 g'í'l'mēsē gwā'lēxs la'ē āxō'dxa k'lā'k'lōbana qas nā'seyi'ndēs
 lāx ō'kweya'yasa q!wā'xsa'yē la g'í'ts!ā lā'xa hā'nx'lanowē. Wä,
 g'í'l'mēsē gwāl ts!ō'pax ē'wanēqwasēxs la'ē gūq!eqasa hō'la'lbida'wē
 ēwāp lāq. Wä, la hā'nx'lents lā'xēs legwī'lē. Wä, g'í'l'mēsē la

¹ Continued from p. 240, line 27.

soon as it || boils, she strikes with her tongs the covering on top, | so 20
that no steam may come through the cover | of what is on the fire.
It boils a long time. | Then she takes it off; then the kettle remains
standing on the floor of the house. | Then the woman takes a dish
and an oil-dish and oil, || and takes them to the place where she is 25
sitting; and | after she has put them all down, she takes her tongs and
takes off the covering of the | kettle, and she puts it down with her
tongs at the end of the fire; | and she also takes out with the tongs
the split salmon that she has cooked, | and she puts them into a dish.
As soon as they are || all out of the water, she spreads out the split 30
salmon in the dish; | and when this is done, she takes oil and pours it
into the | oil-dish; and after this is done, she takes a food-mat | and
spreads it before those who are given to eat. | After this is done, she
takes up the dish and the oil-dish || and places them in front of her 35
guests. The oil-dish is put | inside of the dish. When this is done,
she | dips up some water and gives it to those who are going to eat. |
At once they rinse their mouths; and after they have done so, they
drink; | then they begin to eat. They themselves break to pieces ||
the split salmon that is given them to eat; and they dip it into oil 40
and | put it into their mouths; and after they have finished eating,
the | woman goes and takes the dish and takes it to her seat, | and

maE'mdElqūlaxs la'ē kwē'xasēs ts!ē'slāla lāx ō'kwēya'yas nāyīmas 20
qaxs k!ē'saē hē'lq!alaq k'Ex'sā'lēda k!ā'lēla lāx nayīmasēs
hā'nx'Lēdē. Wā, la'mēsē gē'g'ilīlēm maE'mdElqūlaxs la'ē
hā'nx's'ēndēq. Wā, ā'mēsē la hā'nē'lēda hā'nx'lanowē. Wā,
lā'lēda ts!ēdā'qē āx'ē'dxa lō'q!wē lē'wa ts!ēba'ts!ē lē'wa l!ē'na
qa g'ā'xēs āx'ē'l lāx k!wā'lasas. Wā, g'ī'lēmēsē 'wī'ēla g'āx 25
āx'ā'līlēxs la'ē āx'ē'dxēs ts!ē'slāla qa's k!ēp!ē'dēs lāx nāyīmasēs
hā'nx'Lēdē. Wā, la k!īp!ā'līlas lā'xa obē'x'lālīlasēs lēgwī'lē.
Wā, laxaa hē'ma ts!ē'slāla k!īp'üstā'layōsēxēs ha'mē'x'sīlase-
'wēda q!wā'xsa'yē qa's lē k!īpts!ā'las lā'xa lō'q!wē. Wā, g'ī'lēmēsē
'wī'ēlō'staxs la'ē gwē'la'ts!ōtsa q!wā'xsa'yē lā'xa lō'q!wa. Wā, 30
g'ī'lēmēsē gwā'lēxs la'ē āx'ē'dxa l!ē'na qa's k!ūnts!ō'dēs lā'xa
ts!ēba'ts!ē. Wā, g'ī'lēmxaā'wisē gwā'lēxs la'ē āx'ē'dxa ha'ma-
dzowē' lē'wa'ya qa's lē lēpdzamō'līlas lā'xēs hā'mg'ī'lase'wē.
Wā, g'ī'lēmēsē gwā'lēxs la'ē k'ā'g'ilīlxa lō'q!wē lē'wa ts!ēba'ts!ē
qa's lē k'āx'dzamō'līlas lā'xēs lē'ēlānēmē. Wā, lā'lā k'ā'ts!ē'wēda 35
ts!ēba'ts!ē lāx ō'ts!āwāsa lō'q!wē. Wā, g'ī'lēmēsē gwā'lēxs la'ē
tsā'x'ēidxa 'wā'pē qa's lē tsā'x'ēits lā'xa ha'mā'plē. Wā, hē'x'ēi-
da'mēsē ts!ēwē'l!ēxōda. Wā, g'ī'lēmēsē gwā'lēxs la'ē nā'x'ēda.
Wā, lā'x'da'xwē hā'mx'ēi'da. Wā, laE'm q!ūlēx's'ēm k!ō'k!ūpsā-
lēda hā'mg'ī'lase'waxa q!wā'xsa'yē qa's ts!ēp!ēdēs lāxa l!ē'na qa's 40
ts!ō'q!ūsēs lā'xēs sē'msē. Wā, g'ī'lēmēsē gwāl ha'mā'pa la'ēda
ts!ēdā'qē la k'ā'g'ilīlxa lō'q!wē qa's lēs lā'xēs k!wā'lasē. Wā,

she pours out into the kettle the food that is left; then she | washes
 45 it out with water; then she pours water into it, and she puts || it
 again before those to whom she has given to eat. At once | they
 who have been eating wash their hands. When | the guests begin
 to eat, the husband of the woman draws fresh | water; and when
 they finish washing their hands, | the bucket with water in it is
 50 put before them, and || they drink; and after they finish drinking,
 they wait for the | second course. That is the end of this. | And
 when the owner gets hungry, she takes a split salmon out of the
 soaking-box; | then she takes the tongs and holds it between
 them, and scorches it by the | fire in this manner;
 55 and as soon as the steam comes through, || she
 knows that it is done; but this is called | "cooked
 quickly for those who are hungry," and this is
 also dipped in oil | when it is eaten. That is all
 about this. |



- 1 Silver-Salmon.¹—In the evening the man invites the | chiefs to
 come and eat with spoons the fresh silver-salmon. | When all the
 men are in the house, he takes his kettle | and pours water into it.
 5 Then he puts it on the fire. || His wife takes four fresh split silver-

43 la qepste'ntsa hămx'sâ'yē lā'xa hă'nx'lanowē. Wä, la'mēsē
 ts!ō'xūg'ntsa 'wā'pē lāq. Wä, lä qepts!ō'tsa 'wā'pē lā'qēxs la'ē
 45 xwē'laqa k'ax'dzamō'līlas lā'xēs hă'mg'ī'lasēwē. Wä, hē'x'ēida-
 'mēsē ts!E'nts!enx'wīdex'da'xwa ha'mā'pdē. Wä, g'ī'l'emlā'x'dē
 hămx'ī'dēda Lē'lānemaxs la'ē lā'wūnemasa ts!edā'qē tsāx ā'lta
 'wā'pa. Wä, g'ī'l'emēsē g'wāl ts!E'nts!enkwēda k!wē'laxs la'ē
 hă'ngemlilema 'wā'bets!āla nā'gats!ē lāq. Wä, lā'x'da'xwē
 50 nā'x'īda. Wä, g'ī'l'emēsē g'wāl nā'qaxs la'ē āwū'lgemg'a'līl qa's
 hē'lēg'intsēwē. Wä, lae'm g'wāl lā'xēq. Wä, g'ī'l'em pō'sqlēda
 āxnō'gwadās la'ē ā'em āx'wūste'ndxa q!wā'xsa'yē lā'xa t!ē'lats!ē
 qa's āx'ē'dēxa ts!ē'slāla qa's k!lā'pā'lēqēxs la'ē pex'ā'q lā'xēs
 lēgwī'lē; g'a g'wā'lēg'a (fig.). Wä, g'ī'l'emēsē k!xūmxsā'wēda k!lā'lēla
 55 lā'qēxs la'ē q!ā'lēlaqēxs lē'ma'ē L!ō'pa. Wä, hē'em lē'gades
 hā'laxwase'wēsa pō'sqla. Wä, lae'mxaa ts!epa's lā'xa L!ē'naxs
 la'ē ha'mā'peq. Wä, lae'm g'wāl lā'xēq.

- 1 Silver-Salmon.¹—Wä, la dzā'qwaxs la'ēda begwā'nemē Lē'lālaxa
 g'ī'g'īgāma'yē qa g'ā'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wä,
 g'ī'l'emēsē 'wī'lēlaēlexs la'ēda begwa'nemē āx'ē'dxēs hă'nx'lanowē
 qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la hănx'LE'nts. Wä, lā'lā
 5 gēne'mas āx'ē'dxa mō'wē dzēl xwā'lēk^u dzā'wūna qa's k'āqelā-

¹ The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
 kettle is boiling, | she puts the four fresh silver-salmon into it. The
 woman only | stirs it when it has been boiling for some time, to
 break it into pieces. | After she has finished stirring it, she takes
 three dishes, || when there are twelve men who will eat with spoons 10
 the fresh silver-salmon, | and she takes twelve spoons which are
 really new, | and the large dipping-ladle. As soon as | they have
 all been put down, she washes out the three dishes and the spoons; |
 and after she has done so, she puts the meat of the || silver-salmon 15
 into the dishes. When the dishes are filled, | she spreads a food-mat
 in front of (the men); and the man | takes up the dishes and places
 them before four | men, and he places another before four | others, and
 again one dish before four others. || After all the dishes have been 20
 put down, he distributes the spoons | to them; then he gives them
 water to drink. | After they have finished drinking, the one highest
 in rank prays the same | prayer that they said when they first ate
 the roasted eyes;¹ | and after he stops speaking, they begin to eat
 with spoons. When || they begin to eat, the man takes up a bucket 25
 and goes to draw | fresh water; and when he comes back, he puts
 down the | bucket with water in it, and waits for them to finish
 eating. After they finish | eating, the man takes up from the floor

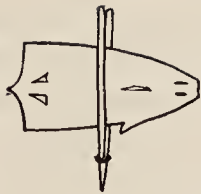
te'mdēq. Wä, g'í'l'mēsē mede'lx'wīdēda la hā'nx'lālaxs la'ē 6
 āxste'ntsa mō'wē dzēl dzā'wū'n lāq. Wä, ā'l'mēsēda ts!edā'qē
 xwē't!ēdqēxs la'ē gē'g'ilil maē'mdēlqūla qa q!wē'q!ūlts!ēs. Wä,
 g'í'l'mēsē g'wāl xwē'taqēxs la'ē āx'ē'dxa yū'duxūxla lō'elq!wāxs
 ma'lō'gūg'iyōēda bē'begwānem yō'salxa dzē'lē dzā'wū'na. Wä, 10
 hē'misa ma'lexlā'g'iyowē k'ēk'ā'ts!ēnaqaxa ā'lā la elō'laqa. Wä,
 hē'misa 'wā'lasē tsā'xla k'ā'ts!ēnaqa. Wä, g'í'l'mēsē 'wī'el-
 galilēxs la'ē ts!ō'xūg'indālaxa yū'duxūxla lō'elq!wa lē'wa k'ēk'ā'-
 ts!ēnaqē. Wä, g'í'l'mēsē g'wāl'ēxs la'ē tsā'ts!ōdālaxa q!ē'mlālāsa
 dzā'wū'nē lā'xa lō'elq!wa. Wä, g'í'l'mēsē 'wī'el's!ēwakwa la'ē 15
 lēpdzamō'līlasōsa ha'mā'dzowē lē'wa'ya. Wä, lē'da begwā'nemē
 k'ā'g'ililxa lō'elq!wē qa's lē k'ax'dzamō'līlas lā'xa mō'kwē
 bē'begwā'nema. Wä, la ē't!ētsa 'nemē'xla lō'q!wa lā'xa mō'x^u-
 'maxat!. Wä, la ē't!ētsa 'nemē'xla lō'q!wa lā'xa mō'x^u'maxat!.
 Wä, g'í'l'mēsē 'wī'elgalilā lō'elq!wāxs la'ē k'ā's'ētsa k'ā'k'ēts!ēnaqē 20
 lā'x'da'xweq. Wä, la tsā'x'ētsa 'wā'pē lāq qa nā'x'ēidēsēq. Wä,
 g'í'l'mēsē g'wāl nāqaxs la'ēda nā'xsālaga'yas ts!ē'lwax'ēida, yī'sa
 ts!ē'lwāqelāsa g'í'lx'dē ha'mā'pxa l!ō'bēkwē xīxēxstō'wakwa.¹
 Wä, g'í'l'mēsē q!wē'l'ēdēxs lā'x'da'xwāē yō's'ida. Wä, g'í'l'mēsē
 yō's'ēdēxs la'ē k!lō'qūlilēda begwā'nemāxa nā'gats!ē qa's lē tsāx 25
 ā'l'tā 'wā'pa. Wä, g'í'l'mēsē g'āx aē'daaqaxs la'ē hā'ng'aliltsa nā'-
 gats!ē 'wā'bets!āla, qa's ē'selē qa g'wālēs yō'sa. Wä, g'í'l'mēsē g'wāl
 yō'saxs la'ēda begwā'nemē k!lō'qūlilxa nā'gats!ē 'wā'betsāla qa's

¹ See p. 611.

- the bucket with water in it and | puts it in front of his guests.
 30 Then they drink, and || the man takes up the dishes and puts them
 down at the place | where his wife is sitting. Then he takes the
 spoons and | puts them down at the place where his wife is sitting.
 As soon as | this is done, the guests go out. They do the same with |
 35 the dog-salmon when it is caught for the first time. || They also do
 the same thing with the dog-salmon when it is | dried for winter,
 when they are going to keep it in the same way as the | silver-salmon.
 They do not pour oil over it, because it is really | fat: therefore they
 give it to eat only in the evening. | This is also the way when silver-
 salmon caught by trolling is eaten with spoons in the morning. ||
 40 He who eats it is never strong; he always feels sleepy the | whole
 day, and he is not strong: therefore it is first eaten in the | evening.
 As soon as the dog-salmon coming from the upper part of the | river
 is eaten, they pour much oil over it, for it is dry; | and there is never
 45 a time when they do not eat it in the morning, at noon, and || in the
 evening. They are afraid to eat it in the morning, when it just
 jumps | at the mouth of the river, for it is really fat. That is | the
 cause of making (those who eat it) sleepy. That is the end of this. |
 1 **Sun-Dried Salmon (Gwasila).**—When winter comes, (the woman)
 always | takes sun-dried salmon for breakfast-food; | and when she
 takes some of it, she takes her tongs and puts it flat between | them

- lē hā'nx'dzamōlīla lā'xa k!wē'lē. Wā, lā'x'da^{xwē} nā'x^{īda}, la'a^l a
 30 sēda begwā'nemē k'ā'g'ilīlxa lō'elq!wē qa^s lē k'ā'g'alīlēlas lāx
 k!waē'lasasēs gene'mē lōxs la'ē āx^{ē'dxa} k'ā'k'ets!Enaqē qa^s
 lā'xat! āx^{ē'a}līlēlas lāx k!waē'lasasēs gene'mē. Wā, g'ī'l^{mēsē}
 g'wā'lēxs la'ē hō'qūwelsēda k!wē'ldē. Wā, hē'emxaa g'wēg'ī'lasē-
 wēda g'wā'^{xnēsaxs} g'ā'laē lā'lanema.
 35 Wā, hē'^{misē}, hē'emxaa g'wēg'ī'lasēwēda g'wā'^{xnēsaxs} la'ē
 le'mxwase^{wa} qalē'da ts'lāwū'nxē, yīxs āxēlakwēlē g'wēg'ī'lasaxa
 dzā'wū'nē. Wā, lae'm k'lēs k!ū'nq!Eqasōsa l!ē'na qaxs ā'laē
 tse'nxwa. Hē'^{mis} lā'g'ilas ā'lē'm hā'mg'ī'layōxa la dzā'qwa.
 Wā, hē'^{maaxs} yō'sase^{waēda} dō'gwinētē dzā'wū'nxā gaā'la. Hē-
 40 wā'xat!a la q!ūq!ūlā'x^{īdēda} yō'sāq. Â'em hē'menālaem lā'lasaxa
 nā'la, k'lēs lā'lōqūla. Wā, hē'^{mis} lā'g'ilas ā'lē'm yō'sasōxa
 dzā'qwa. Wā, g'ī'l^{mēsē} hē'dēda g'wā'^{xnisē} g'ayō'l lāx ^{ne}ldzāsa
 wā, yō'saso^{wa}, la'ē k!ū'nq!Eqasōsa q!lē'nem l!ē'na qaxs ts!ē'nasaē.
 Wā, hē'emlā^l k!leā's k'lēs yō'sdemqxa gaā'la lē^{wa} neqā'la lō^{ma}
 45 dzā'qwa. Wā, la k'īlē'm yō'sasōxa gaā'lāxs hē'^{maē} ā'lēs menā'la
 lāx ō'x^{siwa}yasa wā, qaxs lō^{maē} tse'nxwa. Hē'emxat! lō'x^u-
 mēgemē. Wā, lae'm g'wā^l lā'xēq.
 1 **Sun-dried Salmon.**—Wā, lē ts'lāwū'nx^{īdexs} la'ē hē'menālaem
 āx^{ē'd} lā'xa tā'ya^{lts}lāla qa^s gaā'xsta^{yaxa} gaā'la. Wā, hē'^{ma}-
 axs la'ē āx^{ē'd} lāq; la^{mē's} āx^{ē'dxēs} ts!ē'slāla qa^s k!Ebets!ā'yēs

in this manner:
not || too near
blistered off. |
she turns it over
soon as it is all



Then the skin side is first blistered,
the fire, so that all the scales are 5

Then, when it is covered with blisters,
| and blisters the flesh side. And as
gray, | she takes a bucket with water

in it, and takes a mouthful and | blows it over the flesh side of the
scorched sun-dried salmon || to wet it with water; and after she has 10
done so, | she takes the tongs and folds over what she is cooking, |
so that the skin is outside. Then she puts it under a mat and | steps
on it; and after she has stepped on it, she takes it out again | and rubs
it in the same way as women do when washing clothes; || and after she 15
has done so, she strikes it on the floor, so that the | scales which have
been scorched drop off. After she has done so, she takes small dishes, |
and oil-dishes and pours oil into them. After she has done so, | she
takes the scorched sun-dried salmon and breaks it up into pieces in
the | small dishes. After she has done so, she takes some water and ||
rinses her mouth with it. Then she drinks of it; and after | she has 20
finished drinking, she takes the broken sun-dried salmon and chews
one end; | and when what she has been chewing is soft, she dips it
into the | oil and puts it into her mouth and chews it and swallows
it; | and she continues doing so; and she only stops when it is nearly

lāq g'a g'wā'lēg'a (*fig.*). Wā, la^{mē}'s hē g'il pEX'ā'sōsē L'lē'sas k'lēs
XE'NLEla mā'x'Lālā'maseq lā'xa legwīlē qa 'nā'xwēs PE'ns'ēdē 5
gō'betas. Wā, g'il'mēsē ha^{mē}lgedzō'dēda PE'nsäqēxs la'ē lē'x'ēi-
deq qa's pEX'ē'dēx q!E'mladze^{yas}. Wā, g'il'mēsē 'nā'xwa qūx'ēi-
dexs la'ē āx'ē'dxa nā'gats!ē 'wā'bets!āla qa's hā'msgemdē lāq.
Wā, la selBEX'wits lāx q!E'mladza^{yasa} ts!E'ntkwē tā'yalts!āla
qa hamelx'ā'LElēsā 'wā'pē lāx ō'dzā^{yas}. Wā, g'il'mēsē g'wā'lexs 10
la'ē āxō'dxa ts!ē'sLāla. Wā, la k'!ō'xsemdxēs hā'mē'x'silase^{wē}
hē L!ā'sadza^{ya} L!ē'sē. Wā, la g'ibabō'lilas lā'xa lē'wa^{yē} qa's
t!ē'p!ēdēq. Wā, g'il'mēsē g'wāl t!ē'paqēxs la'ē xwē'laqa āx'ē'dēq
qa's q!EWē'x'ēidēq yō gwē'g'ilōxda ts!Edā'qaxs ts!ō'xwaaxa gwēl-
g'wā'la. Wā, g'il'mēsē g'wā'lexs la'ē xūsxūdžē'lēits la q!ūpā'- 15
lē's ts!āx'mōtas. Wā, g'il'mēsē g'wā'lexs la'ē āx'ē'dxa lā'lōgūmē
LE^{wē} ts!Eba'ts!ē qa's k!ūxts!ō'dēsa L!ē'na lāq. Wā, g'il'mēsē
g'wā'lexs la'ē āx'ē'dxa ts!E'ntkwē tāyalts!āla qa's k'!opts!o'dēs lā'xa
lālōgūmē. Wā, g'il'mēsē g'wā'lexs la'ē tsä'x'ēid lā'xēs 'wā'pē qa's
ts!EWē'LExōdē lāq. Wā, la nā'x'ēid lāq. Wā, g'il'mēsē g'wāl 20
nā'qēxs la'ē āx'ē'd lā'xēs k!ōbekwē tāyalts!āla qa's malē'x'ubēndēq.
Wā, g'il'mēsē tE'lx'widē mā'lēkwa^{yasēxs} la'ē ts!ep!i'ts lā'xa
L!ē'na qa's ts!ō'q!ūsēs qa's malē'x'widēq qa's nex^{widēq}. Wā,
hē'x'sā'misē gwē'g'ila. Wā, ā'l'misē g'wā'lexs la'ē Elā'q 'wī'laq.

25 all gone. || After she finishes eating, she drinks water; and | then she
 puts away the eating-dish. I have forgotten that, when the woman |
 first takes the sun-dried salmon out of her box, she scratches | the
 scales from the skin before she scorches it, so that it may be well
 covered with | small blisters after she has scorched it. They do this
 30 way only || with sun-dried salmon. It is also soaked when it is |
 very hard, when the spring of the following year approaches. This |
 is done the same way as the soaking of all kinds of soaked salmon
 which I | talked about before. Sometimes it is only taken out of
 the soaking-box | by the woman and by her husband; and (the
 35 woman) takes her tongs || and puts it in in this manner,¹ and she
 blisters it by the fire | while it is still wet, and she turns it over and
 over. | Then the scales are never blistered off, because it is wet.
 This is | just like soaked salmon when it is done. When it is | done,
 she put it down on the food-mat on the skin side, and takes off
 40 the || tongs. Then she takes her oil-dish and she pours oil | into
 it. After she has done so, she dips water up to | rinse the mouth;
 and after she has rinsed her mouth, she drinks; | and after she has
 finished drinking, she breaks pieces of the blistered sun-dried salmon |
 which is lying on its back, and she dips it into the oil. She continues ||
 45 breaking off pieces from the blistered sun-dried salmon which is

25 Wä, g'í'l'mēsē gwāl ha'mā'pexs la'ē nā'x'īdxa ēwā'pē. Wä, la
 g'ē'xaxēs ha'maa'ts'lēx'dē. Wä, hē'xōlēn L!elē'wīse'wa ts!edā'qaxs
 g'íl'maē āxwūts!ō'dxa tā'yałts!āla lā'xēs xātse'mē q!ūlēldzō'dex
 gō'betadza'yas L!ē'sasēxs k!ē's'maē ts!ex'ī'deq qa ē'k'ēLES ame'-'
 ma'yastowē pe'ns'īdaēnēLas ts!ex'ī'Las. Wä, lae'm lē'x'aem hē
 30 gwē'g'ilase'wēda tā'yałts!āla. Wä, lā'xaa t!ē'lasōemxaaxs la'ē xe'n-
 lela p!ē'saxa la hē'enbax'īdxa la āps'ye'nxa. Wä, la hē'em
 gwē'g'ilase'wē t!ē'lēna'yaxa ēnā'xwa t!ēt!elē'maxen g'ā'lē gwāgwē-
 x's'ālasa. Wä, lā'xaa ēnā'f'ēnemp!ēna ā'em āxwūstā'nō lā'xa t!ē'la-
 ts!ē, yí'sa ts!edā'qē lō'mēs lā'wūnemē qa's āx'ē'dxēs ts!ē'slāla
 35 k!ēbets!ā'yēs lāq, g'a gwā'lēg'a¹ qa's pex'ē'q lā'xa lēgwī'laxs
 hē'maē ā'lēs k!ū'nqē. Wä la'mēs lē'x'ī'lālaq. Wä, lā'la hēwā'-
 xaem pe'ns'īdē gō'betas qaēs k!ūnq!ēna'yē. Wä, ā'em yū'em
 gwē'x'sōxda t!ē'lkwaxs la'ē L!ō'pexs hānx'Laa'kwaē. Wä, g'í'l'mēsē
 L!ō'pexs la'ē neledzō'ts lā'xēs ha'mā'dzowē lē'wa'ya qa's āxō'dēxa
 40 ts!ē'slāla. Wä, la āx'ē'dxēs ts!ēba'ts!ē qa's k!ū'nxts!ōdēsa L!ē'ēna
 lāq. Wä, g'í'l'mēsē gwā'l'ēxs la'ē tsāx'īdxa ēwā'pē qa's ts!ēwē'-
 L!exōdē lāq. Wä, g'í'l'mēsē gwāl ts!ēwē'L!exōdexs la'ē nā'x'īd
 lāq. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē k!ō'p'īd lā'xa la neledzā'-
 līlē penk^u tā'yałts!āla qa's ts!ēp!ē'dēs lā'xa L!ē'ēna. Wä, ā'x'sā'mēs
 45 la k!ō'pk!opa lā'xa pe'nkwē tā'yałts!alaxs neledzā'līlāē lā'xa hā-

¹ See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 46
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands || and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.¹ |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ||
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ||
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman || watches to see when it begins to boil again; 15



‘madzowē’ lē’wa’yā qa’s ts!ep!ē’dēs lā’xa L!ē’na. Wä, ā!l’mēsē 46
gwālēxs la’ē elāq ‘wīlaxēs ha’mā’yē. Wä, g’l’mēsē gwāl ha’mā’-
pexs la’ē tsä’x’id lā’xa ‘wa’pē qa’s nā’x’idē lāq. Wä, g’l’mēsē
gwāl nā’qaxs la’ē hā’mx’gēmdxa ‘wāpē. Wä, la hā’mx’ts!ānēndāla-
sa ‘wā’pē qa’s ts!ē’nts!ēnx’wīdē. Wä, g’l’mēsē gwālēxs la’ē 50
g’ēxaxēs ha’maats!ēx’dē. Wä, laē’m āx’ē’d qa’s hē’lēg’anā. Wä,
laē’m gwāl lāxa pē’nkwe tā’ya!ts!ala.

Boiled Silver-Salmon (Hā’nx’Laak^u dōgwinēt dzā’wū’n). — Wä, 1
g’l’l’ēmxaā gwāl xwālase’wēda dō’gwinētē dzā’wūna, laēda ts!ē-
dā’qē āx’ē’dxa ‘nē’mē lā’weyakwēs hē’x’t!a’yē LE’wīs xā’k!adzowē
lō’mēs’ ts!ā’sna’yē. Wä, la’mēsē ā’ēm la LE’pā’lēda xwāl’lēkwē
dzā’wū’na. Wä, la’mēsē k’lēgedzō’ts lā’xa k!ā’k!obanē LE- 5
bēx’lā’lalil lāx legwī’lasēs g’ō’kwē. Wä, la āx’ē’dxēs hānē’mē
qa’s ts!ō’xūg’indēq. Wä, g’l’mēsē gwāl ts!ō’xūg’indqēxs la’ē
gūxts!ō’tsa ‘wā’pē lāq, qa negō’yālēs. Wä, la hānx’LE’nts lā’xa
legwī’lē. Wä, la āx’ē’dxēs xwālā’yowē qa’s qā’qetēmdēxēs
ha’nx’LE’ntsōlē; g’a gwāl’lēg’a (fig.) L!ā’sats!ēndālax L!ē’sa. Wä, 10
g’l’mēsē gwāl qā’qetēmaqēxs la’ē mede’lx’wīdēda hā’nx’lāla
hā’nema. Wä, hēx’ida’mēsa ts!ēdā’qē āx’ē’dxa xwāl’lēkwē dzā-
’wū’na qa la’sTE’ndēs lāq. Wä, g’l’mēsē la’sTE’da k!ō’tēla lā’qēxs
la’ē gwāl maē’mdelqūlēda hā’nx’lanowē. Wä, la’mēs’a ts!ēdā’qē
q!ā’q!alālaq qō mede’lx’wīdlō. Wä, g’l’mēsē mede’lx’wīdēxs 15

¹ See also p. 612.

- 16 and when it begins to boil, | she takes her spoon and pushes the
 end into it, so that the | meat of the silver-salmon is broken up;
 and when it is all in small pieces, | she stirs it a little. She does not
 20 let it boil a long time, | before she takes it off, for it is done. || Then
 she takes her small dish and dips the boiled | silver-salmon into it.
 After she has done so, she calls her husband | and her children to
 come and sit down; and when they are all | seated, she gives each a
 spoon, draws some | water and gives it to them to drink. After ||
 25 drinking, they eat with spoons; and after eating, they | drink some
 more cold water. That is what the Indians call | "cooling down."
 After drinking, the man | takes the dishes and pours out into the |
 30 kettle what is left in them. Then he takes the kettle, carries || it
 out of the house, goes down to the beach, and | pours the contents
 into the sea, and he washes it out | so that it is clean. No oil
 is poured in. When | the sockeye-salmon is first caught in the
 salmon-weirs | up the river, it is treated in the same way. The only
 35 difference between this and the way they do with || dog-salmon
 caught on the upper part of the river is that they put | much oil
 into it, for it is lean, and that they pour out | outside of the house
 what is left over. That is all | about this. |

- 16 la'ē āx'ē'dxēs k'ā'ts!Enaqē qa's dzēk'ilga'yēs lāq qa q!wē'q!lūts!ēs
 q!E'mlalāsa dzā'wū'n. Wā, g'ī'l'mēsē 'nā'xwa am'E'mayastā la'ē
 xā'L!EX'īdaem xwē't!īdeq. Wā, k'lē'st!a ā'laem gē'g'ilil mede'l-
 qūlaxs la'ē hā'nx'sanō lā'xa legwī'lē qaxs le'ma'ē L!ō'pa. Wā,
 20 hē'x'ida'mēsē āx'ē'dxēs lā'lōgūmē qa's tsēts!ō'desa hā'nx'Laakwē
 dzā'wū'n lāq. Wā, g'ī'l'mēsē gwā'lexs la'ē lē'lāxēs lā'wūnemē
 Lē'wī's sā'semē qa g'ā'xēs k'lūs'ā'līla. Wā, g'ī'l'mēsē g'āx 'wī'la
 k'lūdzi'la la'ē ts!EWā'naēsasa k'ā'kets!Enaqē lāq. Wā, la tsā'x'īdxa
 'wā'pē qa's lē tsā'x'its lāq qa nā'x'īdēsēq. Wā, g'ī'l'mēsē gwāl
 25 nā'qaxs la'ē yō'sīda. Wā, g'ī'l'mēsē gwāl yō'saxs la'ē ē't!ēd
 nā'x'īdxa 'wāp wūdā'sta. Hē'em gwe'yō'sa bā'k'lumē k'ō'-
 xwaxōda. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ēda begwā'nemē k'ā'-
 g'ililxa lā'lōgūmē qa's lē k'ep'ste'ntsēs k'lē'dzayawa'yē lāxa hān-
 x'lanowē. Wā, lā'xaa k'ō'kūlilxa hā'nx'lanowē qa's lē k'lo'qe-
 30 welselaq lā'xēs g'ō'kwē, qa's lē lē'nts!ēselas lā'xa L!ema'sisē qa's
 lē qep'ste'nts lā'xa de'msx'ē. Wā, lā'xaa hē'em ts!ō'xūg'indeq
 qa ē'g'eg'is. Wā, lae'm k'leās k'lū'ngems L!ē'na. Wā, hē'emxaā-
 wisē gwē'g'ilase'wēda mefē'k'axs g'ā'lōlānemaē lā'xa lā'wayōwē
 lāx 'ne'ldzāsa wī'wa. Wā, lē'x'a'mēs ō'gūqālayōsa 'yā'yanemē
 35 gwa'xni's lāx 'ne'ldzāsa wī'wa, yīxs k'lūnq!eqāsewaē yī'sa q!lē'-
 nemē L!ē'na qaxs ts!ā'qwaē. Wā, hē'ē'misēxs ā'ēmaē qepewū'l-
 ts!emēs hā'mx'sā'yē lāx L!ā'sanā'yasa g'ō'kwē. Wā, lae'm gwāl
 lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out; || and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When || (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and || when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If || it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

Boiled Salmon-Guts (Mē^εstagⁱlak^u).—Wä, hē^εmaaxs la^ε gwāl 1
xwā^εLēda ts!Edā^εqax dō^εgwānemasēs lā^εwūnemē dzā^εwū^εna. Wä,
la xⁱ’x^εwūlts!ōdex gⁱ’ts!āx^εdāx ha^εmaa’ts!ās pō^εxūnsa lē^εwa
k^ε!ē^εla lāx q!ō^εsna^εyas. Wä, la lē^εx^εsemdxa ha^εmaa’ts!ē pō^εxūnsa.
Wä, gⁱ’l^εmēsē q!ē^εnemē āxā^ε’yas, la^ε āx^εē^εdxēs hā^εnx^εlanowē 5
qa^εs gūxts!ō^εdēsa ^εwāp lāq. Wä, la negō^εyālēda hā^εnx^εlanāxa
^εwā^εpaxs la^ε āxste^εntsā pō^εxūnsasa dzā^εwū^εnē lāq. Wä, gⁱ’l^εmēsē
^εwi^εla^εstaxs la^ε hā^εnx^εle^εnts lā^εxa lē^εgwī^εlē. Wä, gⁱ’l^εmēsē hē^εla-
lē^εlaxs la^ε ax^εē^εdxēs k^ε!lī^εplā^εla qa^εs xwē^εtelgā^εyēs lāq. Wä, gⁱ’l^ε-
^εmēsē medē^εlx^εwīdexs la^ε gwāl xwē^εtelgēq. Wä, hē^εem lā^εg^εilas 10
xwē^εtelgēq qa ^εnā^εxwa^εmēsē la l^εlē^εlā^εx^εēdēda ha^εmaats!e pō^εxūnsa,
yīxs g^εā^εlāē ts!EX^εtsa^εnā^εkūlēda ^εwā^εpaga^εya, qaxs gⁱ’l^εmaē k^ε!ēs
xwē^εtelgēsōxs la^ε lēt!ā^εla la k^ε!ēs l^εā^εxa. Wä, lē^εda ts!Edā^εqē
hē^εmenālaem k^ε!lī^εlē^εtsa k^ε!lī^εplā^εla lā^εxa ^εne^εmts!aqē. Wä, gⁱ’l^ε-
^εmēsē k^ε!lī^εlā^εlā^εla lā^εqēxs la^ε l^εō^εpa. Wä^εx^εi tsax^εā^εwa la k^ε!ē^εs^εem 15
l^εō^εpa. Wä, hē^εx^εida^εmēsē hā^εnx^εse^εndxēs hā^εnx^εlentse^εwē; wä,
gⁱ’l^εemē^εlā^εwisē hā^εyaqawiltōd lāx gē^εx^εlālalax hā^εnx^εlālalaxs lā^ε-
laxē hē^εndēltā^ε lāx ā^εemlax^εwisē lā^εlax qep^εweldze^εmlax lā^εxa
l^εlā^εsanā^εyē, qaxs k^ε!ē^εsaē ē^εk^εexs hē^εē gwē^εx^εidē, qaxs gⁱ’l^εmaē
ha^εmā^εxs la^ε hā^εyaqawiltōd l^εō^εpa; wä, ā^εmēsē yā^εwasālis lā^εxens 20
tek^ε!ā^εxs la^ε hō^εx^εwidayā. Wä, hē^εmis lā^εg^εilas xē^εnlela q!ā^εq!a-
lālase^εwa. Wä, gⁱ’l^εmēsē l^εō^εpexs la^ε āx^εē^εdēda ts!Edā^εqaxēs lō^ε-
elq!wē lē^εwis k^ε!ā^εk^εets!ēnaqē qa^εs g^εā^εxē āx^εā^εlīlas lā^εxēs k!waē^εlasē

down at the place where she is seated; | but her husband invites
 25 whomever he wants to invite. || When the guests come in, his wife
 takes a | large ladle and dips the liquid out of the kettle into the
 dishes. | When they are half full of the liquid of what she has
 been cooking, | she takes the tongs and takes out the boiled | stom-
 30 achs and puts them into the dishes. When all the dishes are || full,
 she takes food-mats and | spreads them in front of the guests.
 Finally she takes the | dishes and places them in front of the guests.
 There is one dish for | every four guests. Then she gives | a spoon to
 35 each guest. Water is never || given with this, and they never pour
 oil on it, | for oil does not agree with the boiled stomach; and | there-
 fore also they do not drink water before they eat it, for it makes those
 who | eat it thirsty. Then they eat with spoons; and | after they
 40 have eaten, the host takes the dishes and || puts them down at the
 place where his wife sits. Then he takes | water and gives it to them.
 Then they rinse their | mouths on account of the salty taste, for the
 boiled stomach is really salt. | After rinsing the mouth, they drink |
 45 some water; and after drinking, they go out of the house. || This
 finishes what I have to say about the cooking of various kinds of
 salmon. | They never sing when eating steamed salmon-heads | or
 boiled salmon-heads, or when they eat boiled stomachs, | for these

Wä, lä'la lä'wünemas Lē'lälaxēs gwe'yō' qa's Lē'lälase'wa. Wä,
 25 g'í'l'mēsē g'āx 'wī'laēlē Lē'lānemasēx la'ē gene'mas āx'ē'dxa 'wā-
 lasē k'ā'ts!ēnaqa qa's tsāts!ā'lis 'wa'paga'yas lä'xa lō'elq!wē. Wä,
 g'í'l'mēsē 'nā'xwa 'naē'ngōyāla'xa 'wa'paga'yasa ha'mē'x'silase'waxs
 la'ē āx'ē'dxēs k'!lplāla qa's k'!ik'!ep!ēnē's lä'xa hā'nx'laa'kwē pō-
 xūns qa's k'!lpts!ā'lēs lä'xa lō'elq!wē. Wä, g'í'l'mēsē 'wī'la la
 30 qō'qūt!ēda lō'elq!wāxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē Lepdzamō'līlas lä'xa Lē'lānēmē. Wä, lä'wisla āx'ē'dxa lō'el-
 q!wē qa's lē k'ax'dzamō'līlas lä'xes Lē'lānēmē. Wä, lae'm
 maē'mālē'da k!wē'la'xa 'nā'f'ne'xla lō'q!wa. Wä, la ts!ewana-
 ēsasa k'ā'k'ets!ēnāqē lä'xēs Lē'lānēmē. Wä, lae'm hēwā'xa nā'-
 35 qamats 'wā'pa lāq. Wä, lä'xaa hēwā'xa k!ū'nq!eqas l!ē'ēnā lāq,
 qaxs aō'ts!agāēda mē'stag'īlakwē lē'wa l!ē'ēna. Wä, hē'mis
 lā'g'ilas k!ēs nā'naqa'g'iwāla'x 'wā'paxs nā'gemaxa 'wā'pasa ha-
 'mā'pax gwē'x'sdēmas. Wä, lä'x'da'xwē yō's'ēdeq. Wä, g'í'l-
 'mēsē gwāl yō'saqēxs la'ēda Lē'lānēmaq k'ā'g'ilīlxa lō'elq!wē qa's
 40 lē k'ā'g'alīlēlas lāx k!waē'lasasēs 'gene'mē. Wä, la āx'ē'dxa
 'wa'pē qa's lē tsā'x'ēits lāq. Wä, lä'x'da'xwē ts!ewē'l!exōd qa
 lā'wēsēs de'mp!aēl!exawa'ē; qā'laxs ā'laē de'mplēda mē'stag'īla-
 kwē. Wä, g'í'l'mēsē gwāl ts!ets!ewē'l!exōxs lä'x'da'xwaē nā'-
 x'ēid lä'xa 'wā'pē. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwēla.
 45 Wä, lae'm gwāl lā'xēq, yī'xen gwā'gwēx's'ālasē lä'xa k!ō'k!ūtē-
 lāxs ha'mē'x'silase'waē. Wä, hē'em k!ēs de'nxelag'īla hē'x't!a-
 'yaxs ne'g'ekwa'ē lōxs hā'nx'laakwaē lē'wa mē'stag'īlakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes¹ the | woman boils 1 the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha^εmā^εyaē, qaxs ā^εmaē halā^εxwasōxs g^εā^εlaē dō^εgwānema dzā- 48
^εwū^εnē. Wä, la k^ε!ēs ha^εma^εyē hā^εmaatslē pō^εxūnsasa gwā^εxnisax
 g^εīlō^εlānemaē lāx ō^εx^usiwa^εyasa wī^εwa lōxs la^εē lax ^εne^εldzāsa 50
 wī^εwa. Wä, lā^εla hā^εnx^εlentsō^εmē hē^εx^εt!a^εyasēxs la^εē g^εā^εyanem
 lāx ^εne^εldzāsa wī^εwa lē^εwa hā^εnō^εnē. Wä, lawī^εs!a gwāl lā^εxēq.

Fresh Halibut-Heads and Backbone.—Wä, la ^εnā^ε!ēnemp!ēnēda ts!ē- 1
 dā^εqē hā^εnx^εlendxa mā^εlēgēmanowē qa^εs lē^εlalēx ^εnē^εnemō^ε-
 kwasēs lā^εwūnemē. Wä, hē^εmaaxs la^εē lē^εlālase^εwa bē^εbegwā-
 nemē, yīsa lō^εq!wēnoxwe, wä, la gē^εne^εmas āx^εē^εdxa mā^εlēgēma-
 nowē āxē^εndalēs lā^εxa k^εā^εdīlē leqwa^ε. Wä, la āx^εē^εdxa sō^εba- 5
 yowē qa^εs tsātsex^εsā^εlēs lāq. Wä, la k^ε!ēs xē^εnlela ām^εenē^εx^εsalaq,
 wä, la āxts!ō^εts lā^εxa hā^εnx^εlanowē. Wä, la āx^εē^εdxa hāmō^εmō
 qa^εs k^εōk^εexse^εndēq. Wä, lae^εmxāā^εwisē āxts!ō^εts lā^εxa hā^εnx^εla-
 nowē. Wä, g^εī^εlēmēsē qō^εt!ēda hā^εnx^εlanāxs la^εē āx^εē^εdxēs
 nā^εgats!ē ^εwābets!āla qa^εs gūq!eqē^εs lāq. Wä, hā^εlsela^εmēsē nē- 10
 heyax^εīdēda ^εwā^εpē lā^εqēxs la^εē hā^εnx^εlentsa lā^εxēs legwī^εlē.
 Wä, la k^ε!ēs lā^εbālaq. Wä, hē^εt!āla gē^εg^εīlīl mā^εmdelqūlaxs
 la^εē hā^εnx^εsendeq. Wä, la āx^εē^εdxēs ^εwā^εlasē k^εā^εts!ēnaqa; wä,
 hē^εmēsē lō^εelq!wē. Wä, la tsēts!ō^εdālas lā^εxa lō^εelq!wē, yīsa
^εwā^εlasē k^εā^εts!ēnaqa. Wä, g^εī^εlēmēsē ^εwī^εla qō^εqūt!ēda lō^εel- 15
 q!wāxs la^εē āx^εē^εdxēs k^εā^εk^εets!ēnaqē qa^εs lē ts!ēwanaē^εsas lā^εxēs
 lē^εlanemē. Wä, lā^εxaa lē^εpdzamoliłtsa ha^εmadzowē^ε lē^εwa^εya.

¹ Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immedi-
 20 ately they all eat with || spoons; and after they have eaten with
 spoons, the wife of the host | takes other small dishes and puts them
 down | between the men and the food-dish. | This is called "recep-
 tacle for the bones." As soon as | the guests find a bone, they throw
 25 it into the small dish; || and they keep on doing this while they are
 eating. After | they have finished eating with spoons, they put
 their spoons into the dish from which they have been | eating.
 Then they take the small dish in which | the bones are, and put it
 down where the large dish had been, | and they pick up the bones
 30 with their hands and put them into their mouths || and chew them.
 Therefore this is called "chewed;" namely, boiled | halibut-head.
 They chew it for a long time and suck | at it; and after they finish
 sucking out the fat, they blow out the | sucked bones; and they do
 not stop until all the bones have been sucked out. | Then the woman
 35 takes the small dishes and || washes them out, and she pours some
 water into them, and she puts them | down again before the guests.
 Then they wash their hands. | As soon as they have done so, they
 drink; and after they have finished drinking, | they go out. Then
 they finish eating the halibut-heads. | Halibut-heads are not food for
 40 the morning, for they are too fat. || They only eat them at noon and in

18 Wä, lawē'slē k'ā'g'ilīlxa lo'q!wē qa's lē k'ax'dzamōlīlts lā'xēs
 lē'lanēmē. Wä, hē'x'ida'mēsē 'nā'xwa yō's'ida, yīsē's k'ā'k'ē-
 20 ts!ēnaqē. Wä, g'ī'lēmēsē yō's'idēxs la'ē gēnē'masa lē'lanēmāq
 āx'ē'dxa ō'gū'la'mē ām'ema' lō'elq!wa qa's lē'xat! k'ā'x'ē'its lāx
 āwā'gawa'yasa bē'bēgwānēmē lē'wa ha'maa'tslās lō'q!wa. Wä,
 hē'em lē'gades hē'lōmagēm qa'ēda xā'qē. Wä, g'ī'lēmēsē tsā'-
 tsēk'īnēda k!wē'laxa xa'qaxs la'ē ts!exts!ō'ts lāx āma'yē lō'q!wa.
 25 La hē'x'sāem g'wē'g'ilaxēs wā'weselilasē yō'sa. Wä, g'ī'lēmēsē
 g'wāl yō'saxs la'ē g'its!ō'tsēs yō'yats!e k'ā'k'ēts!ēnaq lā'xēs g'ī'l'x-
 dē ha'maa'tslā. Wä, la āx'ē'dxa āma'yē lō'q!wa, yīx g'ī'ts!ē'wa-
 sasa xā'qē qa's k'ā'x'ē'idē lax āxā'sdāsa 'wā'lasē lō'elq!wa. Wä,
 la'mē'sē xā'max'tslānaxs la'ē āx'ē'dxa xā'qē qa's ts!ō'q!ūsēs. Wä,
 30 la malē'x'wīdeq, lā'g'ilas la lē'gades malē'kwa, yī'xa hā'n'x'la-
 akwē malē'gēmanō. Wä, la gē'g'ilīl malē'kwa qa's lē k'!ēx'wī'-
 deq. Wä, g'ī'lēmēsē g'wāl k'!ēx'ā'lax tse'n'xwa'yasēs la'e pō'x'ōdxa
 k!wā'x'mūtē xā'qa. Wä, ā'lēmēsē g'wā'lēxs la'ē 'wī'la k'!ēx'wī'dxa
 xāqē, wä, lēda ts!ēdā'qē āx'ē'dxa ām'ema'yē lō'elq!wa qa's ts!ō'-
 35 xūg'īndēq. Wä, la qēpts!ō'tsa 'wā'pē lāq. Wä, la xwē'laqa k'ax'-
 dzamō'līlas lā'xa lē'lanēmē. Wä, la'x'da'xwē ts!ēnts!ēn'x'wīda.
 Wä, g'ī'lēmēsē g'wā'lēxs la'ē nā'x'ida. Wä, g'ī'lēmēsē g'wāl nā'qaxs
 la'ē hō'qūwēsa. Wä, lae'm g'wā'la memelē'kwag'ē lā'xēq. Wä,
 lae'm k'!ēs ha'mā'ya melē'kwāxa gaā'la qaxs xē'nlelaē tse'n'xwa.
 40 Wä, ā'lēm ha'mā'xa la neqā'la lē'wa dzā'qwa, qaxs xē'nlelaē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.¹|

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.² | 20

tse'nxwa. Wä, hē'εmis lā'g'ilas k'ile'm ha'ma'εyē, qaxs kwā'la- 41
dzemaē.¹

Halibut-Tips.—Wä, la laē'Las lā'xēs g'ō'kwē. Wä, hē'x'ida- 1
εmēsē āxē'dxa hā'nx'lanowē qa's āxts!ō'dēsa t!ō't!esba'εyē p!ā'εyē
lāq. Wä, la gūq!eqa'sa hōlalē εwāp lāq. Wä, lae'm k'lēs ā'laem
nē'f'idēda εwā'pē lāx ō'kūya'εyasa q!ē'mlalāsa p!ā'εyē. Wä, la hānx-
LE'nts lāxēs lēgwī'lē. Wä, g'ī'l'εmēsē medelx'wī'dexs la'ē xwē'tel- 5
gendeq qa q!wē'q!ūts!ēs. Wä, g'ī'l'εmēsē xwē'taxs la'ē gāgē'g'ilī-
helaem mae'mdelqūlaxs la'ē hā'nx'sendxa hā'nx'lanowē. Wä, la
k!ū'nq!eqasa L!ē'εna lāq, yīxs ha'ēmē'Lē ha'maa'ts!ēlēda hā'nx'la-
nowē. Wä, g'ī'l'εmēsē tsē'dōts lā'xa lō'q!wē, yīxs q!ē'nemaēda
Lēlanemē. Wä, ā'f'εmēsē k!ū'nq!eqasa L!ē'εna lā'qēxs la'ē lēx'- 10
ts!āla. Wä, la nā'x'īd'εmxa εwā'paxs k!ē's'εmaē yō's'īdxa hā'nx'-
Laakwē q!ē'mlalēsa p!ā'εyē. Wä, lā'xaa nā'x'īdaemxa εwā'paxs la'ē
gwāl yō'saq. Wä, lae'mlēda ha'madzō'wē lē'εwa'εya lā'qēxs k!wē'-
ladzemaēda hā'nx'Laakwē q!ē'mlalēsa p!ā'εyē. Wä, hē'εmisēxs
ha'ēmā'εyaaxa gāā'la Lē'εwa εneqā'la; wä, hē'εmisa dza'qwa qaxs 15
k!ē'saē tse'nxwa, lā'g'ilasa L!ē'εna k!ū'nq!egem lāq. Wä, lē'x'a-
εmēs!al ō'gū'qalayōs qaē'da gāā'lāxs k!ē'saē q!ēqxa L!ē'εna, ā'εmaē
xal!aqasōxs k!ū'nq!eqase'waē. Wä, lā'la t!ep!egeli's'εmxa L!ē'-
εnāxa neqā'la Lē'εwa dzā'qwa. Wä, lae'm k!ēs hē'lēg'indexs
yō'saax gwē'x'sdemas.² 20


¹ Continued on p. 249, line 71, to p. 251, line 5.

² Continued on p. 251, line 6, to p. 252, line 33.

1 **Dried Halibut.**—As soon as there is no dried salmon for breakfast |
 in the morning, (the woman) takes dried halibut and breaks it into
 a dish. | When there are four guests, then there is one dish | into
 5 which two dried halibut are broken; and when there are six || guests,
 then there are two dishes, in which there are three dried halibut, | so
 that there is one and a half in each dish, and | there are three guests
 to each dish; but they also use the food-mat, | which is spread out in
 front of the guests, | and the woman also takes her oil-dish and
 10 pours || oil into it. As soon as she has done so, she places the dish |
 in front of her guests. Then she puts down the oil-dish | and puts
 it in the corner of the dish, on top of the broken dried halibut, | on
 the outer side of the dish. As soon as this is done, she dips up some |
 fresh water and gives it to them to rinse their mouths. After they
 15 have done so, || they drink; and after they have done this, the one
 highest in rank takes | some broken halibut and folds it over and
 chews it, | to make it soft. Then he dips it into the oil, and finally
 he | puts it into his mouth, when it is heaped up with oil; and all the
 guests | do the same way when they are eating; and they never
 20 forget to fold over the || broken dried halibut and to chew it soft,
 and then to | dip it into the oil. The reason why they chew it is
 that it requires much | oil, for the dried halibut is very dry food; |

1 **Dried Halibut.**—Wä, g'í'l'mēsē k'leā's xa'māsa gaā'xstā'lāxa
 gaā'lāxs la'ē āx'ē'dxa k'lā'wasē qa's k'lōpts!ō'dēs lā'xa lō'q!wē.
 Wä, g'í'l'em mō'kwa lē'lanemāxs la'ē nēmē'xlēda lō'q!wē
 k'lōpts!ōtsōsa ma'lexsa k'lā'wasa. Wä, g'í'l'mēsē q'lō'kwa
 5 k!wē'laxs la'ē ma'lexlēda lō'q!wē; wä la yū'duxūxsēda k'lā'wasē
 qa nexsā'yunōselis lā'xa nā'l'nēmēxla lō'q!wa. Wä, lae'm yaē'-
 yūduxūlēda k!wē'laxa nēmē'xla lō'q!wa. Wä, laemlē'da ha'ma-
 dzowē' lē'wa'ya g'í'lg'alēlem lepdzamō'lilem lā'xa lē'lanema.
 Wä, laemxaa'wisēda ts!edā'qē āx'ē'dxēs ts!eba'ts!ē qa's k'lūnxts!ō'-
 10 dēsa l!ē'na lāq. Wä, g'í'l'mēsē gwā'lexs la'ē k'ā'x'ēitsa lō'q!wē
 lāx nexdzamō'līfasēs lē'lanemē. Wä, la k'ā'g'ilīlxa ts!eba'ts!ē
 qa's lē k'anē'qwas lāx ō'küya'yasa k'lō'bekwē k'lā'wasa lā'xa
 l!ā'sanēqwasa lō'q!wē. Wä, g'í'l'mēsē gwā'lexs la'ē tsē'x'ēitsa
 ā'lta ēwāp lāq qa ts!ewē'l!exōdēs. Wä, g'í'l'mēsē gwā'lexs la'ē
 15 nā'x'ida. Wä, g'í'l'mēsē gwā'lexs la'ēda nāxsā'lagā'yas dā'x'ēid
 lā'xa k'lō'bekwē k'lā'wasa qa's k'lō'xsemdeq qa's malē'x'ubendēq
 qa telx'wī'dēsēxs la'ē ts!ep!ē'ts lā'xa l!ē'na. Wä, lawī'slā ts!ō'-
 q!ūsasēxs la'ē qō'loxbalaxa l!ē'na. Wä, la nā'xwa'ma k!wē'lē hē
 gwē'g'ilaxs la'ē ha'mā'pa, yīxs k'lē'saē l!elē'wē k'lō'xsemdxa k'lō'-
 20 bekwē k'lā'wasa qa's malē'x'ubendēq qa te'l'x'wīdēsēxs la'ē ts!e-
 p!i'ts lā'xa l!ē'na. Wä, hē'em lā'g'ilas malē'kwaq qa hamā'-
 sēxa l!ē'na qaxs xē'nlelāē lē'mxwēda lemo'kwē k'lā'wasēxs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. || After they have 25 finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half- 1 dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this | 5 manner:  As soon as it is all cut up, she takes the skin and | cuts it also straight down into strips, in the manner in which she made the narrow strips of | dried halibut. As soon as all the narrow strips are done, she puts | one narrow strip of one on the other, || and she rolls them up into a ball; and she 10 just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops || pouring water into it when 15 the kettle is half full. Then | she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

ē mā'ē yaē yīxs hō'lalaēda Llē'nāxs ha'ē mā'ē yaē. Wä g'ī'lēmēsē gwāl 23 ha'ē mā'pa k!wē'laxs la'ē tsē'x'itsōsa ā'lta ē wā'pa qa nā'x'īdēs. Wä, g'ī'lēmēsē gwāl nā'qaxs la'ē āwe'lgemg'alilēda k!wē'lē qa's hē'- 25 lēg'intse'wē. Wä, la'ē m gwā'la ha'ē mā'paxa lemo'kwē k'!ā'wasa.

Halibut-Skin and Meat.—Wä, la'ē mē'sen ē'tlēde lē gwā'gwēx's'ālāl 1 lā'xa mayīma'kwasa k'!ā'yaxwē Llē's lē'wa k'!ā'yaxwē k'!ā'wasa. Wä, hē'ē maaxs la'ē k'!ā'yaxwēdēda k'!ā'wasē lē'wa Llē'sē, lē'da ts!ēdā'qē āx'ē'dxa k'!ā'yaxwē k'!ā'wasa qa's neqemā'xōdē k'!ō!pā-laxa ē nā'lēmēdendzāyaakwē lā'xens ts!ēmā'lax'ts!āna'yēxg'a gwā- 5 lēg'a (*fig.*). Wä, g'ī'lēmēsē ēwī'we'l'x'sexs la'ē āx'ē'dxa Llē'sē qa's t!ō't!ēts!ē'ndēxat! neqemā'xōdeq lāx gwā'laasasēda ts!ēlts!ēq!ō' k'!ā'wasa. Wä, g'ī'lēmēsē ēwī'la ts!ēlts!ēq!axs la'ē pā'peqōdā'lēda ts!ēdā'qaxa ts!ē'lts!ēq!a Llē's lē'wa ts!ēlts!ēq!a k'!ā'wasa. Wä, la lē'x'se'mdeq qa lēs lō'el'sema. Wä, ā'ē mēsē la g'īp'lē'ts ō'ba'ē yas 10 lāx āwā'bā'ē yasa ō'ba'ē yē lā'xa la hēk'lūtā'la qex'semē g'ā'yōl lā'xa Llē'sē lē'wa k'!ā'wasē. Wä, la yū'em la ē wā'lasa ts!ē'gunā'sa ts!ē'k!wē. Wä, g'ī'lēmēsē ēwī'la gwā'lē āx'sē'wa'sēxs la'ē āx'ē'dxa hā'nx'lanowē qa's gūxts!ō'dēsa ē wā'pē lāq. Wä, ā'lēmēsē gwāl gūqa'sa ē wā'pē lā'qēxs la'ē negoyā'lēda hā'nx'lanowē. Wä, la 15 hā'nx'lents lā'xēs lēgwī'lē. Wä, g'ī'lēmēsē mēdēlx'wī'dexs la'ē āx'ē'dxa xwēxülē'xsemakwē Llē's lē'wa k'!ā'wasē qa's āxstā'lēs lā'xa mā'ē mēlqūla hā'nx'lala lā'xa lēgwī'lē. Wä, k'!ē'st!a ā'laem

- 20 does not | boil it long, when the kettle is taken off. || Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and
 25 the dried halibut. || As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her
 30 guests. When it is in the morning, || the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after
 35 they have finished drinking, they take up with their hands || the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before
 40 their guests. || Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

- gē'g'ilil la ma'e'mde'lqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē.
 20 Wā, lē'da ts!edā'qē āx'ē'dxēs lō'q!wē qa's hā'ng'alilēs lā'xēs k!waē'lasē. Wā, lā'xaa āx'ē'dxa ēwā'lasē g'ī'lt!EXlāla k'ā'ts!E-naqa qa's xelōstālēs lā'xa xwē'xülē'xsemakwē L!ēs LE'wa k!ā'-wasē qa's lē xelts!ā'las lā'xa lō'q!wē. Wā, lae'm k!es lē ēwā'palās. Ā'EM lēx'ā'mā lō'elxsemē xwē'xülē'xsemakwē L!ēs LE'wa k!ā'wasa.
 25 Wā, g'ī'lēmēsē ēwī'lōsta lā'xa hā'nx'lanowē qaxs la'ē g'ē'ts!ā lā'xa lō'q!wāxs la'ēda ts!edā'qē āx'ē'dxa ha'madzowē' lē'wa'ya qa's lē LEpdzamō'līlas lā'xēs Lē'lanemē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, g'ī'lēmēsē la k'ax'dzamō'līlxa lō'q!wāxs la'ēda ts!edā'qe tsē'x'itsa ā'lta ēwāp lā'xēs Lē'lanemē. Wā, g'ī'lēmēsē gaā'laxs
 30 la'ē ēwī'la ts!EWē'L!EXōdēda Lē'lanemāxs k!lē's'maē nā'x'īda. Wā, g'ī'lēmēsē neqā'la LE'wa dzā'qwāxs la'ē k!lēs ts!EWē'L!EXōda. Wā, lā'la nā'naqa'giwā'laemxa ēwā'paxs k!lē's'maē hā'mx'ē'īda. Wā, g'ī'lēmēsē gwāł ts!EWē'L!EXōdexs gaā'xstalaē, wā, la'x'da'xwē nā'x'īda. Wā, g'ī'lēmēsē gwāł nā'qaxs la'ē xā'max'ts!ānaxs
 35 dā'ts!ālaaxēs ha'ma'yēda xwē'xülē'xsemakwē L!ēs LE'wa k!ā'wasē. Wā, lae'm ā'EM q!eg'ī'nwēxēs ha'ma'yē. Wā, g'ī'lēmēsē gwāł ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maa'ts!ēx'dē lō'q!wa qa's lē qepts!ō'tsa hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa ēwā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamōlīlas lā'xēs Lē'lanemē.
 40 Wā, lā'x'da'xwē ts!E'nts!ENx'ēwīda. Wā, g'ī'lēmēsē gwā'lexs la'ē tsē'x'itsōsa ā'lta ēwā'pa. Wā, g'ī'lēmēsē gwāł nā'qaxs la'ē hō'qū-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest || in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once || the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut || and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. || As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

welsa qaxs k'!ēsaē hēlēg'întse^εwa xwēxülēxsema^ug'ē L'!ēs L^εwa 42
k'!āwasē. Wä, hē^εmisēxs k'!ē'saē ts!ēpa'xa L'!ē'na qaxs hē'ēmaē
lāg'ilasa L'!ē'saxs tse'n^εxwaē. Wä, lae'mxaā'wisē lē'x'amēda nēnâ'-
xsâlâsa lē'lqwâlala^εyē ha^εmā'pxa hē g^εwē'kwē. Wä, lae'm g^εwâl 45
lā'xēq.

Blistered Half-Dried Halibut (Penkwē k'!āyax^u k'!āwasa).—Wä, 1
g'!l'ēem k'!ā'yax^εwidēda k'!ā'wasaxs g'ā'laē lā'lanema p!â'ēyē, wä,
lē'da nēnâ'xsâla hō'g^εwilxa gā'la lāx g'ō'kwasa lō'q!wēnoxwē qa^εs
lē k!ūs^εā'li^εela lāx ō'gwiwalilas g'ō'kwas. Wä, hē'x'ida^εmēsa
ts!edā'qē āx^εē'dxēs lē'wa^εyē qa^εs axk'!ā'lēxa qā'tsē'stāla qa ^εwi^εlēs 5
q!wā'g'ilil lā'xēs k!üdze'lasē. Wä, g'!l'ēmēsē ^εwi^εla q!wā'g'ililēxs
la'ē Lep!ā'li^εxa lē'wa^εyē. Wä, g'!l'ēmēsē Lebēla lē'wa^εyaxs la'ē
āxk'!ā'laxa qā'tsē'stāla qa k!üdzedzō'li^εsōq. Wä, g'!l'ēmēsē ^εwi^εla
k!ūs^εā'li^εexs la'ēda ts!edā'qē āxā'xōdxa la k'!ā'ēyax^εwitsēs k'!a'-
wasē qa^εs pex^εidēq lā'xēs legwī'lē. Wä, g'!l'ēmēsē g^εwâl pex'a'qēxs 10
la'ē hā'ēmsgēmdxa ^εwā'pē qa^εs selbexūldzō'dēs lā'xa pe'nk^εwē
k'!ā'yax^u k'!ā'wasa. Wä, g'!l'ēmēsē g^εwâl selbexwa'sa ^εwā'pē
lā'qēxs la'ē āx^εē'dxa ha^εmadzowē' lē'wa^εya qa^εs k'!ō'k!üpsendēxa
pe'nk^εwē k'!ā'yaxwa k'!ā'was qa^εs āxdzō'dalēs lā'xa ha^εmadzowē'
lē'wa^εya. Wä, g'!l'ēmēsē g^εwā'lēxs la'ē āx^εē'dxēs ts!ēba'ts!ē qa^εs 15
k!ünxts!ōdēsa L'!ē'na lāq. Wä, g'!l'ēmēsē g^εwā'lēxs la'ē āxelilxa la
g'idzā'yaatsa pe'nk^εwē k'!ā'yaxwa k'!ā'wasa lē'wa^εya qa^εs lē Lep-
dzamō'li^εas lā'xa ha^εmā'p^εlaq. Wä, la gūldzō'tsa k'!ō'k!üpsaa'kwē
penk^u k'!ā'wasē lā'xa ha^εmadzowē' lē'wa^εya. Wä, la āx^εē'dxa

20 Then she takes the || oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and |
 25 dip it into the oil. Then they put it into their mouths. || They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink.
 30 After they have all finished drinking, they wait || for the second course. |

1 **Boiled Dried Halibut.**— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When
 5 it is this | way, the woman takes her kettle, and she takes || the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ||
 10 When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

20 ts!Eba'ts!ē qa's lē hā'nqas lā'xa ha'mā'Lē. Wä, laemxaā'wisē āx'ē'dxa 'wā'pē qa's lē tsēx'ē'ts lāq. Wä, g'í'l'mēsē gaā'laxs la'ē hē'x'ē'idaem 'nā'xwa ts!EWē'L!EXōdēda k!wē'lē. Wä, g'í'l'mēsē g'wāl nā'qaxs la'ē dā'x'ē'id lā'xa pe'ntkwē k!ā'yaxwa k!ā'wasa qa's L!E'nxstendēs lā'xa L!ē'ēna. Wä, la ts!Eq!ū'sas lā'xēs se'msē. Wä,
 25 lae'm k!ēs mā'lēx'ubendeq qaxs tsō'saē. Wä, lā'la q!ē'q!Ebālaxa L!ē'ēna. Wä, g'í'l'mēsē g'wāl ha'mā'pexs la'ēda ts!edā'qē k!ō'xū-lilxa ha'madzowē' lē'wa'ya qa's lē āx'ā'lilaq lā'xēs k!waē'lasē L!E'wa ts!Eba'ts!ē. Wä, lā'xaa tsē'x'ē'itsa 'wā'pē lāq. Wä, lā'x'-da'xwē nā'x'ē'ida. Wä, g'í'l'mēsē 'wī'la nā'x'ē'idexs la'ē āwe'lgem-
 30 galil qas hē'lēg'intse'wē.

1 **Boiled Dried Halibut** (K!Ek!lā'wasg'āxa xamasē hā'nx!Laakwa).— Wä, hē'ēmaaxs la'ē gā'lēda k!ā'wasē; wä, la L!ā'L!Egūdzo'x'wida. Wä, lā'xaa p!ē'sa. Wä, lā'xaa ts!Exa'. Wä, hē'ēmaaxs la'ē hē g'wē'x'ē'idē, wä, lē'da ts!edā'qē āx'ē'dxēs hā'nx!Lanowē qa's āx'ē'dē-
 5 xa k!ā'wasē qa's k!ō'xsemdēq. Wä, la āxts!ō'ts lā'xa hā'nx!Lanowē. Wä, la gūq!eqa'sa 'wā'pē lāq. Wä, ā'l'mēsē g'wāl gūqa'sa 'wā'paxs la'ē t!Epeyā'lēda k!ā'wasaxa 'wā'pē. Wä, la āx'ē'dxa pEXSE'mē dē'na' t!ē'sema qa's pāqeyi'ndēs lāq qa wū'nsalayōsa k!ā'wasē. Wä, la hā'nx!Lents lā'xēs legwī'lē. Wä, la mē'sē gē'g'í-
 10 lī'EM mae'mdelqūla. Wä, g'í'l'mēsē k!ō'taq lae'm pEX'wī'da la'ē hā'nx!SENDēq. Wä, ā'emxaā'wisē la ha'nē'la hā'nx!Lanowaxs la'ē āx'ē'dēda ts!edā'qaxēs ts!Eba'ts!ē qa's k!ūxts!ō'dēsa L!ē'ēna lāq.

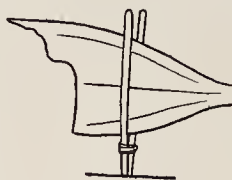
takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of || sandstone, and she puts it 15
down at the end of the fire. | Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, || she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water; and after they finish | drinking,
they begin to eat. After they finish eating, || they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and || after they have finished, they wait for the second 30
course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the 1
woman just takes it down from where it has been hanging, | in the

Wä, la äx^édxēs lā'logūmē qa's lē k'ā'g'alīlas lā'xēs k!wāē'lasē. 13
Wä, lā'wīslā äx^édxēs k'!līplā'la qa's k'!līp!ē'dēs lā'xa pā'qEya'yē
dE'na' t!ē'sema. Wä, la k'!līp!ā'līlas lā'xa ōnā'lisasēs lēgwī'lē. Wä, 15
lā'xaa k'!līp!ē'ts lā'xēs ha'mē'x'silase'wē qa's lē k'!līpts!ō'ts lā'xa
lā'lōgūmē. Wä, la g'ēg'alīlxēs k'!līplā'la. Wä, la dā'x'ēidxēs
ha'mē'x'silase'wē qa's dā't'ēidēq. Wä, la k'!ō'k!ūpse'ndēq qa
ā'ēmesē hā'yā'ladzeqela lā'xens se'msēx. Wä, g'ī'l'mēsē g'wā'lēxs
la'ē äx^édxēs ha'madzowē' lē'wā'ya qa's lēpdzamōlīlēs lā'xēs 20
hamō'tlē. Wä, la hā'ndzōtsa lā'lōgūmē lāq. Wä, la k'!ū'nxts!ō'tsa
l!ē'ēna lā'xa ts!ēba'ts!ē. Wä, lā'xaa k'ats!ō'ts lāx l!ā'sanēqwasa
lā'lōgūmē. Wä, la nax'idxa ā'!ta ēwā'pa. Wä, g'ī'l'mēsē g'wāl
nā'qaxs la'ē hā'mx'ē'ida. Wä, g'ī'l'mēsē g'wāl ha'mā'pexs la'ē
nā'x'idxa ēwā'pē. Wä, lē'da ts!ēdā'qē äx^édxā lā'lōgūmē qa's 25
qepste'ndēsēs hā'msā'ēyē lā'xa hā'nx'lanowē. Wä, la gūxts!ō'tsa
ēwā'pē lāq qa's ts!ō'xūg'indēq. Wä, g'ī'l'mēsē ē'g'īg'axs lā'ē
gūxts!ō'tsa ā'!ta ēwāp lāq. Wä, lā xwē'laqa k'ax'dzamōlīlas
lā'xa ha'mā'pdē. Wä, lā'x'daxwē ts!ēnts!ēnx'wīda. Wä, g'ī'l
ēmesē g'wā'lēxs la'ē āwe'lēgmga'līl qa's hē'lēgīntse'wē. Wä, laē'm 30
g'wāl lā'xēq.

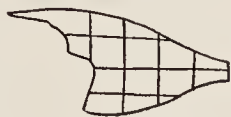
Scorched Halibut-Skin (Ts!ēnk^u l!ēs).—Wä, g'ī'l'ēm lē'm'ēmwx'ē- 1
idēda l!ēsaxs la'ēda ts!ēdā'qē ā'ēm āxā'xōd lā'qēxs gē'xwālaē

- 3 rear of the house. She takes her tongs, and takes up | the skin with
 them, by the middle, in this manner: Then she blis-
 5 ters || its edge on the flesh side; and when all the
 fat on its side begins to cook, | then she blisters
 the inner side; | and when all its fat begins to
 cook, she turns it over and | scorches its back. As
 soon as it is covered with blisters, | it is done. Then the woman
 10 takes her food-mat, || and she takes the scorched skin and puts
 it on a (mat); and she rolls it up | and treads on it, to make
 it soft, and also that the | scorched parts may come off. After
 she has trodden on it for a long time, | it is done. Then she opens
 it out, and spreads out the mat that she has been using. | Then
 15 she strikes the scorched skin on the middle of the mat, || so that
 the scorched part comes off; then she stops. | Then she shakes the mat,
 so that the scorched part comes off. Then she breaks into pieces
 the | scorched skin and puts them down on the food-mat. | Immedi-
 ately they drink water, and eat it quickly, while | the scorched skin
 20 is still hot; for as soon as it gets cold, || it becomes hard. After they
 finish eating, | they drink fresh water. Scorched skin is not given
 at a feast. | Only the owner eats it when it is scorched. | They do not
 dip scorched skin into oil, because it is very | fat. That is all. ||



- 3 lā'xa ō'gwiwalīlāsa g'ō'kwē qa's āx'ē'dēxēs k'lip lā'la qa's k'lip lē'dēs
 lāx negō'yā'yasa Llē'sē g'a gwā'lēg'a (fig.). Wā, la pex'ā'x ēwen-
 5 xa'yas lā'xa e'lsadza'yē. Wā, g'ī'lēmēsē 'na'xwa la mede'lx'widē
 tse'ntsenxūnxa'yasēxs la'ē pex'ī'dex ō'ts!āwas. Wā, g'ī'lēmēsē
 'wī'la la mede'lx'widē tse'nxwa'yasēxs la'ē lē'x'īdeq qa's ts!ex'ī'-
 dēx āwī'g'a'yas. Wā, g'ī'lēmēsē la hame'lgedzōdēda pe'nsāxs la'ē
 L!ō'pa. Wā, la āx'ē'dēda ts!edā'qaxēs ha'madzowē' lē'wa'yā. Wā,
 10 la āx'ē'dxa ts!ē'nkwe Llē'sa qa's pegedzō'dēs lā'qēxs la'ē lē'x'ūdeq.
 Wā, la tlē'p!lēdeq qa pē'x'widēs. Wā, hē'mis la lawā'lisa
 ts!ā'x'mōtē āxdzewē'q. Wā, g'ī'lēmēsē gē'g'ilil tlē'paqēxs la'ē
 gwā'la. Wā, la dā'fīdeq. Wā, lā'xaa lep!ā'līlaxaaxēs āxelēda lē'-
 'wa'yē. Wā, la xūsa'sa ts!ē'nkwe Llē's lāx negedzā'yasa lē'wa'yē.
 15 Wā, g'ī'lēmēsē 'wī'lāwēda ts!ā'x'mōtaxs la'ē gwā'la. Wā, la
 k'lipēdxa lē'wa'yē qa lawā'yēsa ts!ā'x'mōtē. Wā, la k'!ō'k!ūpsend-
 xa ts!ē'nkwe Llē'sa qa's āxdzō'dalēs lā'xa ha'madzowē' lē'wa'yā.
 Wā, hē'x'ida'mēsē nā'x'idxa 'wa'pē qa's hā'labalē hā'mx'ī'dqēxs
 hē'maē a'lēs ts!ē'lkwēda ts!ē'nkwe Llē'sa, qaxs g'ī'lēmaē wūdex-
 20 'ī'da, wā, la plē'sēida. Wā, g'ī'lēmēsē gwā! ha'mā'pexs la'ē
 nā'x'idxa ā'ttē 'wā'pa. Wā, lā'xaa k'lēs k!wē'ladzema ts!ē'nkwe
 Llē'sa; lē'x'a'mēda āxnō'gwadās ha'mā'pqēxs ts!ē'nkwaē. Wā,
 lā'xaa k'lēs ts!ēpa'sa ts!ē'nkwe Llē's lā'xa Llē'na, qaxs ā'laē
 tse'nxwa. Wā, lae'm gwā'la.

Poked Halibut-Skin.—When the skin has been | kept for a long 1
time, and its fat turns red, it is not | good to be scorched. When the
owner wants to eat it, | she takes her kettle and pours water || into 5
it until it is half full. Then she puts it on the fire.*| She takes down
the skin from the place where she has hung it up, in the rear of the
house. | Then she takes her fish-knife and cuts the skin into pieces,
in | this manner: |



As soon as she finishes cutting it, she waits for
the water to boil || in the kettle. As soon as it be- 10
gins to boil, | she puts the pieces of skin into it;
and when (the skin) is all in (the kettle), she | takes her tongs and
pokes down on top of the skin, so as to | keep it under the water in
which it is being boiled. Therefore | it is called "poked skin."
After it has been boiling for a long time, || when she thinks that it is 15
soaked, she takes it off of the fire. | Then she takes her small dish
and puts it down at the place where she is sitting. | Then she takes
her tongs and takes the poked skin out of the water, and | puts it
into the small dish. As soon as it is all out of the kettle, | she drinks
fresh water, when it is not || in the morning; but when it is morning, 20
she rinses her mouth. As soon as | she has finished drinking, she
eats it | while it is still hot; for when it gets cold, they can not | bite

Poked Halibut-Skin (Q!ō'dex^u L!ēs).—Wä, g'í'l'mēsē la gā'la la 1
āxē'lakwa L!ē'saxs la'ē L!ā'x'wīdē tsenxwa'yas. Wä, la k!ē's
la ēk', lāx ts!EX'ā'sE'wē. Wä, g'í'l'mēsē ha'maē'xsdēda āxnō'-
gwadāsēxs la'ē āx'ē'dxēs hā'nX'lanowē qa's gūxts!ō'dēsa 'wā'pē
lāq qa NEGō'yālēsēxs la'ē hā'nX'Lents lā'xēs legwī'lē. Wä, la 5
āxā'xōdxa L!ē'sē lā'xēs gē'xwālaa'sē lā'xa ō'gwīwalīlasa g'ō'kwē.
Wä, la āx'ē'dxēs xwā'ā'yowē qa's t!ō't!ets!endēxa L!ē'sē g'a
g'wālēg'a (*fig.*).

Wä, g'í'l'mēsē g'wāl t!ō'saqēxs la'ē ē'sela qa medelx'wī'dēsa
'wā'pē la g'ē'ts!āxa hā'nX'lanowē. Wä, g'í'l'mēsē medelx'wī'dexs 10
la'ē āxste'ntsa t!EWē'kwē L!ēs lāq. Wä, g'í'l'mēsē 'wī'la'staxs lā'ē
āx'ē'dxēs k!īplā'la qa's q!ō'densalēs lā'xa ō'küya'yē L!ē'sa qa
lE'nsēs lā'xa 'wā'palāsēs ha'mē'x'silase'wē. Wä, hē'ēmis lā'g'īlas
lE'gades q!ō'dekwē L!ē'sa. Wä, la'mēsē gē'g'īlī'EM maē'mdel-
qūla. Wä, g'í'l'mēsē k'ō'taq lae'm pē'x'wīdaxs la'ē hānx'sE'ndeq. 15
Wä, la āx'ē'dxēs lā'logūmē qa's hā'ng'alīlēs lā'xēs k!wāē'lasē. Wä,
la āx'ē'dxēs k!īplā'la qa's k!īpüstā'lēxa q!ō'dekwē L!ē'sa qa's lē
k!īpts!ā'las lā'xa lā'logūmē. Wä, g'í'l'mēsē 'wī'lōsta lā'xa hā'nX'-
lanowaxs la'ē hē'x'ēidaem nā'x'īdxa ā'hta 'wā'pa; yīxs k!ē'saē
gāā'la. Wä'x'ē gāā'laxs la'ē ts!EWē'L!EXōda. Wä, g'í'l'mēsē 20
g'wā'lEXs la'ē nā'x'īda. Wä, lawī'sla ha'yā'ōmāla ha'mx'ē'īdqēxs
hē'maē ā'lēs ts!E'lqwē, qaxs g'í'l'maē wūDEX'ē'īda, wä, la k!ēs
q!ē'q!ak!lēmaxs la'ē p!ē'sēīda. Wä, g'í'l'mēsē g'wāl ha'mā'pa lā'xēs

it, because it is hard. When she finishes eating, | taking it up with
 25 her hands as she eats, she puts down her || small food-dish and pours
 out (the contents) outside of the house; for they do | not often eat
 all the poked skin, | and also it is not good when it is boiled again
 after it has been cold. | Therefore it is only thrown away. When |
 the woman comes in again into her house, she pours water into (her
 30 small dish) || and washes it out; and when it is clean, | she pours
 fresh water into it, and they all wash their hands; | and after they
 have finished, they do not eat a second course. Sometimes the old
 people | eat with spoons the liquid of the poked salmon, and they
 35 eat | dried halibut raw and dry with the poked skin. || After they
 have eaten, they drink fresh water. | This also is not given at a feast
 given by the chief to his tribe; | only the owner eats it; and they do
 not | dip it into oil, for it is really fat. That is | all about this. ||

1 **Boiled Halibut-Edges.**—When | the (halibut-) edges begin to be dry,
 and when there are many of them, | they are tied in the middle with
 narrow strips of cedar-bark, and they hang in the | rear of the fire of
 5 the house. Then the owner invites || the chiefs in. As soon as they
 are all in the house, the woman | takes a kettle and puts it down on
 the side of the | fire nearest the door. She takes down sometimes

xā'max'ts!ānaēna^εyaxs ha^εmā'paē, wā, la k'ā'g'ilīxēs ha^εmaa'ts!ēda
 25 lā'logūmē qa^εs lē qe^εpe^εwē'lsaq lā'xa L!ā'sanā^εyasēs g'ō'kwē qaxs
 k'lē'saē q!ūnā'la ^εwī'la ha^εm^εx'ī'dxa q!ō'dekwē L!ē'sa. Wā, hē'-
^εmisēxs k'lē'saē ēk' lāx ē't!ēdē hā'n^εx'Le^εntsōxs la'ē wūdex^εī'da.
 Wā, hē'^εmis lā'g'ilas ā'ē^εm ts!Ex^εī'dayowē. Wā, g'ī'l^εmēsē g'ā'x
 ēdēLēda ts!ēdā'qē lā'xēs g'ō'kwaxs la'ē gūxts!ō'tsa ^εwā'pē lāq
 30 qa^εs ts!ō'xūg'indēxēs lā'logūmē. Wā, g'ī'l^εmēsē ē'g'ig'axs la'ē
 gūxts!ō'tsa ā'īta ^εwāp lā'qēxs la'ē ^εwī'la ts!E'nts!En^εx'wīda. Wā,
 g'ī'l^εmēsē g'wāl'Exs la'ē k'lē's hē'lēg'inda. Wā, lē'da q!ūlsqū'l^εyakwē
^εna^εf^εnē'mp!Ena yō'sax ^εwā'palāsa q!ō'dekwē L!ē'sa lōxs masaasa
 k'ā'wasē k'lēlx' ā'ē^εm lē'm^εxwa lā'xa q!ō'dekwē L!ē'sa. Wā,
 35 g'ī'l^εmēsē g'wāl ha^εmā'pExs la'ē nā'x'īdxa ā'īta ^εwā'pa. Wā,
 k'lē's^εEmxaa hā'mg'ilayō lā'xa k!wē'lasēda g'ī'gāma^εyaxēs g'ō'kū-
 lōtē. Lē'x'aem ha^εmā'pqēda āxnō'gwadās. Wā, lā'xaa k'lē's
 ts!E'pela lā'xa L!ē'^εna qaxs ā'lak'lālaē tse'n^εxwa. Wā, laE'mxaa
 g'wāl la'xēq.

1 **Boiled Halibut-Edges** (Hā'n^εx'Laak^u xwā'xūsenxē^ε).—Wā, hē'-
^εmaaxs la'ē lē'm^εx'wīdēda xwā'xūsenxa^εyaxs la'ē q!ē'nema lā'xēs
 laē'na^εyē yīlō'yōlaxa ts!ē'q!ē dēna'sa. Wā, la tē'kūlāLēla lāx
 ō'g'wīwalīfasa lēg'wī'fasa g'ō'kwē. Wā, lē'da āxnō'gwadās Lē'^εla-
 5 laxa g'ā'xsā. Wā, g'ī'l^εmēsē g'āx ^εwī'laēLēlaxs la'ēda ts!ēdā'qē
 āx^εē'dxa hā'n^εx'lanowē qa^εs lē hā'ng'alīfaq lā'xa ōbē'x'Lālālīfasa
 lēg'wī'fē. Wā, la āxā'xōdxa ^εnā'f^εnē'mp!Ena sēk'lā'x'īdōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
 into the kettle. | She does not untie the tying of narrow cedar-bark in
 the middle. It || remains in the way it was tied into bundles. Then 10
 she pours water into the (kettle); | and when it is half full of water,
 she takes an | old mat and covers the top with it. As soon as she
 has done so, | she puts it on the fire. As soon as this is finished, |
 the chiefs begin to sing the songs of olden times; but the || woman 15
 takes her dishes and puts them down at the place where she is sit-
 ting, | and also the tongs. Everything is ready, and | (what is in
 the kettle) has been boiling on the fire for a long time. After four |
 songs have been sung, the guests stop singing. | Then the kettle is
 taken off of the fire; and the woman takes her tongs, || and takes off 20
 the old mat covering and puts it down at the | door-side of the fire.
 Then she takes up with the tongs the middle of one bundle of | edges
 and puts it into one dish. She | continues doing so with the others,
 and puts each into one dish. | As soon as they are all out of the water,
 she unties the narrow || strip of cedar-bark with which they were tied 25
 in the middle, and finally she divides them into the several dishes. |
 As soon as she has done so, she takes a food-mat and | spreads it
 before the guests. Then she puts the dishes | on it, and she gives
 them water. After they finish drinking, | they begin to eat. They

xūSENxā^éya qa^és qū'lx'ts!ōdēs lā'xa hā'nx'LANowē. Wā, lae'm 8
 k'lēs gūDEX·ī'dEX yīlō'yōyas ts!ē'q!a dena'sa. Wā, lae'm hēx'-
 sā'em gūwā'laxs la'ē qū'lx'ts!ōyā. Wā, lē gūq!Eqa'sa 'wā'pē lāq. 10
 Wā, la'mē'sē nē'lk'eyax·ēida'mēda 'wā'pē lā'qēxs la'ē āx'ē'dxa
 k'lā'k'lōbanē qa^és aē'k'lē nā'seyīnts lāq. Wā, g'í'l'mēsē gūwā'lEXs
 la'ē hā'nx'LEnts lā'xēs legwī'lē. Wā, g'í'l'mēsē gūwā'lEXs la'ē
 de'nx'īdēda g'īg'ī'gāma'eyasa g'í'ldze'yala q!E'mdema. Wā, lā'lēda
 ts!Edā'qē āx'ē'dxēs lō'elq!wē qa^és g'ā'xē āx'ā'līlas lā'xēs k'lwaē'lasē; 15
 wā, hē'misa k'līplā'la. Wā, la'mē'sē 'nā'xwa gūwā'līEXs la'ē
 gē'g'īlī maE'mdehqūlēda hā'nx'Lāla. Wā, g'í'l'mēsē mō'sgemēda
 q!E'mdemē de'nx'ēdayōsa k!wē'laxs la'ē gūwā' de'nxela. Wā, la
 hānx'sanowēda hānx'LANowaxs laēda ts!Edāqē āx'ēdxēs k'līplāla
 qa^és k'līp!lī'dēs lā'xa k'lā'k'lōbanē nayī'ma qa^és k'līp!lā'līlēs lā'xa 20
 ōnā'lisasēs legwī'lē. Wā, la k'lībō'yōdxa 'nē'mx'īdoyāla xwā'-
 xūSENxā^éya qa^és k'līpts!ō'dēs lā'xa 'nēmē'xLa lō'q!wa. Wā, la
 ha'nā'l hē gūwē'g'ilaxa wāō'kwē āxts!ā'las lā'xa 'nēmē'xLa lō'q!wa.
 Wā, g'í'l'mēsē 'wī'lōstaxs la'ē gūDEX·ī'dxa yaē'loyūwēx'dās ts!ē'q!a
 dena'sa. Wā, lawī'slē ts!ā'lasī'lālas lā'xa wāō'kwē lō'elq!wa. 25
 Wā, g'í'l'mēsē gūwā'lEXs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa^és
 lē LEpdzamō'līlas lā'xa k!wē'lē. Wē, la k'ā'dzōdaslasa lō'elq!wē
 lāq. Wā, la tsō'x'itsa 'wa'pē lāq. Wā, g'í'l'mēsē gūwā' nā'qaxs
 la'ē hā'mx·ī'da. Wā, lae'm xā'max'ts!āna dā'x'īdxēs ha'ma'ēyē

30 take up the food with their hands || and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a
35 valuable food for feasts, for || this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

1 **Roasted Halibut-Edges.**—When | the (halibut-)skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the
5 woman and her || husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes
10 narrow strips of || cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:¹ As | soon as they are all
15 in the roasting-tongs, she ties a narrow strip of || cedar-bark around the top, so that the tongs may not spread when

30 qa's q!ex·ba'eyēxa g'í'lsq'ilt!ē xwā'xūsenxa'ya. Wā, g'í'l'mēsē gwāl ha'mā'pqēxs la'ē nā'x'idxa 'wā'pē. Wā, la mō't!ēdxēs E'nx'sā'yē qaē's gēgene'mē. Wā, lae'm dā'laqēxs la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā'l'mēsē ts!ē'nts!enx'wid lā'xēs g'ig'ō'kwē. Wā, lae'm k'!ēs hē'lēg'intse'wa qaxs 'wā'lasaē k!wē'ladzema qaxs
35 lā'xūlaē gwē'x'sdemas. Wā, la k'!ēs ts!ē'pela lā'xa L!ē'na qaxs ā'laē la tse'nxwa. Wā, lae'm gwāl lā'xēq.

1 **Roasted Halibut-Edges** (L!ō'bek^u xwā'xūsenxē).—Wa, hē'ēmaaxs la'ē k'!ā'yax'widēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūsenxa'yē. Wā, la yīlō'yōtsōsa ts!ē'q!ē dena'sa qa's tēx'wale'lōdayowē lāx ō'gwiwalīlasa g'ō'kwē. Wā, la 'nā'f'nemp!enēda ts!edā'qē Lē'wis
5 lā'wūnemē ha'maē'xsd lāq. Wā, lē'da ts!edā'qē āxk'!ā'laxēs lā'wūnemē qa L!ō'psayōgwīlēsēx L!ō'psayā. Wā, hē'x'ida'mēsē k'!ā'x'widxa wūnā'gulē qa's xō'x'widē qa yū'wēs la gwē'x'sōxda k'!lplā'lax. Wā, lē'x'a'mēs ōgūqālayōsēxs ē'x'baēda be'nba'yas, yīx ō'xtā'yasa k'!lplā'la. Wā, lē'da ts!edā'qē āx'ē'dxa ts!ē'q!ē
10 dena'sa qa's yīl'ī'dēs lā'xa 'ne'mpl'enk'ē lā'xens q!wā'q!wax'ts!ā-na'yēx, g'ā'g'ilela lā'xa ē'x'ba lā'x be'nba'yas. Wā, g'í'l'mēsē gwāl'exs la'ōda ts!edā'qē āx'ē'dxa k'!ā'yaxwē xwā'xūsenxa'ya qa's lē q!ē'lx'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (*fig.*).¹ Wā, g'í'l'mēsē 'wī'la la āxts!ā' lā'xa L!ō'psayāxs la'ē yīl'ē'tsa ts!ē'q!ē
15 dena's lāx ō'xtā'yas qa k'!ē'sēs dexetō'x'widēda L!ō'psayowaxs la'ē

¹ See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. || As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. || After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is || very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days || in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

ts!E'lx^éwīda. Wä, la äx^é'dxa wī'swūltowē xōk^u k!waxlā^éwä qa^s 16
k!aat!ē'dēs. Wä, lae'm wa'x'senxa^éyēda 'nā'f^éne^mts!aqē lāx ō'ba-
^éyasa xwā'xūsenxa^éyē. Wä, la gē'gēbentsa 'na'f^éne^mts!aqē. Wä,
la'mē'sē lanō'lisaq lā'xēs lēgwī'lē. Wä, k!ē'st!a gā'laxs la'ē lē'x^éi-
deq. Wä, g'í'l^émēsē L!ō'pexs la'ē äx^é'dēda ts!Edā'qaxēs ha'ma- 20
dzowē' lē'wa^éya qa^s Lep!ā'lilēs lā'xēs k!waē'lasē. Wä, la äx^é'dxa
L!ō'bēkwē xwā'xūsenxa^éya qa^s äxdzō'dēs lā'qēxs la'ē x'ek!EX^éideq.
Wä, lā'x'da^éxwē nā'x'idxa 'wāpē. Wä, g'í'l^émēsē gwāl nāqaxs
la'ē dāx^éidxa g'í'lg'ílt!Enāla xwāxūsenxē^é qa^s q!ēg'ílba^éyēq. Wä,
g'í'l^émēsē gwāl ha'mā'pqēxs la'ē äx^é'dēda ts!Edā'qaxēs lā'lōgūmē 25
qa^s gūxts!ō'dēsa 'wā'pē lāq. Wä, lā'x'da^éxwē ts!E'nts!EN^xwīda.
Wä, g'í'l^émēsē gwā'lēxs la'ēda ts!Edā'qē g'ē'xaxēs hā'mx'sā'yē. Wä,
lā'x'da^éxwē nā'x'idxa 'wā'pē. Wä, lae'm k!ēs äxts!ō'yō lā'xa
lō'q!wāxs ha'ma'yaē lōxs k!ē'saē ts!E'pela lā'xa L!ē'na qaxs
XE'NLElaē tSE'NXwa. Wä, lā'xaa k!ēs k!wē'ladzema lāxa g'ō'kū- 30
lōtē. Wä, lae'm gwāl lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wä, hē'^émaaxs la'ē ts!āwū'n- 1
xa, la k!eō's la gwe^éyō'laxsa p!ā'^éyē. Wä, lē'da gēNE'masa lō'-
q!wēnoxwē äx^é'dxēs mā'lēqasdē qa^s lē t!ē'laq lā'xa tō'xsas lō'-
gwats!āsēs lā'^éwūnemē. Wä, hē't!a la mō'p!EN^xwa^{sē} 'nā'lās
t!ē'ltālēxs lā'xa lō'gwats!āxs la'ē äx^é'dēda ts!Edā'qaxēs hā'nx- 5
lanowē qa^s hā'ng'alilē lā'xa ōnā'lisasēs lēgwī'lē. Wä, la äx^é'd-

7 takes | her small basket by the handle and carries it out of the house,
and she | puts it down by the side of the fishing-canoe. Then she
takes out of the water the dried heads and | puts them into the small
10 basket. After it is full, she || takes it up by the handle and carries
it into the house. Then | she takes out the dried heads and puts
them into the kettle. | As soon as it is full, she pours water into it;
and when | it is filled with water, she puts the kettle on the fire. It
is | left to boil for a long time, and then the kettle is taken off the
15 fire. || Then the woman takes her dish and takes her | long-handled
ladle, and she dips up the dried heads and | puts them into the dish.
As soon as they are all out of the water, she drinks | water; and after
she finishes drinking, she takes up with her hands | the boiled dried
20 heads and puts them into her mouth. || Then she begins to eat. This
is called "eating dried heads." Then | she throws into the fire the
bones that remain. After she has finished, | she again pours into
the kettle the food that has been left over. | She pours some fresh
water into the food-dish that she had used. | Then she washes her
25 hands. After she has finished, she puts away the || kettle. The
remains of the dried heads | are in the kettle in the water. She is
going to put them on the fire again | when she feels hungry, for heads
do not get spoiled even if they are | put on the fire ten times. Then
she drinks | fresh water. The dried halibut-head is not used for

7 xēs lā'laxamē qa's lē k'lo'qewelselaq lā'xēs g'ō'kwē qa's lē hānō'-
dzelsas lā'xa lō'gwatslē. Wä, la äx'wüstē'ndxa mā'lēqasdē qa's
äxts!ō'dalēs lā'xa lā'laxamē. Wä, g'í'lmēsē qō't!axs la'ē k'lo'-
10 qūlsaqa qa's lē k'lo'gwilelaq lā'xēs g'ō'kwē. Wä, la'mēsē
äxwūts!ā'laxa mā'lēqasdē qa's lē äxts!ā'las lā'xa hā'nx'lanowē.
Wä, g'í'lmēsē qō't!axs la'ē gūgeqa'sa ēwāpē lāq. Wä, g'í'lmēsē
qō't!axa ēwā'paxs la'ē hā'nx'lents lā'xēs lēgwī'lē. Wä, la'mēsē
gē'g'ilil mā'ēmdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wä,
15 la'mēsē ts!edā'qē äx'ē'dxēs lō'q!wē qa's äx'ē'dēxēs ēwā'lasē g'í'l-
t!exlāla k'ā'ts!ēnaqa qa's xelōstēndēxa mā'lēqasdē qa's lē xē'l-
ts!ālas lā'xa lō'q!wē. Wä, g'í'lmēsē ēwī'lōstaxs la'ē nā'x'ēdxa
ēwā'pē. Wä, g'í'lmēsē gwā! nā'qaxs la'ē dā'x'ētsēs ēēyasowē'
lā'xa hā'nx'laak^u mā'lēqasdē qa's ts!ō'q!ūsēs lā'xēs sē'msē. Wä,
20 la'ēm hā'mx'ē'ī'da. Wä, hē'ēm lē'gades mēmā'lēqasdē. Wä, la'ēm
ts!exlā'lasēs xā'xmōtē lā'xa lēgwī'lē. Wä, g'í'lmēsē gwā'lēxs
la'ē xwē'laqa gūxts!ō'tsēs hā'mx'sā'ēyē lā'xa hā'nx'lanowē. Wä,
la gūxts!ō'tsa ā'īta ēwāp lā'xēs hā'maats!ē'x'dē lō'q!wa. Wä,
la ts!ēnts!ēnx'wīda. Wä, g'í'lmēsē gwā'lēxs la'ē g'ē'xaxa
25 hā'nx'lanowē. Wä, la'ēm g'ē'stā'lēda hā'mx'sā'ēyē mā'lēqasdē
lā'xa hā'nx'lanowē. Wä, la'ēm ā'ēm ē't!ēdē! hā'nx'lēndlēq
qō pō'sq!ēx'ēidlō, qaxs k'lē'saē ēyā'x'sēm'ēdēxs wā'x'ēmaē nēqa'-
p!ēna hā'nx'lēdayowēda mā'lēqasdē. Wä, lawī's!a nā'x'ēdxa
ā'īta ēwā'pa. Wä, la'ēm k'lēs lē'ēlālayuwēda mā'lēqasdē ā'ēm

inviting (to a feast). || Only the owners—that is, the woman, her 30 husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1 stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-canoe of the fisherman. || The dried stomach is also soaked in the fishing- 5 canoe. | After it has been in the canoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-canoe. She takes the dried | stomach out of the bilge-water of the fishing-canoe and puts it into her small basket. || When it is full, she takes it up by the handle and 10 carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until || it is full, and puts it on the fire. She does not let it | boil 15 quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. || Then she takes a small dish and puts it down 20

lē'x'a^{mē}da āxnō'gwadās ha^{mā}'peqxa ts!edā'qē ɬ^ēwīs ɬā^ēwūnemē 30
ɬ^ēwīs sā'semē. Wä, lā'xaa k'!ēs ts!e'pela lā'xa ɬ!ē'na. Wä,
laE'm gwāl laxē'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdāxs hā'nx'- 1
laakwaē t!E'lkwa).—Wä, hē'emxaa wā'xsē 'nā'lās t!E'lkwē wā'-
xaxsaasas 'nā'lāsa mā'leqasdāxs la'ē t!ē'lasē'wa, yīxs mō'p!en-
xwa'saē 'nā'lās āxstā'lexs lā'xa tō'xsasa lō'gwats!āsa lō'q!wēno-
xwē. Wä, hē'emxaa'wisē lē'da mō'qwasdēda lō'gwats!ē t!ē'la- 5
sē'wē. Wä, g'ī'l'mēsē mō'xsē 'nālāsēxs la'ē wiwō'x'wida. Wä,
laE'mxaa'wisa ts!edā'qē k'!ōqewelsxēs lā'laxamē qa's lē hānō'-
dzelsas lax onōdza'yasa lō'gwats!ē. Wä, la āx'welstā'laxa mō'-
qwasdē lāx tō'xsasa lō'gwats!ē qa's lē āxts!ā'las lā'xēs lā'laxamē.
Wä, g'ī'l'mēsē qō't!axs la'ē k'!ō'qūlsaqa qa's lē k'!ō'gwīlelaq lā'- 10
xēs g'ō'kwē. Wä, la k'!ō'x'walilaq lā'xa ōbē'x'ɬālāsēs legwī'lē.
Wä, la āx'ē'dxēs ha^{ne}'mē qa's ts!ō'xūg'indēq. Wä, g'ī'l'mēsē
ē'g'īg'axs la'ē āxwūts!ō'dxa mō'qwasdē lā'xa lā'laxamē qa's lē
āxts!ō'dālas lā'xa ha^{ne}'mē. Wä, la gūq!eqa'sa 'wā'pē lāq qa
qō't!ēs. Wä, la hā'nx'lents lā'xēs legwī'lē. Wä, la k'!ēs hēlq!alaq 15
ha'labala mede'lx'wida. Wä, laE'm hā'lselaem x'ī'q!exsdalēda
hā'nx'lanāxa gū'lta. Wä, ē'x'mēsē la ts!egū'nā'kūlē 'wā'palāsēxa
g'ā'g'īlela lā'xa gaā'la lā'laa lā'xa neqā'la. Wä, lē'da ts!edā'qē
hā'nx'sendxa hā'nx'lanowē qa's hā'ng'alilē lā'xēs k!waē'lasē. Wä,
la āx'ē'dxēs ɬā'lōgūmē qa's ha^{no}'lilē lā'xa hā'nx'lanowē. Wä, 20

- 21 by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is
 25 all out | of the kettle, she takes a thin cedar-board || four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the
 30 woman has || cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours
 35 it out again || outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are
 40 all in, she pours fresh || water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

- 21 lā'xaa āx'ē'dxēs xwā'layowē qa's lē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā, la āx'ē'dxēs k'!lplā'la qa's k'!lplē'dēs lā'xa hā'nx'laakwē mō'qwasdā qa's lē k'!lpts!ā'las lā'xa lā'lōgūmē. Wā, g'í'l'mēsē 'wī'lōsta lā'xa hā'nx'lanowaxs la'ē āx'ē'dxa pē'ldzowē k!wā'gedzā, la mō'-
 25 denē 'wā'dze'wasas lā'xens q!wā'q!wax'ts!āna'yēx; wā, la mō'denbalēda 'ne'mp!enk'ē lā'xens bā'laxs la'ē gāyo'sas lā'xa ō'gwāga'yasa lā'lōgūmē. Wā, la āx'ē'dxa mō'qwasdē qa's pagēdzō'dēs lāq. Wā, la āx'ē'dxēs xwā'layowē qa's ām'ēmē'x'salē t!ō't!ets!ā'laq qa ā'mēsē hē'ladzeqela lā'xens se'msēx. Wā, lē'da ts!edā'qe 'wī'la
 30 t!ō't!ets!endxēs t!ō'sase'waxs la'ē āx'ē'dxa hā'nx'lanowē qa's lē qepewe'lsax 'wa'palax'dāsa mō'qwasdē lāx L!ā'sanā'yasēs g'ō'kwē. Wā, g'āx xwē'laqa k'!ō'gūlelaq qa's hā'ng'alilēq lā'xes k!wāē'-lasē. Wā, la'mēsē gūxts!ō'tsa ā'!ta 'wāp lāq qa's aē'k!lē ts!ō'xū-g'indeq. Wā, g'í'l'mēsē la ē'g'ig'axs la'ē ē't!ēd la qepewe'lsaq
 35 lā'xēs L!ā'sanā'yē. Wā, g'í'l'mēsē gwā'lexs g'ā'xaē hā'ng'alilas lāx ōnā'hisasēs legwī'lē. Wā, la gūq!eqa'sa ā'!ta 'wāp lā'xa t!ēwē'kwē mō'qwasdā. Wā, lā'xaē aē'k!la ts!ō'x'wīdeq. Wā, g'í'l'mēsē la 'wī'lāwēda q!wālobesaxs laē melmadzōx'wīda. Wā, la āxts!ā-las lā'xa ha'ne'me. Wā, g'í'l'mēsē 'wīlts!āxs la'ē gūq!eqa'sa ā'!ta
 40 'wāp lāq. Wā, la qō't!a'ma ha'ne'maxa 'wā'paxs la'ē aē'k!līx'ēid-xēs legwī'lē qa ē'k'ēs x'ī'x'iqela. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, k'!ē'st!a gā'laxs la'ē medelx'wī'da. Wā, la'mēsēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

ts!Edā'qē q!ā'q!ala lā'qēxs la'ē gē'g'ilīl māe'mde!qūla. Wä, 43
g'í'l'mēsē elā'q le'mx'wīdē 'wā'pasēxs la'ē gūq!Eqa'sa ā'ta 'wāp
lāq. Wä, g'í'l'mēsē dzā'qwaxs la'ē hā'nx'sanāwēda hā'nx'lanowē. 45
Wä, lae'm L!ō'pa. Wä, hē'x'ida'mēsa ts!Edā'qē āx'ē'dxēs
k'ā'ts!Enaqē qa's tseyō'sēsa mō'qwasdē lā'xa la'lōgūmē. Wä,
lae'm k'lēs lē 'wā'palās; ā'em lē'x'a'ma ha'maē'sas la tseyō'dzem
lā'xa la'lōgūmē. Wä, g'í'l'mēsē qō't!ēda lā'lōgūmaxs la'ē Lē'lā-
laxēs lā'wūnemē qa g'ā'xēs k!wā'galīlxa la dzā'qwa. Wä, lā'x- 50
da'xwē nā'x'īdxa 'wā'pē. Wä, g'í'l'mēsē gwāl nā'qaxs la'ēda
ts!Edā'qē āx'ē'dxa k!lā'k!E'x'baa'kwē k!wa'xlā'wa qa's L!E'nqēs
lā'xa mō'qwasdē. Wä, lae'm yō gwē'gilasa ē'x'ba k!wa'xlā'wē
gwē'gilasasa mā'malāxs ha'mā'paasa ha'mayowē'. Wä, lae'm
L!E'nqas lā'xa mō'qwasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wä, 55
g'í'l'mēsē gwāl memā'lēqasdeg'ixs la'ēda ts!Edā'qē k'ā'g'ilīlxēs
ha'maa'ts!ē lā'lōgūma qa's xwē'laqē qep'ste'ntsēs hā'mx'sā'yē
lā'xa ha'ne'mē. Wä, la gūxts!ō'tsa ā'ta 'wāp lāq qa's ts!ō'-
xūg'īndēq. Wä, g'í'l'mēsē ē'g'ig'axs la'ē ē't!ēd gūxts!ō'tsa 'wā'pē
lāq. Wä, lā'x'da'xwē ts!E'nts!Enx'wīda. Wä, g'í'l'mēsē gwāl'ēxs 60
la'ē nā'x'īdxa ā'ta 'wā'pa. Wä, lae'mxaa k'lēs k!wē'ladzēmēda
mō'qwasdē. Wä, lā'xaa k'lēs ts!E'pela lā'xa L!ē'na, qaxs ā'laē
tse'nxwa.

Soaked Dried Halibut-Fins (Pelpa'lxa t!E'lkwē pā'Lasdē).—Wä, 1
hē'emxaē t!ē'lase'wa pā'Lasdēda tō'xsasa lō'gwats!ē. Wä, lē'x'a-

they are soaked for six days | in the canoe, for they are thick.
 5 Therefore they are soaked for a long time. || As soon as they swell
 up, the woman takes her small basket | and carries it by the handle
 to the side of the place where the canoe is on the ground. | Then she
 takes one fin and washes off the soot that is on it. | As soon as it is
 all off, she puts it into the small basket. She only | stops when the
 10 small basket is full. Then she carries the small basket || into her
 house, and she puts it down by the side of the fire. | Then she takes
 the small kettle and washes it out inside. As soon as it is clean, |
 she takes split cedar-sticks. She breaks them into pieces, and | puts
 them crosswise in the bottom of the small kettle, (forming a grating).
 As soon as this is done, | she takes the soaked fins and puts them on ||
 15 the crossed split cedar-sticks in the small kettle. | She does not want
 what she is cooking to be burned: therefore | she puts the cedar-
 sticks under it. When the small kettle is full of | dried fins, she
 pours water into it; and she only stops pouring | when it is full.
 20 Then she puts the kettle on the fire. It || stays on the fire for a long
 time. Sometimes it is put on the fire in the morning, | and it is not
 done until afternoon. As soon as it is done, | the woman takes her
 tongs and takes the | kettle off the fire. Then she takes her small
 dish and puts it down at the | place where she is sitting. Then she

3 ʼmēs ōʼgūqālayōsēxs kʼlēʼsaē âʼem qʼELʼEPʼEʼNʼxwaʼsē ʼnāʼlās
 tʼlēʼtʼlāʼEXS lāʼxa xwāʼkʼlūna, qaxs wōʼkwaē, lāʼgʼilas gāʼla tʼlēʼla.
 5 Wā, gʼíʼlʼmēsē pēʼxʼwīdEXS laʼēda tsʼlEdāʼqē āxʼēʼdxēs lāʼlaxamē
 qaʼs lē kʼlōʼxʼwELsaq lāx ōʼgwāgʼayʼasa xwāʼkʼlūnāxs hāʼnsaē. Wā,
 lē āxʼēʼdxa ʼnEʼmē pELaʼ qaʼs tsʼlōxāʼlēxa qʼwaʼlōʼbesē āxdzEWēʼq.
 Wā, gʼíʼlʼmēsē ʼwīʼlāxs laʼē āxtsʼlōʼts lāʼxa lāʼlaxamē. Wā, āʼlʼmēsē
 gwāʼlEXS laʼē qōʼtʼlēda lāʼlaxamē. Wā, lē kʼlōʼgwīlxa lāʼlaxamē
 10 lāʼxēs gʼōʼkwē qaʼs lē kʼlōʼxʼwalīlaq lāx ōnōʼlīsasēs legwīʼlē. Wā,
 la āxʼēʼdxēs haʼnEʼmē qaʼs tsʼlōʼxūgʼENDēq. Wā, gʼíʼlʼmēsē ēʼgʼîgʼaxs
 laʼē āxʼēʼdxa xōʼkwē kʼwaʼXLāʼwē. Wā, la kʼōʼkʼEʼxʼSEʼndēq qaʼs
 gayiʼlāʼlaxʼīdēq lāx ōtsʼlāʼwasa. haʼnEʼmē. Wā, gʼíʼlʼmēsē gwāʼlEXS
 laʼē āxwūʼtsʼlōdxa tʼlEʼlkwē pāʼLasdē qaʼs lē āxdzōdāla lāʼxa
 15 gaʼyiʼlāʼlākwē xōkʼ kʼwaʼXLāʼwa lāx ōʼtsʼlāwasa haʼnEʼmē. Wā,
 laEʼm gwāʼqʼlElaq kʼlūmElgʼīʼtsʼlōwē haʼmēʼxʼsīlaseʼwas, lāʼgʼilas
 bEnāʼxlEntsa kʼwaʼXLāʼwē lāq. Wā, gʼíʼlʼmēsē qōʼtʼlēda haʼnEʼmaxa
 pāʼLasdāxs laʼē gūxʼīʼtsa ʼwāʼpē lāq. Wā, āʼlʼmēsē gwāʼl gūʼqaxs
 laʼē qōʼtʼla. Wā, la hāʼnxʼLEnts lāʼxēs legwīʼlē. Wā, laʼmēʼsē
 20 gēʼxʼLalaEM hāʼnxʼLala; ʼnāʼlʼnEMPʼlEnaas hāʼnxʼLEntsōxa gaāʼla.
 Wā, la āʼlʼEM Lʼōʼpxa la gwāʼl ʼneqāʼla. Wā, gʼíʼlʼmēsē LʼōʼpEXS
 laʼēda tsʼlEdāʼqē āxʼēʼdxēs kʼlīpLāʼla qaʼs kʼwētSEʼndēs lāʼxa
 hāʼnxʼLanowē. Wā, la āxʼēʼdxēs lāʼlōgūmē qaʼs hāʼngʼalīʼlēs lāʼxēs
 kʼwaēʼlasē. Wā, la āxʼēʼdxa kʼlīpLāʼla qaʼs kʼlīpʼlʼdēs lāʼxa pāʼLasdē

takes her tongs and takes out the dried fins, || and she puts them into 25
the small dish. When the small dish is full, | she calls her children
and her husband to come and sit down. | Then they drink fresh
water; and after they finish drinking, | they take whole pieces of dried
fins and eat them. They | hold them in their hands while they are
eating. After they have finished || eating, the woman takes the small 30
dish and pours back | into the kettle what is left over. She pours
some water | into (the dish) and washes it out inside; and when it is
clean, she | pours more fresh water into it, and they wash their
hands. | As soon as this is finished, they drink fresh water. That is
all || about this. They do not dip it into oil, for it is fat; | and it is 35
also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when
they have finished; | for the people in olden times said that if they
should not drink || water when they were about to eat, those who 40
should forget | to drink water before they eat or when they finish
would rot inside. | The reason why they rinse their mouths in the
morning before they eat is to | get off the sleepiness of the throat.
Therefore they do this way. | That is all about this. ||

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As 1
soon as it is half dried, it is boiled | in a small kettle. Some water is

qa's le k'lipts!ō'dēs lā'lōgümē. Wä, g'í'lēmēsē qō't!ēda lā'lōgūma- 25
sēxs la'ē Lē'ēlāxēs sā'sēmē Lē'wis lā'wūnemē qa g'ā'xēs k'ūs-
ā'liā. Wä, lē nā'x'īdxa ā'ltā ēwā'pa. Wä, g'í'lēmēsē g'wāl nā'qaxs
la'ē dā'x'īdxa senā'la pā'lasda qa's hā'mx'ī'dēq. Wä, lae'm
ā'em dēdā'lalīqēxs la'ē haēmā'pa. Wä, g'í'lēmxaā'wisē g'wāl
haēmā'pa la'ēda ts!edā'qē k'ā'g'īlīxa lā'logümē qa's lē qepste'nd- 30
xēs hā'mx'sā'ēyē lā'xa hā'nx'lanowē. Wä, la gūxts!ō'tsa ēwā'pē
lāq. Wä, la ts!ō'xūg'indeq. Wä, g'í'lēmēsē ē'g'īg'axs la'ē xwē'laqa
gūxts!ō'tsa ā'ltā ēwāp lāq. Wä, la'x'da'xwē ts!ēnts!enx'wida. Wä,
g'í'lēmēsē g'wāl'ēxs la'ē nā'x'īdxa ā'ltā ēwā'pa. Wä, lae'm g'wāl
lā'xēq. Wä, lae'm k'lēs ts!epa'x L'ē'ēna qaxs tse'nxxwāē. Wä, 35
lae'mxaa k'lēs k!wē'ladzem lā'xa ō'gū'la begwā'nema, yīxs ā'ēmaē
lē'x'aem haēmā'qēda āxnō'gwadās. Wä, la hē'menā'la'ima bā'k'lūmē
nā'naqalgiwā'la'xa ēwā'paxs k'lē'sēmaē hā'mx'ī'da lōxs la'ē g'wā'la,
qaxs nē'k'aēda g'ā'lē begwā'nemxs g'í'lēmēlaxē k'lēs nā'x'īdxa
ēwā'paxs g'ā'lē ha'ēmaaxēs haēmā'Lē, wä, la xaxē'x'īdēda L'elē'wa'ēyē 40
nā'x'īdxa ēwā'paxs k'lē'sēmaē hā'mx'ī'da, lōxs la'ē g'wā'la. Wä,
hē'ēmis lā'g'ilas ts!ewē'L!exōdxa g'ā'lāxs g'ā'laē ha'ēmaa qa
lawā'yēsēs beq!ūlē'L!exawa'ēyē. Wä, hē'ēmis lā'g'ilas hē g'wē'g'ilē.
Wä, lae'm g'wāl lā'xēq.

Halibut-Spawn (Tsä'p!ēdza'ēyē).—Wä, k'lē'slā g'ā'la āxē'lakwa tsä- 1
p!ēdza'ēyasa p!ā'ēyē. G'í'lēm k'lā'yax'wīdēxs lā'ē hā'nx'lentse'wa

poured into the | small kettle, and it is put over the fire of the house.
 5 As soon || as the water begins to boil, the woman takes down the |
 spawn from where it is hanging, and puts it into the boiling | kettle
 on the fire. After it has been boiling for a long time, | it is taken off
 and is done. Then the woman takes a | small dish and a spoon, and
 10 she dips out the boiled || spawn and puts it into the small dish. As
 soon as | it is all out of the water, they drink water, and they just
 take it up with their hands | and bite off the end as they eat it; and
 they do not eat much | before they finish, for this is not very good
 food. | The men do not often eat the spawn. That is the only ||
 15 reason why the woman boils it, that it brings bad luck if it is not |
 boiled; for the men of early times said, that, if it were not done, |
 her husband would not get a bite,—if for once | the woman should
 not boil what comes from the halibut caught by her | husband. As
 20 soon as the woman finishes eating, || she pours out what is left over.
 Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the mid-
 dle,—the fat that is under the skin between | the two flat sides of the
 25 halibut, the meat just on top of the || backbone. As soon as the skin
 is taken off, the | woman cuts off the piece in the middle, and there

3 lā'xaaxa ha'ne'mē. Wä, lae'm â'em güx̄ts!ō'yuwēda ēwā'pē lā'xa
 ha'ne'mē qa's hā'nx·lanowē lā'xa legwī'lasa g'ō'kwē. Wä, g'ī'l-
 5 ēmēsē mede'l̄x̄widēda ēwā'paxs la'ēda ts!edā'qē āxā'xōdxa tsä'p!ē-
 dza'ye lā'xēs gē'xwalaasē qa's āx̄ste'ndēs lā'xa maē'mde'lqūla
 hā'nx·lanōxs hā'nx·lalamaē. Wä, la gē'g'ilil̄ēem maē'mde'lqūlaxs
 la'ē hā'nx·sanā. Wä, lae'm l̄lō'pa. Wä, lē'da ts!edā'qē āx̄ē'dxēs
 lā'lōgūmē l̄ēwa k'ā'ts!enaqē qa's xelōstendēxa hā'nx·laakwē
 10 tsä'p!ēdza'ya qa's lē xelts!ā'las lā'xa lā'lōgūmē. Wä, g'ī'l̄ēmēsē
 ēwī'lōstaxs la'ē nā'x̄īdxa ēwā'pē. Wä, â'ēmēsē dā'x̄'itsēs ē'eyasowē'
 lāq qa's q!eg'ī'l̄ba'ye'xēs ha'ma'ye. Wä, la k'!ēs â'laem q!ē'k'!ēs
 la'qēxs la'ē g'wā'la, qaxs k'!ē'saē â'laem ēk' ha'ma'ēya. Wä, la
 k'!ēs q!ūnā'la ha'mā'pa begwā'nemaxa tsä'p!ēdza'ye. Wä, lē'x̄a-
 15 ēmēs lā'g'ilas ts!edā'qē hā'nx·lendeq, qaxs aē'k'ilaē k'!ēs hā'nx·
 lendeq, qaxs ēnē'kaēda g'ā'lē begwā'nemqēxs k'!ē'sēlaxē lā'lax
 q!ēk'a'sō lā'xē lō'gūyōs lā'ēwūnemas qō k'!ē'slax ēne'mp!ēnālaxēda
 ts!edā'qē hā'nx·lendlāxa g'a'yolē lā'xa p!ā'ēyē, yā'nemsēs lā'-
 ēwūnemē. Wä, g'ī'l̄ēmēsē g'wāl ha'mā'pa ts!edā'qaxs la'ē â'em
 20 qepewe'lsxēs hā'mx̄'sā'ēyē. Wä, la'xaē nā'x̄īdxa ēwā'pē. Wä,
 lae'm g'wāl lā'xēq.

Middle Piece of Halibut.—Wä, hē'xōl̄ēn l!elē'wēsēwēda q!wā'q!ū-
 sawa'ye, yīxa āxā'la tse'nxwē lā'xa āwā'bā'yasa l!ē'sē lā'xa ēwī'g'a-
 ēyē lō' ēk!waēdza'yasa p!ā'ēyē, yīx k!ūtā'layōsa q!ē'mlalē lāx nexe-
 25 na'ēyasa hā'mō'mō. Wä, g'ī'l̄ēmē lawā'yēda l!ē'saxs la'ēda ts!ē-
 dā'qē sapō'dxa q!wā'q!ūsā'wa'ye. Wä, la xū'l̄kwalēda āxā'sdās.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she || throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges || when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newetsee "standing-on-the-edge." ||

Fresh Codfish (1).—The¹ wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she || puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

Wä, â'émēsa ts!Edā'qē la ts!E'mg'ilts!axstālasēs ts!Emā'lax'ts!ā'- 27
na'yē lāq, qa āqō'x'wīdēsa āwe'lgōda'yas q!E'mlalās nEXENā'yasēda
hāmō'mowē. Wä, g'í'l'mēsē lawā'yēda q!wā'q!ūsa'wa'yē, wä, la
ts!EXTs!ā'las lā'xa lEXa'yē hāmō'dzīlisxa ts!Edā'qaxs la'ē ē'axalaxa 30
plā'yē. Wä, g'í'l'mēsē gwā'tEXs la'ē k'!ō'qūlisxa lEXa'yē qa's lē
k'!ō'gwī'LElaq lā'xēs g'ō'kwē. Wä, la k'!ā'x'wīdxa wūnā'gūlē
qa's L!ō'psayōgwīlēq, hē gwē'x'sē L!ō'psayāxa xwā'xūsenxa'yē. Wä,
hē'EMxaa'wisē gwā'lēda q!wā'q!ūsawa'yē gwā'laasasa xwā'xūsenxa-
yaxs la'ē L!ō'pase'wa. Wä, hē'EMxaa'wisē gwē'g'ilaxs la'ē ha- 35
mā'yā. Wä, la g'ē'xase'wēda hā'msā'yē qa's ē't!lēdē hā'mx'ī'tsōxs
la'ē wā'x'EM la wūda'. Wä, laE'm gwā' laxē'q.

Wä, hēEMxaa'wēSEN L!ElēwēSE'wa ēNEMē Lēgēmsa xwā'xūsenxa-
yēda q!wāq!ūsenxa'yē lāxa L!āl!asiqwāla.

Fresh Codfish (1).—Wä,¹ â'émisē gENE'mas hē'x'idaem k'!ō'p!ēdxa 1
k'!ā'wasē qa's axdzō'dēs lā'xa ha'madzowē' lē'wa'yā. Wä, la
klū'nxts!ōtsa L!ē'na lā'xa ts!Eba'ts!ē. Wä, g'í'l'mēsē gwā'tEXs
la'ē LEPdza'mōlītsa ha'madzowē' lē'wē' lā'xēs la'ēwūNEMē. Wä, la
k'ā'dzōtsa ts!Eba'ts!ē lāq. Wä, g'í'l'mēsē gwā'tEXs la'ē āx'ē'dxēs 5
lā'laxamē, yīx g'ī'ts!E'wasasēs ma'tEXLa gēlts!E'ma. Wä, laE'm
lā'wiyōdLEX ya'x'yeg'īlasa nē'tsa'yē. Wä, la āx'ē'dxes gēlts!E'mē.
Wä, la āx'ē'dxa ēNE'mē lā'xa nē'ts!a'yē qa gwastā'lēs lāx k!waē'ts!ē-

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

the place where she is sitting. | She first cuts off the pectoral fins. ||
 10 She cuts them out in one piece with the gills. Then she cuts across
 the bone in the neck, | and she pulls out the guts. She at once |
 cuts off the intestines and throws them away on the | beach. Then
 she turns the stomach inside out and puts it down on the | beach.
 As soon as all her work is finished, she goes up from the beach ||
 15 and takes her fish-basket. She carries it by the handle down |
 to the beach, and takes the stomachs of the codfish and puts them |
 into it. As soon as they are all in it, she carries the basket by the han-
 dle | into the house. Then she puts it down in front of the fire of
 20 her | house. She takes her kettle, pours || water into it, and, when it
 is half full of water, she puts it | on the fire. Then her husband
 invites in his friends. | As soon as all the guests are in, the woman |
 takes the stomachs and puts them into the boiling water of the |
 kettle; and when they are all in the water, the woman takes her ||
 25 tongs and stirs what is being cooked. Then | she lets it boil for a
 long time before she takes it off from the fire. | At last the woman
 takes her spoons and distributes them | among her guests. When
 they have one each, she takes the | kettle by the handle and puts it
 30 down in front of her guests. Then || she takes a bucket with water
 and puts it down in front of her | guests. They drink water from the

na^εyas. Wä, hē^εmis g'il xwā^εl'itsōsē PEL!xā'wa^εyas. Wä, la
 10 nā^εnemgoq LE^εwis q!ō'sna^εyē. Wä, la gē^εx'sendex t!e'mq!EXā'-
 wa^εyas. Wä, â^εmēsē la nē^εxūlts!ōdex ya^εx'yīg'ilas. Wä, hē^εx'ī-
 da^εmēsē t!ō'sālax ts!enē^εxas. Wä, la ts!eqe^εnts!ēsaq lā'xa
 L!ema^εisē. Wä, la L!ēp!EXSE^εmdxa mōqūlās qa^εs āx^εā'liselēs lā'xa
 L!emā^εisē. Wä, g'ī^εl'mēsē wī^εla la gwā^εl'ē āxSE^εwa'sēxs la'ē lā'sdēs
 15 qa^εs lē āx^εē'dxēs k!ō'gwats!ē lexa^εya. Wä, la k!ō'qūnts!ē'selaq
 lā'xa L!ema^εisē. Wä, la āx^εē'dxa mō'qūlāsa nē^εts!a^εyē qa^εs āxts!ā'lēs
 lāq. Wä, g'ī^εl'mēsē wī^εlts!āxs la'ē k!ō'xwūsdē'selaq qa^εs k!ō'gwē-
 L!elaq lā'xēs g'ō'kwē. Wä, la k!ō'x^εwāli^εlas lā'xa ōstā^εlīlasēs
 g'ō'kwē. Wä, la hē^εx'īdaem āx^εēdxa hā^εnx^εlanō, qa^εs gūxts!ō'-
 20 dēsa wā^εpē lāq. Wä, la^εmēsē nēgō'yōlaxa wā^εpaxs la'ē hā^εnx^ε-
 Lents lā'xa legwī^εlē. Wä, la Lē^εlālē lā^εwūnemāsēxs nē^εnemō'-
 kwē. Wä, g'ī^εl'mēsē g'āx wī^εlaēLēda Lē^εlānemaxs la'ēda ts!Edā'qē
 āx^εē'dxa mō'qūla qa^εs āx^εstā'lēs lā'xa la maE^εmdelqūla wāpsa
 hā^εnx^εLāla. Wä, g'ī^εl'mēsē wī^εla^εstaxs lā'ēda ts!Edā'qē āx^εē'dxēs
 25 k!īpla^εla qa^εs xwē^εtelga^εyēxs hā^εmē^εx'silase^εwē. Wä, la^εmē'sē
 gē^εg'ilīl qa^εs maE^εmdelqūlaxs la'ē hā^εnx^εsanā lā'xa legwī^εlē. Wä,
 la^εmēsē ts!Edā'qē āx^εē'dxēs k!ā^εk'ets!Enaqē qa^εs lē ts!EWā'naēsas
 lā'xēs Lē^εlānemē. Wä, g'ī^εl'mēsē wī^εlxtōxs la'ē k!ō'qū^εlīlxa
 hā^εnx^εlanowē qa^εs lē hā^εnx^εdzamō^εlīlas lā'xa Lē^εlānemē. Wä, la
 30 āx^εē'dxēs wabets!ā'la nā^εgats!ā qa^εs lē hā^εnx^εdzamō^εlīlas lā'xēs
 Lē^εlānemē. Wä, lā^εx^εda^εxwē xama^εg'āgēxa nā^εgats!āxs la'ē nā^εx'īd

corner of the bucket. | After they have finished drinking, the bucket 32
is put away. | Then they eat with spoons out of the kettle. | The
woman takes her small dishes and || puts them down behind the 35
kettle from which they are eating; | and as soon as they find a
stomach with their spoons, they put it into the small dish; | and
when they finish eating the gills and the liquid with their spoons,
they put down the spoons | with which they have been eating, and
they take the stomachs with their hands | and bite them off; and
after they have finished eating them, the || woman takes the small 40
dish and pours back what is left over | into the kettle from which
they have been eating. Then she pours some water | into (the dish)
and washes it out; and when it is clean, she again | pours fresh water
into it. Then she places it before her guests, | and they wash their
hands; but the woman || takes by the handle the kettle from which 45
they have been eating, and puts it down at the | outer end of the fire.
After this has been done, she takes the bucket | with water and places
it before her guests, and | they again drink from the corner of the
bucket. | Then the woman takes the dish in which they washed their
hands and || puts it down at the place where she is sitting. Then the 50
guests go out. | This kind of food is also not a food for the morning,
and no | oil is poured into it, and it is not used at feasts for many |

lā'xa 'wā'pē. Wā, lā'x·da'xwē gwāl nā'qaxs la'ē g'ē'xase'wēda 32
nā'gats!ē. Wā, lā'x·da'xwē yō's'wūtsā!axēs yō'sase'wē lā'xa
hā'nx·lanowē. Wā, lē'da ts!Edā'qē āx'ē'dxa lā'ēlōgūmē qa's lē
k'ā'g'alilēlas lāx ā'La'yasa ha'ēmaats!ē'yē hā'nx·lanā. Wā, g'ī'l- 35
'mēsē yayō'sk'īnaxa mō'qūlāxs la'ē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā,
g'ī'l'mēsē gwāl yō'saxa q'lō'sna'yē lē'wa 'wā'palāxs la'ē g'ī'g'aliltsēs.
yeyō'yats!ēxa k'ā'k'ets!Enaqaxs la'ē xā'max'ts!āna dā'x'ēidxa
mō'qūla qa's q!eg'ī'lbyēq. Wā, g'ī'l'mēsē gwāl ha'ēmā'pqēxs la'ēda
ts!Edā'qē āx'ē'dxa lā'lōgūmē qa's lē xwē'laqa gūxts!ō'tsa hā'mx- 40
sā'ē'yē lā'xa ha'ēmaa'ts!ē hā'nx·lanā. Wā, la gūxts!ō'tsa 'wā'pē
lāq. Wā, la ts!ō'xūg'īndeq. Wā, g'ī'l'mēsē ē'g'īg'axs la'ē xwē'laqa
gūxts!ō'tsa ā'lta'wāp lāq. Wā, la k'ax'dzamō'lilas lā'xēs lē'lānēmē.
Wā, lā'x·da'xwē ts!E'nts!Enx'wīda. Wā, lā'lēda ts!Edā'qē k'!ō'-
qūlilāxa ha'ēmaa'ts!ē hā'nx·lanā qa's lē hā'ng'alilās lā'xa ō'bēx- 45
lālilasa legwī'lē. Wā, g'ī'l'mēsē gwāl'ēxs la'ē k'!ō'qūlilāxa nā'gats!ē
'wā'bets!āla qa's lē hā'nx·dzamō'lilas lā'xēs lē'lānēmē. Wā, la'x·
da'xwē ē't!ēd xa'mag'āgēxa nā'gats!āxs la'ē nā'x'ēidxa 'wā'pē. Wā,
lā'lēda ts!Edā'qē āx'ē'dxa ts!E'nts!Engwats!ē lō'q!wa qa's lē k'ā'-
g'alilās lā'xēs k!waē'lasē. Wā, lae'm hō'qūwelsēda lē'lānēmē. Wā, 50
lae'mxaa k!lēs ha'ēma'ē'yē gwē'x'sdemasēxa gaā'la. Wā, lā'xaa k!lēs
k!ūnq!Eqasōsa L!ē'ēna. Wā, la k!lēs k!wē'ladzem lā'xa q!lē'nēmē

men, and the numaym is not invited to it. | Only four or six friends of
 55 the || one who caught the codfish eat of the bull-head, for that is its
 name | when it is eaten; and the one who invites his friends says, |
 "We will eat bull-head to-morrow." Thus he says. And the reason
 why its name is | "bull-head" is that the stomach of "the-one-who-
 pulls" is never full, and also | the stomach of the black cod and of the
 60 kelp-fish and of the *xūldzōs*. That is its other || name when it has
 been cooked and when it has been caught by the | fisherman; for the
 fisherman does not allow | the guts of the codfish and of the halibut
 to stay in the body over night; for it is said, that, if | his wife should
 not do so, he would never again have a | bite from the halibut or ||
 65 codfish or black cod or *q'wä'qela* and also the *t!ot!ōp!ē* and also the
gwāx'gū'wa and | also the *gwe'lēk*. There is only one | way of doing
 with these nine kinds when they are first caught by the fisherman. |
 That is all about this. |

1 **Fresh Codfish (2).**—Sometimes the | woman cooks at once these eight
 kinds besides the | halibut, and the eight kinds of fishes are eaten
 5 fresh | when the tribes are really hungry; and they also do || so
 when they get rotten. The only difference when they are | fresh is,
 that the woman cuts the codfish right away. | Both sides of the
 neck of the codfish are cut, and then around | the back of the head;

53 *bē'begwānema*, *lō'mē'da* *ne'mē'mōtē* *k'lē's'emxaa* *lē'ēlā'layō* *lāq*.
Ā'em *lē'x'a'mēda* *mō'kwē* *lōxs* *q!el!ō'kwaē* *ne'nemō'kwasā*
 55 *yā'nemāxā* *nē'ts!ā'yē* *hā'mā'pxa* *k'ūmē'sē*, *qaxs* *hē'māē* *lē'gēmsē*
wā'xī *hā'mā'ēya*. *Wä*, *la* *ne'k'ēda* *lē'ēlalāxēs* *ne'nemō'k'u*:
 "K!wōk!ūmē'sg'elēnsā'i," *ne'k'ē*. *Wä*, *hē'em* *lā'g'ilas* *lē'gades*
k'ūmē'saxs *k'lē'saē* *qō't!āēnoxwē* *mō'qūlāsa* *nē'ts!ā'yē*, *lē'wa* *mō'*
qūlāsa *nā'leme* *lē'wa'* *pe'x'itē* *lē'wa'* *xū'ldzōsē*. *Hē'em* *ne'mē*
 60 *lē'gēmasēxs* *la'ē* *hā'nx'lentse'wa*, *lōxs* *g'ā'lōlā'nemaē* *yīsa'*
bā'kū'lēnoxwaq, *yīxs* *k'lē'saē* *hēlq!alē'da* *bā'kū'lēnoxwaq* *xā'māla*
k'lē's *lā'wōyowē* *yā'x'yīg'ilasā* *nē'ts!ā'yē* *lē'wa* *p!ā'yē* *qaxs* *g'ī'lēmē*
laxē *k'lē'slaxē* *gēne'mas* *hē* *gwē'x'īdlaxē* *lā'm'ēlā'wisē* *k'lē'slax*
lā'lax *ē'tlēdlax* *q!ek'a'sōxs* *la'ē* *ē'tlēd* *bā'kūlaxa* *p!ā'yē* *lē'wa*
 65 *nēts!ā'yē* *lē'wa* *nā'lemē* *lē'wa* *q!wā'qela*; *hē'misa* *t!ō't!ōp!ē*. *Wä*,
hē'misa *gwā'x'gū'wa*; *wä*, *hē'mislēda* *gwe'lē'k'ē*. *Hē'em* *ne'mē*
gwē'g'ilasē *qaē'da* *ne'nemāx'īdālāxs* *g'ā'laē* *g'ā'xaliselēda* *bā'kū*
lāq. *Wä*, *lā'm* *gwā' lā'xēq*.

1 **Fresh Codfish (Gē'ta nē'ts!ē) (2).**—*Wä*, *ne'f'nemp!ena'mēda*
ts!edā'qē *hē'x'idaem* *hā'mē'x'silaxa* *ma'lgünā'lidāla* *ō'gū'la* *lā'xa*
p!ā'yē. *Wä*, *lē'x'a'mēs* *halaxwasō'gwiltsa* *ma'lgünā'lidāla* *mamaē'*
masēxs *ā'lak'ālāē* *pā'lēda* *lē'elqwālā'ā'yē*. *Wä*, *la* *hē'emxat!* *gwē'*
 5 *g'ilasēxs* *la'ē* *q!ap!ā'lax'īda*. *Wä*, *lē'x'a'mēs* *ō'gū'qala'yōsēxs*
gē'taē, *yīxs* *hē'x'īda'maēda* *ts!edā'qē* *la* *xwā'f'īdxa* *nē'ts!ā'yē*. *Wä*,
hē'em *g'il* *xwā'f'itsōsē* *wā'x'sanōlxā'wa'yasa* *nē'ts!ā'yē*, *hē'stāla*
lāx *ō'xlaatā'yas*. *Wä*, *la* *xwā'laxōdex* *āwī'g'ā'yas* *hā'xela* *lāx*

and she cuts down its back way down to its | tail. She cuts close to the backbone, and || she only stops cutting when she gets down to the 10 belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the || backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner: Then the flesh-side is on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her husband to call his tribe to come || to a feast. As soon 20 as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some || young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. || When they have finished, the young men go 30



ts!ā'sna^εyas. Wä, la mā'k'ildzōdalax xemō'mōwēg'a^εyas. Wä, ā'l'mēsē gwāl xwā'Laxs la'ē lā'g'aa lāx tek'lä's. Wä, la xwē'l'ideq 10 qa qwē'sgemālēs. Wä, lā'xaa ē'k'ōddzōdā'laxa q!wā'g'a^εyasēxs la'ē xwā'l'ideq. Wä, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwē'g'a^εyē. Wä, ā'l'mēsē gwāl xwā'Laxs la'ē le'lg'owē xwā'La^εyas lax tek'lä's. Wä, ā'mēsē la dā'x'ēdxa hē'x'tla^εyē qa nē'xōdēq lē'wī's xemō'-mōwēg'a^εyē qa's g'ē'dzōdēs lā'xa le'bē'lē k'lä'k'lobanā. Wä, la 15 āx'ē'dxa de'nsenē dene'ma qa's yiltse'mdēs lā'xa q!ē'mlalāsa nē'ts!a^εyē g'a gwā'lēg'a (fig.). Wä, laem l'āsadza^εyēda q!ēmladza^εyē. Wä, la na'q!ēg'a^εya gō'betadza^εyē. Wä, g'ī'l'mēsē gwā'la q!ē'nemaxs la'ē ēyā'laqaxēs lā'ēwūnemē qa lēs lē'lālaxēs g'ō'kūlōtē qa g'ā'xēs k!wē'la. Wä, g'ī'l'mēsē lē lā'ēwūnemāsēxs la'ēda ts!ēdā'qē āx'ē'd- 20 xēs āwā'wē hā'nhenx'lanā qa's g'ā'xē hānstō'līlas lā'xa āwī'lēlās t!ēx'ī'lāsēs g'ō'kwē. Wä, la āx'ē'dxa nēna'gats!ē qa g'ā'xēs ha'nē'l lāx āxā'sasa hā'nhenx'lanowē; wä, hē'ēmisēs g'ī'lsg'ilt!a k!lēk'īplā'la; wä, hē'ēmisa lexa^εyē. Wä, la hē'laxa g'ā'yōlē hā'yā'l'ēa lāx ēne'mē'motasēs lā'ēwūnemē qa g'ā'xēs lā'qōlīlxa 25 k!wē'lādza^εts!ēlē g'ō'kwa. Wä, g'ī'l'mēsē x'ī'qōstāwēda laqawa'-līlaxs la'ēda hā'yā'l'ēa k!ō'qūlīlxa nēnā'gats!ē qa's lē tsāx'ēwā'pa. Wä, g'ī'l'mēsē g'ā'xēxs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'n-henx'lanowē. Wä, ā'l'mēsē gwā'lēxs la'ē ēnaē'ngoyālaxa ēwā'pē. Wä, g'ī'l'mēsē gwā'lēxs la'ē ē'tsēstēda hā'yāl'ēāxa k!wē'lē. Wä, 30

- 31 about again to call the guests. | The woman spreads out the mats for the feasters all round the | house. As soon as she has finished, she takes out her box with dried salmon, | and her oil, and also food-dishes and oil-dishes. | When they are all ready, the guests enter; ||
- 35 and when they are all in, they | first take the dried salmon out of the box. Then they are scorched | in the way I told first, when I spoke about a real feast given to the | invited tribes; for dried salmon is the first course. After | they have eaten the dried salmon, the kettles
- 40 are put || on the fire in the middle of the house. They do not put the | meat of the codfish at once into the kettles that were put on the fire. | When (the water) begins to boil, the woman takes her | basket and places it in the boiling water. Then | she takes her tongs and
- 45 picks up with them the meat of the || codfish that is tied together, and she puts it with the tongs into the basket which is in the water | in the kettle. She only stops doing so when it is all in the water. | The woman does not allow it to be in the water for a long time. Then she takes her | tongs and pushes them through the handles of the basket and lifts it out of the water. | Then she puts it
- 50 into a large dish. Then she at once unties the || ropes which had been tied around (the meat). Then the woman spreads out the meat | of the codfish, and she takes a spoon and scrapes off the | scales. As soon as they are all off, she breaks the meat into pieces |

- 31 lē'da ts!Edā'qē LEpsē'stali'felasa k!wē'Lē lē'wē lāx āwī'stali'asēs g'ō'kwē. Wä, g'í'lēmēsē g'wā'lēxs la'ē ha'nō't!alilxēs xā'myatslē xetse'ma LE'wīs L'ē'na; wä, hē'misa lō'elq!wē LE'wa' ts!ē'ts!E-bats!ē. Wä, g'í'lēmēsē 'nā'xwa la g'wā'x'gūlilēxs g'ā'xaē hō'g'wī-
- 35 Lēlēda Lē'lanēmē. Wä, g'í'lēmēsē 'wī'laēlēda k!wē'Lāxs la'ē hē g'íl āx'wūlts!ā'layāsa xama'sē lā'xa xetse'mē. Wä, la ts!EX'ē'itse'wa lā'xen lā'x'īdā g'wā'g'wēx's'ālasa, qaxs ā'lak'!ālaē k!wē'lasa Lē'ē-lāxa lē'lq'wālala'yē, lā'g'iltsa xama'sē ts!ā'gridzema. Wä, g'í'lēmēsē g'wāl ha'mā'pxa xamā'saxs la'ē hā'n'x'LEndayowēda hā'n'x'lanowē
- 40 lā'xa lā'k'awaliltsa g'ō'kwē. Wä, k!ē'st!a hē'x'īd āx'stē'ntsa q!E'mlalāsa nē'ts!a'yē lā'xa la hā'n'x'Lāla lā'xa lēg'wī'lēda hā'nhe'n'x'-lanowē. Wä, g'í'lēmēsē mēde'l'x'wīdēxs la'ēdā ts!Edā'qē āx'ē'dxa lexā'ēye qa's hā'n'stē'ndēs lā'xa mae'mde'lqūla 'wā'pa. Wä, la āx'ē'dxēs k!līplā'la qa's k!līp!ē'dēs lā'xa yiltsemā'la q!E'mlalāsa
- 45 nē'ts!a'yē. Wä, la k!līpts!ō'ts lā'xa lexā'ēye la hā'n'stāla lā'xa hā'n'x'lanowē. Wä, ā'lēmēsē g'wāl hē g'wē'g'ilaxs la'ē 'wī'la'sta. Wä, la'mē'sēda ts!Edā'qē k!ēs hē'lq!ālaq gē'stā'laxs la'ē L'E'nxts!ōtsa k!līplā'la lāx k!lā'k!ōg'waasasa lexā'ēye qa's k!wēt'westē'ndēq. Wä, la hā'ndzōts lā'xa 'wā'lasē lō'q!wa. Wä, hē'x'ida'mēsē qwē'lāla
- 50 dēdene'mē yaē'ltsemēs. Wä, lē'da ts!Edā'qē LEp!ē'dxa q!E'mlalāsa nē'ts!a'yē. Wä, la āx'ē'dxa k!ā'ts!ēnaqē qa's k!ēxā'lēs lā'xa gō'betas. Wä, g'í'lēmēsē 'wī'lāxs la'ē k!ū'lk!ūpsālaxa q!E'mlalē

and puts it into another large dish. As | soon as she has done so with (all the meat), she takes the kettles || from the fire, and she also 55 takes a long-handled ladle | and puts it into the liquid of what has been cooked, and she | dips out the scales which came off from the skin of the codfish when she | put them into the water. As soon as this is all done, she takes the large dish | in which is the broken meat of the codfish, and she || pours (the liquid) into the kettle. Then she 60 puts the kettle on the fire | again; and when it begins to boil, the woman takes her | long ladle and dips up the liquid of what is | being boiled, and pours it back into what is boiling. | She does the same thing as long as the food that is being cooked || is boiling. 65 She only stops doing so when the food that is being cooked is done. | The reason why she does so with the liquid that is | being boiled is that the fat and the liquid become mixed; | and for this reason the liquid becomes thick, and the liquid also becomes really | milky. It looks as though flour had been poured into it. || When it is done, 70 she takes the kettles off the fire, | and the young men at once take the dishes and place them on | each side of the kettles; and she takes again her long-handled | ladle and dips the cooked codfish out | into the dishes. She only stops doing so when the dishes are full. || There is no food-mat used, for | the liquid always drips from their 75

qa's lē'xat! äxts!ä'la lā'xa ō'gū'la^smaxat! ēwā'las lō'q!wa. Wä, 53 g'í'l'mēsē ēwī'la hē g'wē'x'īdqēxs la'ē hā'n^sx'sendxa hā'n^shenx'lanowē lā'xa legwī'lē. Wä, lā'xaa äx'ē'dxa g'ít!EXLā'la k'ā'ts!Enaqa 55 qa's tsē'g'ilīsēlēs lā'xa ēwā'palāsēs hā'n^sx'LEntse^swē qa's xē'lg'īlīsēs lā'xa gō'betē, yī'xa lawā'yē lā'xa L!ē'sasa nē'ts!a^syaxs lā'x'dē la'ēstanā lāq. Wä, g'í'l'mēsē ēwī'laxs la'ē äx'ē'dxa ēwā'lasē lō'q!wa, yīx la g'í'ts!E^swatsa q!wē'lkwē q!E'mlalēsa nē'ts!a^syē qa's lē gūx- 60 ste'nts lā'xa hānē'n^sx'lanō. Wä, la hān^sx'LE'nts lā'xēs legwī'lē ē't!ēda. Wä, g'í'l'mēsē medelx'wī'dexs la'ēda ts!Edā'qē äx'ē'dxēs g'í't!EXLā'la k'ā'ts!Enaqa qa's tsē'g'ōstālēs ēwā'palāsēs ha^smē'x-silase^swē qa's xwē'laqē tsē'ste'nts lā'xa maE'mdelqūla. Wä, laE'm hē'x'sāem g'wē'g'ilāq lāx ēwā'ēwase^slilasas maE'mdelqūlās ha^smē'x'silase^swē. Wä, ā'l'mēsē g'wāl hē g'wē'g'ilaxs la'ē L!ō'pēda 65 ha^smē'x'silase^swas. Wä, hē'em lā'g'ilas hē g'wē'g'ilaxa ēwā'palāsēs ha^smē'x'silase^swē qa lē'lgewēsa tse'n^sxwa^syas Lē^swa ēwā'pala. Wä, hē'ēmis lā'g'ilas la gē'nk'ēda ēwā'pala. Wä, lā'xaa ā'lak!āla la dze'mx^sstowē ēwā'palas, hē'la g'wē'x'sa gū'xstaax^ssa qū'xē. Wä, g'í'l'mēsē L!ō'pexs la'ē hā'n^sx'sendxa hā'n^shenx'lanowē. Wä, 70 hē'x'ida^smēsa hā'yā'l'a äx'ē'dxa lō'elq!wē qa's mex'ā'līlēs lāx wāx'sanā'līlasa hēhē'n^sx'lanowē. Wä, lā'xaa äx'ē'dxa g'í't!EXLāla k'ā'ts!Enaqa qa's tsē'x'īdēs lā'xa hā'n^sx'Laakwē ne'ts!a^sya qa's lē tsēts!ā'las lā'xa lō'elq!wē. Wä, ā'l'mēsē g'wā'lēxs la'ē qō'qūt!ēda lō'elq!wē. Wä, laE'm k'leā's ha^smadzō' lē'ēwa^sya qaxs hē'menā- 75

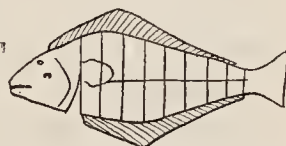
76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has
80 been done, the young men take buckets by their handles and || place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests.
85 This was called by || former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 **Tainted Codfish.**—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the
5 corner of the house, || and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off
10 the scales. Then the woman || takes an old mat and spreads it out

76 la^εmaē tsā'xūlexstalēda yō'saxa hă'nx·Laakwē nē'ts!a^εya. Wä, lē'x·a^εmēsa k·ā'k·ets!Enaqē la ts!Ewanaēdzem lā'xa k!wē'lē. Wä, g'í'l^εmēsē wí'lxtōxs la'ē k·axdzamō'līlasōsa lō'elq!wē. Wä, g'í'l^εmēsē wí'laxs la'ēda hă'yā'f'a k!ō'qūlīxa nēnā'gats!lē qa^εs lē
80 hănx·dzamō'līlas lā'xa k!wē'lē. Wä, la'x·da^εxwē wí'la nā'x^εida. Wä, g'í'l^εmēsē gwał nā'qaxs la'ē yō's^εida. Wä, g'í'l^εmēsē gwał^εexs la'ēda hă'yā'f'a k·ā'g'īlīxa lō'elq!wē qa^εs lē mō't!ōts lāx gēgENE-masa k!wē'lē bē'begwānema. Wä, lā'lē ē't!ēdēda waō'kwē hă'yā'f'a nāqā^εmatsa wā'pē lā'xa k!wē'lē. Wä, hē'em gweyō'sa
85 g'í'lx·dā begwā'nem k·ō'xwaxōdēda nā'x^εidāxa wā'paxs la'ē gwał yō'saxa hă'nx·Laakwē mamaō'masa. Wä, g'í'l^εmēsē gwał nā'qaxs la'ē hō'qūwelsa. Wä, la^εm gwał lā'xēq.

1 **Tainted Codfish** (Q!āl nē'ts!ē^ε).—Wä, hē'em gē'ta hă'nx·Laak^u nē'ts!a^εyen g'í'lx·dē gwał'gwēx·s^εalasa. Wä, la^εmē'sen gwał'gwēx·s^εālāl lāx ēx·ā'g·a^εyasa bā'k!ūmēda la q!āl hă'nx·Laak^u nē'ts!a^εya. Wä, hē'emaaxs la'ē gā'la āxē'la nē'ts!a^εyē lāx ōnē'gwiłasa g·ō'kwē.
5 Wä, g'í'l^εmēsē la q!ā'l^εidexs la'ēda ts!edā'qē āxē'dxa q!ā'lē nē'ts!a^εya qa^εs lē āxste'ndeq lā'xa wā'pē q!ō'ts!ā lā'xa wā'lasē lō'q!wa. Wä, g'í'l^εmēsē pō's^εidē ō'k!wīna^εyasēxs la'ē āxle'nts lā'xēs legwī'lē qa^εs lē'x·i^εlālēq. Wä, g'í'l^εmēsē wí'la la ts!exwī'dē ō'k!wīna^εyasēxs la'ē x·i'temg·īlē'lē gō'betas. Wä, la^εmē'sēda ts!edā'qē āxē-
10 ē'dxa k!ā'k!obanē qa^εs LEP!ā'līlēs lāx ōnā'lisasēs legwī'lē. Wä,

by the side of the fire; | and she puts the heated codfish on it. Then 11
 she takes | thin cedar-sticks and scrapes off the scales, for | they are
 all loose. When they are all off, she takes a wedge, | and she also
 takes fire-wood and puts it down by the place where she is sitting. ||
 Then she takes the scraped codfish and | puts it down on the belly- 15
 side, holding the head of the fish. Then she takes the | wedge and
 beats it, and she only stops beating it when | the body of the cod-
 fish is really soft. | The reason why they beat it is that the meat
 comes off at once from the || bones when it is cooked; and they just 20
 pick out the bones when it is | done, and only the meat is left in the |
 kettle. As soon as (the woman) has finished
 scraping the body, she takes her | fish-knife' and cuts the body crosswise, in this manner:
 After | she has finished cutting crosswise, she
 takes the kettle and pours || water into it until it is half full. 25
 Then she takes the scraped codfish, | bends it, and puts it into the
 kettle on the fire. | As soon as it begins to boil, the woman takes
 her tongs | and stirs what she is cooking. At once | the meat
 comes off from the bones. Then she lifts (the bones) out of the
 water || and throws them into the fire. Only the head is not | 30
 taken out. As soon as all the bones are out, she takes a | long-



la^εmē'sē yağūdzō'tsa L!EX·i'dekwē nē'ts!ē lāq. Wä, la äx^εē'dxa 11
 wī'towē k!wa^εxlā'wa qa's k'ēxā'lēs lā'x gō'betas, qaxs la'ē
 εwī'la la k'linā'la. Wä, g'í'lēmēsē εwī'lāxs la'ē äx^εē'dxa LE'mg'a-
 yowē. Wä, lā'xaa äx^εē'dxa leqwa' qa's k'at!ā'liēs lā'xēs k!waē'-
 lasē. Wä, lā'xaa äx^εē'dxa la k'lē'xidek^u nē'ts!a^εya. Wä, la 15
 k'!ō'talāxs la'ē dā'fax x'ō'msas, yīx hē'x't!a^εyas. Wä, la äx^εē'dxa
 LE'mg'ayowē qa's t!Elxwī'tēs lāq. Wä, a'lēmēsē gwał t!E'lɣwaqēxs
 la'ē â'lak'!āla la lē'nt!ēdē ō'k!wīna^εyasa nē'ts!a^εyē. Wä, hē'em
 lā'g'ilas t!E'lɣwētaq qa hē'x'ida^εmēsē lā'wēda q!E'mlalē lā'xa
 xā'qaxs la'ē L!ō'pa. Wä, â'ēmēsē la k!wē'tüstālayuwēda xā'qaxs 20
 la'e L!ō'pa. Wä, â'ēmēsē la lē'x·ama q!E'mlalē la g'ē'εstāla lā'xa
 hā'nx·Lanowē. Wä, g'í'lēmēsē gwał k'ē'xētaqēxs la'ē äx^εē'dxēs gēl-
 ts!E'mē. Wä, la qatē't!ēdeqg'a gwał'lēg'a (*fig.*). Wä, g'í'lēmēsē gwał
 qatētaqēxs la'ē äx^εē'dxa hā'nx·Lanowē. Wä, la gūxts!ō'tsa
 εwā'pē lāq qa neğō^εyā'lēs. Wä, la äx^εē'dxa qatē'dekwē nē'ts!a- 25
 εya qa gwā'naxts!ōdēs lāq. Wä, la hā'nx·Lents lā'xēs legwī'lē.
 Wä, g'í'lēmēsē mede'lx^εwīdexs la'ēda ts!edā'qē äx^εē'dxēs k'lip-
 lā'la qa's xwē't!ēdēs lā'xēs ha^εmō'x·silase^εwē. Wä, hē'x'ida-
 εmēsē lawā'yēda q!E'mlalē lā'xa xā'qē. Wä, la k!wē'tūstālaq
 qa's ts!EXlā'lēq lā'xēs legwī'lē. Wä, lē'x·a^εmēsa hē'x't!a^εyē k'!ēs 30
 äx^εwūstā'nōs. Wä, g'í'lēmēsē εwī'lāwēda xā'qaxs la'ē äx^εē'dxa

33 handled ladle and dips up the liquid of | what is being cooked by her,
so that it becomes milky; and when it is really | milky, she takes the
35 kettle from the fire. Then || it is done. At once she calls her hus-
band and her | children to eat with spoons what is in the kettle, for
the tainted codfish is not | used to invite many people. It is | only
food in the house for the married couple and their children. As
soon | as they have eaten it with spoons, the man takes the head. ||
40 The first thing to be eaten are the eyes; and | when he finishes them,
he breaks the head and eats the | fat of the skull; and when this is
finished, he takes a | spoon and eats the meat and the liquid; but
first | they drink water, and they also cool themselves with water ||
45 when they have finished eating. That is all about this. |

1 **Codfish-Head.**—When the head of the codfish is | really tainted
and has been kept for a long time in the | corner of the house, the
woman takes her kettle and | puts it down at the place where the
5 heads are. Then she puts || the heads into it. They are put in so that
the face is upward. | As soon as the kettle is full, she takes an old
mat and | covers them over. Then she takes a bucket of water and |
pours it over the old-mat covering. She | only stops pouring water
10 when it shows all || around the mouth of the kettle. The reason why


32 g'í'lt!EXlā'la k'ā'ts!Enaqa qa's tsēg'ustālēx 'wā'palāsēs ha'mē'x'-
sīlasē'wē qa dze'mx'ustox'wīdēs. Wā, g'í'l'mēsē ā'lak'!āla la
dze'mx'ustox'wīdēxs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, lae'm
35 L'ō'pa. Wā, ā'mēsē hē'x'idaem lē'lāxēs la'wūnemē lē'wis
sā'sēmē qa's yō's'idēqēxs g'ē'ts!oē lā'xa hā'nx'lanowē, qaxs k'!ē'-
saē lē'lālayō la'xa q!ē'nēmē begwā'nema la q!āl nē'ts!a'ya, yīxs
ā'maē ha'ma'yaēltsa haya'sek'āla lē'wis sā'sēmē. Wā, g'í'l-
mēsē yō's'idēx'da'xwa la'ē hē'dēda begwā'nēmē āx'ē'dxa hē'x'-
40 t!a'yē. Wā, hē'mis g'íl hā'mx'itsōsēda gebelō'xstā'yē. Wā, g'í'l-
mēsē 'wīlaqēxs la'ē weWE'x'sendxa hē'x't!a'yē qa's hā'mx'ī'dēx
de'ngwap!a'yas. Wā, g'í'l'mēsē 'wīlaqēxs laē āx'ē'dxa k'ā'ts!E-
naqē qa's yō's'idēxa q!E'mlalē lē'wa' 'wā'pala. Wā, lae'mlēda
'wā'pē g'íl nā'x'itsōs. Wā, lā'xaa k'ō'xwaxōdaemsa 'wā'paxs
45 la'ē gwāl yō'saq. Wā, lae'm gwāl lā'xēq.

1 **Codfish-Head** (Hē'x't!ē'sa nē'ts!a'yē).—Wā, hē'maaxs la'ē ā'la-
k'!āla la q!ā'la hē'x't!a'yasa nē'ts!a'yaxs la'ē gaēl g'aē'l lāx ōnē'-
gwīlasa g'ō'kwē. Wā, lē'da ts!Edā'qē āx'ē'dxēs hā'nx'lanowē
qa's lē hā'ng'alīlas lāx āx'ē'lasasa hē'x't!a'yē. Wā la āxts!ā'lasa
5 hē'x't!a'yē lāq. Wā, lae'm ē'k'!egemlts!āxs la'ē āxts!ā'laq. Wā,
g'í'l'mēsē qō't!ēda hā'nx'lanāxs la'ē āx'ē'dxa k'!ā'k'!obanē qa's
naseyī'ndēs lāq. Wā, la āx'ē'dxēs 'wā'bets!āla nā'gats!ā qa's
gūqeyī'ndēs lāx ō'kūya'yasa nā'sema'yē k'!ā'k'!obanā. Wā, ā'ī-
mēsē gwāl gūqa'sa 'wā'paxs g'ā'xaē nē'f'id lāx ō'kūya'yas ē'wa-
10 nē'qwas āwā'xsta'yasa hā'nx'lanowē. Wā, hē'em lā'g'ilās gūqe-

she | pours water over the old mat is that it does not catch fire | 11
 when the kettle is put on. As soon as she finishes | covering it up,
 she puts the kettle on the fire, and the kettle stays on the fire | for
 a long time; and after it has been kept boiling for a long time, || it is 15
 taken off. Now it is done. Then the woman takes | a large dish
 and her largest spoons. | She puts the dish by the side of the kettle
 and takes off the | mat covering of what is being cooked by her, and
 she puts it down by the side of the fire. | Then she takes the large
 spoon and takes out of the kettle one by one || the whole heads. She 20
 puts them | into the dish, and she only stops doing so when the heads
 are all out. | When this is done, the woman calls her | house-mates to
 come and eat the heads of the codfish. | As soon as they come, they
 sit down, and she puts the dish before them. || They drink water; 25
 and after they have finished drinking water, | they take up with their
 hands each one | head and begin to eat it; and they continue to eat,
 first | the eyes, and after that the fat of the skull; | and they suck the
 bones and throw them into the fire. || As soon as they have finished, 30
 the woman takes the food-dish | and pours into the kettle the food
 that is left over. She pours | water into it and washes it out; and
 as soon as it is clean inside, | she pours the water out by the side of

yí'ntsa 'wā'pē lā'xa k'!ā'k'lobana qa k!ū'nqēs qa k'!ē'sēs x'í'x'ē- 11
 dēxs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'í'l'mēsē gwāl nā'sa-
 qēx's la'ē hā'nx'lēnts lā'xes legwī'lē. Wā, la'mēsē g'ē'x'lāla
 hā'nx'lāla lā'xa legwī'lē. Wā, hē't!a la gē'g'ilīl mae'mde'lqūlaxs
 la'ē hā'nx'sanā. Wā, lae'm l!ō'pa. Wā, lē'da ts!ēda'qē āx'ē'd- 15
 xa 'wā'lasē lō'q!wa lē'wa 'wā'lēgā'yasēs k'ā'k'ets!ēnāqē. Wā,
 la hānō'lītsa lō'q!wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'!ā'k'!o-
 bā'nē nā'sa'yasēs ha'mē'x'silase'wē qa's g'ē'nolisēs lā'xa legwī'lē.
 Wā, la āx'ē'dxa 'wā'lasē k'ā'ts!ēnaqa qa's 'nā'l'ēnemsgememk'ē sā'yī-
 nā!aa xē'lx'ēidxa hē'x't!a'yē lā'xa hā'nx'lanowē. Wā, la xelts!ā'las 20
 lā'xa lō'q!wē. Wā, ā'l'mēsē gwāl hē gwē'g'ilaxs la'ē 'wī'lōsa
 hē'x't!a'yē. Wā, g'í'l'mēsē 'wī'laxs la'ēda ts!ēdā'qē lē'lālaxēs
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!a'yasa nē'ts!a'yē. Wā,
 g'í'l'mēsē g'āx k!ūs'ā'līlēxs la'ē k'ā'x'dzamōlīlasōsa lō'q!wē. Wā,
 lā'x'da'xwē nā'x'idxa 'wā'pē. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē 25
 xā'max'ts!ānasēs e'eyasā'xs la'ē dā'x'idxa 'nā'l'ēnemsgemē lā'xa
 hē'x't!a'yaxs la'ē hā'mx'ē'ideq. Wā, lae'm hē'x'sāem g'il hā'mx'ē'i-
 tsōsē gēgē'ya'gesas. Wā, la ā'lēlx'sdalax dē'ngwap!a'yas. Wā,
 lā'lā k'!ē'xwaemxa xā'qas qa's ts!ēxlā'lēq lā'xa legwī'lē. Wā,
 g'í'l'mēsē gwāl'ēxs la'ēda ts!ēdā'qē āx'ē'dxa ha'maa'ts!ē lō'q!wa 30
 qa's lēgūxts!ō'tsa ha'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa's ts!ō'xūg'īndēq. Wā, g'í'l'mēsē la ē'g'ig'axs la'ē
 qēbenō'lisxa 'wā'pē lā'xa legwī'lē. Wā, la xwē'laqa gūxts!ō'tsa

the fire, and she pours | fresh water into it and puts it down before
 35 her guests; || and they all wash their hands, and they also wash them-
 selves | around the mouth, for the fat of the | heads sticks all around
 the mouths of those who eat this kind (of food). After | finishing
 they drink fresh water. This kind (of food) | is also not used to invite
 40 many men or the || numaym. Only the housemates of the | owner
 eat it; and no oil is poured into it, for it is really | fat. That is all. |

1 **Roasted Codfish.**—When many | codfish have been caught by the
 fishermen, the woman | cuts them in the same manner in which
 she first cut them, | this way:  As soon as she fin-
 5 ishes cutting them, she takes a || piece of pine that
 is easily split to make roasting- | tongs. | Four codfish
 are put into each pair of roasting-tongs, | in this manner.¹ A
 strip of cedar-bark is tied between each (two) | codfish and also at
 each end, so that the roasting-tongs do not spread open. | As
 soon as this is done, she puts (the tongs) by the side of the fire. ||
 10 The flesh side is first roasted. As soon as it is done, she | turns it
 over and roasts the skin side; and when | it is blackened, she takes
 it away from the fire. Then it is done. | Sometimes this is eaten at
 once, while it is still hot. | They do not dip it into oil when it is still

ā'ltā 'wā'p lāq. Wā, la k'ax'dzamo'līlas lā'xēs Lē'lanēmē. Wā,
 35 lā'x'da'xwē 'wī'la ts!ē'nts!ēnx'wīda. Wā, lā'xaa ts!ō'x'wīdēx
 āwī'ētāsēs sēmsēs, qaxs 'nā'xwā'maē k!ūtā'lē tse'nxwā'yasa
 hē'x't!a'yē lāx sē'msasa hā'mā'pax g'wē'x'sdēmas. Wā, g'ī'l'mēsē
 g'wā'lēxs la'ē nā'x'idxa ā'ltā 'wā'pa. Wā, lae'mxaa k'lēs Lē'lā-
 'layuwē g'wē'x'sdēmas lā'xa q!ē'nēmē bē'bēgwānēma lē'wa
 40 'nē'mē'mōtē. Lae'm ā'em lē'x'aem hā'mā'pqēda 'nēma'ēlwūtasā
 āxnō'gwadās. Wā, lā'xaa k!ēā's L!ē'na k!ū'ngēms, qaxs ā'lak'!ā-
 laē tse'nxwa. Wā, lae'm g'wā'la.

1 **Roasted Codfish** (L!ō'bēk^u nē'sasdē).—Wā, hē'ēmaaxs q!ē'nēmaē
 bā'kūlānēmasa bā'kūlēnoxwēxa nē'ts!a'ya. Wā, lē'da ts!ēdā'qē
 xwā'lēdēq lāx g'wā'laasa xwā'La'yasēxs g'ī'laē xwā'lēdēq xag'a
 g'wā'lēg'a (*fig.*). Wā, g'ī'l'mēsē g'wā' xwā'Laqēxs la'ē āx'ē'dxa
 5 ē'g'aqwa lāx xā'sēwē wūnā'gūla qa's L!ō'psayugwīlēq. Wā,
 lae'm mō'wēda nē'ts!a'yē la g'ē'k!īnē lā'xa 'na'l'nēmts!aqē L!ō'p-
 sayō g'a g'wā'lē g'a (*fig.*¹). Wā, lae'm yaLā'lēda 'nāl'nē'mē nē'-
 ts!ēxa dēna'sē lē'wa wā'x'sba'yē qa k!ē'sēs āx'ē'dēda L!ō'psayowē.
 Wā, g'ī'l'mēsē g'wā'lēxs la'ē lānō'lisas lā'xēs lēgwīlē. Wā, la
 10 hē'em g'īl L!ō'pasōsē q!ē'mladza'yas. Wā, g'ī'l'mēsē L!ō'pēxs
 la'ē lē'x'ēdēq qa's L!ō'plēdēx L!ē'sadza'yas. Wā, g'ī'l'mēsē k!ū-
 mē'l'x'ēdēxs la'ē āx'sē'ndēq. Wā, lae'm L!ō'pa. Wā, la 'nā'l-
 'nē'mplēna hē'x'ēdaem hā'mx'ē'itsōxs hē'ēmaē ā'lēs ts!ē'lqwē.
 Wā, la k'lēs ts!ēpa's lā'xa L!ē'nāxs hē'ēmaē ā'lēs ts!ē'lqwē, qaxs

¹ See first figure on p. 241.

hot, for || it is still moist with fat inside. As soon as | it gets cold, 15
it gets dry inside; and when it is | given as food, they dip it into oil.
This also is not used to invite | many people. Only the married
couple | and their children eat this kind (of food); and the || roasted 20
codfish is also eaten cold in the morning, at noon, and in the even-
ing; | but it is not eaten hot in the morning, for it is fat, | and it is
bad if it is eaten when still hot in the morning. | They drink water
before and after they have finished eating it. | That is all about this. ||

Another Kind of Roasted Codfish.—When | the woman does not 25
want to boil the codfish, she just | takes the cut codfish and puts it
down by the side of the | fire. Then the belly is first roasted; and
when | the belly is done, she puts it down on the belly-side and
roasts the right-hand side; || and when (the surface) is all blackened, 30
she turns the head the other way and roasts | the left-hand side; and
when that also is blackened, | it is done. [It is done after this.] Then
the woman takes a | food-mat and puts the roasted codfish | on it,
and she calls her husband to come and eat it. || Now the woman first 35
takes water, and they drink it. | After they have finished drinking it,
the woman takes off the skin and | throws it into the fire; and after the
skin is all off, | she breaks the meat into pieces, and then her husband

hě'ᵐaē ā'lēs k'lū'nk!lūnq!eqelasēs tse'nxwa'yē. Wä, g'í'lᵐēsē 15
la wüDEX'ī'dēxs la'ē le'mlemōx'wida. Wä, g'í'lᵐēsē hă'mgr'ī/la-
'yaxs la'ē ts!E'pela lā'xa Llē'na. Wä, lā'xaa k'lēs Lē'lālayō
lā'xa q!ē'nemē bē'bēgwānema; â'emxaa lē'x'aᵐma ha'yasek'āla
Lē'wis sâ'semē hă'mā'pex g'wē'x'sdemas. Wä, lā'xaa hă'mā'ya
wüda' L!ō'bek^u nē'ts!exa gaā'la Lē'wa' neqā'la Lō'ma dzā'qwa. 20
Wä, lā'la k'lēs hă'mā'ya ts!E'lqwāxa gaā'la qaxs tse'nxwaē,
yīxs 'yā'x'seᵐmaaxs hă'mā'yaaxs hē'ᵐaē ā'lēs ts!E'lqwēxa gaā'la.
Wä, lae'mlēda 'wā'pē nā'naqalgiwēs lōxs la'ē g'wāl hă'ma'pa.
Wä, lae'm g'wāl lā'xēq.

Another Kind of Roasted Codfish (Maē'dzek^u nē'ts!ē).—Wä, g'í'l- 25
ᵐēsa tsedā'qē q!E'msa hă'nx'LEndxa nē'ts!a'yaxs la'ē â'em
āx'ē'dxa la ts!ē'x'EWak^u nē'ts!a'ya qa's lē qE'lgünōlissas la'xēs
legwī'lē. Wä, lae'm hē g'íl L!ō'pasōsē tek'lā's. Wä, g'í'lᵐēsē
L!ō'pē tek'lā'sēxs la'ē k'lō't!alissas qa's L!ō'pēx hē'lk!ōt!ena'yas.
Wä, g'í'lᵐēsē 'nā'xwa k'lūmE'lx'īDEXs la'ē xūlélī'saq qa's L!ō'p!ē- 30
dēx gE'mxōt!ena'yas. Wä, g'í'lᵐemxaa'wisē k'lūmE'lx'īDEXs la'ē
L!ō'pa. Wä, lae'm L!ōp lā'xēq. Wä, la āx'ē'dēda ts!edā'qaxa
hă'madzowē' lē'wa'ya qa's yā'gūdzōdēsa maē'dzekwē 'nē'ts!ē
lā'qēxs la'ē Lē'lālaxēs lā'wūnemē qa g'a'xēs hă'mx'ī'deq. Wä,
laᵐmēsē hē g'íl āx'ē'tsōsa ts!edā'qēda 'wā'pē qa's nā'x'īdēq. Wä, 35
g'í'lᵐēsē g'wāl nā'qaxs la'ēda ts!edā'qē āxā'laxa Llē'sas qa's
ts!EXlā'lēq lā'xa legwī'lē. Wä, g'í'lᵐēsē wī'lāwēda Llē'saxs la'ē
LE'nx'wīDEX q!E'mlalās. Wä, la lā'wūnemas hă'mx'ī'deq. Wä,

40 begins to eat it. | After he has eaten, the woman takes the food- || mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts
45 her hands || under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite |
50 many people; and the codfish is not || dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nālem*, the *gwēlek*, the *q!wā'qela*, | the *t!ot!op!ē*
55 and the *LEWE'lgāmē*. Only that is different || with the *xūldzōs*: that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is scorched as they do dried
60 salmon when it is eaten || in the morning; and it is also soaked when

g'íl'mēsē gwāł hă'mā'pexs la'ēda ts!Edā'qē āx'ē'dxēs hă'madzowē'
40 lē'wa'ya, yīxs hē'maē g'ē'dzā'yē hă'mx'sā'yas LE'wa' xā'qē qa's laa'xlēndēs lā'xa legwī'lē. Wā, lā'xaēda ts!Edā'qē tsē'x'īdxa 'wā'pē qa's nā'x'īdē, wā, la ō'gwaqē lā'wūnemas. Wā, g'íl'mēsē gwāł nā'qaxs la'ē hă'msgemd lā'xa 'wā'pē qa's hă'mx'ts!ānendē lā'xēs e'eyasowē'. Wā, lā'xaa gēnē'mas LELā'be'wēsēs e'eyasowē
45 lāx ē'eyasā'sēs lā'wūnemē. Wā, lae'm 'na'ne'mp!Eng'ila ts!E'n-ts!enkwa LE'wis gēnē'mē. Wā, lē'da begwā'nemē mō'p!Ena hă'msgemd lā'xa 'wa'pē qa's hămx'ts!ā'nendēs. Wā, g'íl mō'-p!Ena hă'mx'ts!ānentsēxs la'ē gwā'la. Wā, lae'm k'lēs Lē'ēlālayō lā'xa q!E'nemē bē'begwānemē gwē'x'sdemas. Wā lae'mxaa k'lēs
50 ts!E'pela lā'xa L!lē'na, yīxs hā'ē gwē'kwēda nē'ts!a'yē. Wā, la k'lēs hă'ma'yē hē'x't!a'yas. Wā, lae'm gwāł lā'xēq.

Red Cod.—Wā, hē'mēda L!ō'xsemē, yī'xa nē'ts!a'yē 'ne'mē gwa'-yī'lālasaq LE'wa' nā'le'mē LE'wa' gwē'lē'k'ē, LE'wa' q!wā'qela, LE'wa' t!ō'tōp!ē, LE'wa' LEWE'lgāma'yē. Wā, lē'x'a'mēs ō'gū'qā-
55 lā'yāsa xū'ldzōsaxs k'lē'saē k!ā'wasilase'wa LE'wa pex'ī'tē qaxs xE'nLElāē ām'ama'ya. Wā, lawī'sla gwā'la.

Black Cod.—Wā, hē'xōlen LELē'wēse'wa nā'lemē, yīxs yā'ē gwā'lēda xamasaxs la'ē le'mxwase'wa. Wā, hē'emxaa'wisē gwē'-g'ilasōxs la'ē ts!EX'a'se'wa lāx gwē'g'ilasaxa xama'saxs la'ē hă'mā'-
60 xa gā'la. Wā, lā'xaa t!ē'lase'wa, yīxs la'ē gā'la āxē'lakwaqēxs

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |


Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xǔ'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. || Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xǔ'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only || begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also
the kelp-fish becomes tainted (before it is used). || The woman takes 15
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

hǎ'nx·Lentse^εwaē. Wǎ, la ts!E'pela lǎ'xa L!ē'na. Wǎ, lǎ'xaa 61
LE^εlālayō lǎ'xa q!ē'nemē bē'begwānema, yīxs k!eā'saē xā'matsa
k!wē'lasē, lōxs k!eā'saē k!ā'wasa. Wǎ, lawi'sla gwał lǎ'xēq.

Kelp-Fish (1).—Wǎ, la^εmē'sen gwa'gwēx'sāla lǎ'xa pex'itē, yīxs 1
ē'nema'ē LE^εwa xǔ'ldzosē. Wǎ, hē'em lǎ'g'ilas lē'gades pex'itē,
yīxs pex'a'sewaēs ō'k!wina'yaxs la'ē la'lawa'yase'wēs gō'betē lǎ'xa
legwi'lasa gō'kwē, lōxs gūqē'tase'waasa ts!E'lxsta ēwā'pa. Wǎ,
hē'x'ida'mēsē ēwī'ēwēxap!ē'dē gō'betas la'xa L!ē'sē. Wǎ, hē'em 5
lǎ'g'ilas lē'gades pex'itē. Wǎ, hē'ēmis lǎ'g'ilas lē'gadaxaas xǔl-
dzō'sas, yī'x'aē lǎx max'ēdē yīxs hē'itsāasēs k!ē'ē'dayowē.

Wǎ, la^εmē'sen gwa'gwēx'sāla la'qēxs la'ē hǎ'mē'x'silase'wa, yīxs
k!ē'saē hē'x'ēid hǎ'mē'x'silasōxs hē'ēmaē ā'lē gē'tē, qaxs a'lmaē
hǎ'mēx'silasōxs la'ē gaēl āxē'l lǎ'xa gō'kwē ēnā't'nemp!Enaē 10
sek!a'p!enxwa'sē ēnā'lās lōxs haya'qaaq qaxs q!a'q!alaaq qa
q!a!p!a'lēs, qa k!E'nx'ēidēs xā'qas la'xēs q!E'mlalē. Wǎ, hē'ēmisēxs
tse'nx'ēwidaē, ēnē'k'aēda g'ā'lē begwā'nema. Wǎ, hē'ēmis lǎ'g'ilasa
a'lē begwā'nem nā'naxts!ewa. Wǎ, hē'ēmaaxs la'ē q!a'ē'ī'dēda
pex'itē, lāda ts!Edā'qē āx'ēdxa hǎ'nx·Lanowē qa's hanō'lisēs lǎx 15
legwi'lasēs gō'kwē. Wǎ, la āx'ē'dxēs nā'gats!ē qa's lē tsē'x'ēdex
a'lta ēwa'pa. Wǎ, g'ī'l'mēsē g'āx nā'ēnakūxs la'ē gūxts!ō'tsēs
tsā'nemē ēwāp lǎ'xa hǎ'nx·Lanowē, qa negō'yoxsdales. Wǎ,

- kettle, until it is half full, | and she leaves it by the side of the fire.
- 20 Then she takes the kelp-fish and || puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are
- 25 kept, and she does the same || with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on
- 30 the floor of the house. She takes her || knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the
- 35 right hand she takes the flat point of a || short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-
- 40 body across in this manner.  After || she has cut it

- ō'x'sä°mēsē ha°nâ°lis lā°xa legwī°lē. Wä, lā äx°ē°dxa pex°i°tē qa°s
- 20 k°!exts!ō°dēs lā°xa lā°laxamē. Wä, lā hä°ng°ali°as la°xa ma°k°ala lāx onâ°lisasa legwī°lē. Wä, lā°xaē äx°ē°dxa ts!Ek°!wa° hēmenēl LEmg°ayâsa g°ō°kwē. Wä, hē°misa ts!EX°stō ts!ats!ax°sema. Hē°EM q!ünā°la ä°xsē°wa g°ixsâ°sa xwā°xwagümē. Wä, lā pax°ā°lila la°xa mā°g°inwalilasa pex°i°datslē lā°laxama. Wä, hē°EMxaā°wisē äx°a-
- 25 li°lasa ts!EX°stō LE°mg°ayâ. Wä, lā dā°ts!ō°dxa °ne°mē pex°i°t lā°xa lā°laxamē. Wä, lā dā°la hē°xt!a°yasa pex°i°taxs la°ē k°a°tlents
- ō°k!wina°yas lā°xa legwī°lē. Wä, lā lē°x°ilālaq. Wä, g°i°l°mēsē dō°qūlaq la °wī°la °wī°wēxap!ēdēda gō°betē lā°xa L!ē°saxs, la°ē äxdzō°ts lā°xa LEBī°lē k°lā°k°lobana. Wä, lā äx°ē°dxēs xwā°la-
- 30 yowē qa°s!k°ēxâ°lēs lā°xa lā k°līnā°la gō°beta. Wä, lae°m lē°x°i°lälaxa pex°i°taxs k°ēxâ°laax gō°bet!Ena°yas. Wä, g°i°l°mēsē °wī°lâ-wēda gō°bet!Ena°yaxs la°ē ma°dzōtsa pex°i°tē lā°xa t!Elō°dzō g°ixsō°sa xwā°xwagümē. Wä, lā dā°lasēs g°e°mxōlts!āna lāx hē°xt!a°yas. Wä, lā dā°x°itsēs hē°lk°!ōts!āna°yē lāx pe°lba°yasa
- 35 ts!EX°stowē LE°mg°ayâ. Wä, lā t!E°l°x°wits ō°xtā°yas lāx äwī°g°a°yasa pex°i°tē g°ä°g°ilela lāx ō°xlāatā°yas, hē°bendāla lāx ō°xsda°yas. Wä, a°l°mēsē gwāl t!E°l°xwaqēxs la°ē lē°nt!ēdē ō°k!wina°yasa pex°i°tē. Wä, g°i°l°mēsē gwāl t!E°l°xwaqēxs la°ē äx°ē°dxēs xwā°layowē qa°s qatet!ē°dēx ō°k!wina°yas g°a gwā°lēg°a (fig.). Wä,
- 40 g°i°l°mēsē gwāl qatētaqēxs laē ma°ste°nts lāx °wā°bets!ālasa hānx°-

crosswise, she puts the fish head first into the water in the | kettle. 41
 She never cuts off the head; for the first people | said that a good taste
 is given to the meat of the | kelp-fish by the fat of the eyeballs and
 the | brain. Therefore she puts it all into the kettle; || and she does 45
 this to all the other kelp-fish, if there are to be many | guests. As soon
 as the kelp-fish is in the kettle, | she puts it over the fire; and when it
 begins to boil, | the woman takes the fire-tongs and stirs it; | and after
 stirring it for some time, she takes it down. Then || she takes her large 50
 long-handled stirring-ladle and stirs with it | for a short time what is
 being cooked. She does not | stir it long, before she dips the spoon into
 what is being | cooked and pours it back [on the top of where she took
 it from]; | and she continues this for a long time. It may be || half an 55
 hour according to the clock that the woman | dips up the water of what
 she is cooking and pours it back again. | She only stops when the
 liquid of what she is cooking is really milky. | This shows that the fat
 of the fish is well mixed | with the liquid. That is the reason why
 the woman dips up || the liquid of what she is cooking, so that the 60
 liquid | and the fat of the kelp-fish may be well mixed; for if the |
 liquid of the kelp-fish should not be milky when it is given by the
 host to his friends, | then the guests at once whisper among them-

Lanowē. Wä, lae'm hēwā'xaem qak'ō'dex hē'x't!a'yas qaxs 41
 ēnē'kaēda g'ā'lē begwā'nemqēxs hē'maē yō'sp!ayāsa q!ē'mlalāsa
 pex'ī'tē tse'ntsenxstā'yas gēgēbelō'xstā'yas gēgēyagesas lē'wēs
 lēqwa'. Wä, hē'mis lā'g'ila 'wīla'stents lā'xa hā'nx'Lanowē.
 Wä, lā 'wīlaem hē gwē'x'ēidxa waō'kwē pex'ī'ta, yīxs q!ē'nemaē 45
 lē'lanemas. Wä, g'ī'l'mēsē 'wīla'stēda pex'ī'tē lā'xa hā'nx'Lano-
 waxs la'ē hā'nx'Lents lā'xa lēgwī'lē. Wä, g'ī'l'mēsē mede'lx'wī-
 dexs la'ēda ts!edā'qē āx'ē'dxa ts!ē'slāla qa's xwē't!īdēq. Wä,
 k'lē'st!a gē'g'īltsēla xwē'tasa ts!ē'slālāxs la'ē k'at!ā'līlas. Wä, lā
 āx'ē'dxēs 'wā'lasē g'īlt!exlāla xwē'dayo k'ats!enaqa, qa's ya'ēwas- 50
 idē xwē't!ēts lā'xēs hā'mēx'sī'lase'wē. Wä, k'lē's'emxaā'wisē
 gē'g'īltsēla xwē'tas laqēxs la'ē tsē'g'ostālas lāx 'wā'palāsēs hā'mēx-
 sī'lase'wē qa's xwē'laqē tsēste'nts lāx ō'kūya'yasēs g'aya'nema-
 saq. Wä, lā gē'g'īltsēlak'as hē gwē'g'ilē. Wä, wālaanawisē lō'
 nexseg'īlela lā'xa q!aq!alak'!a'yē 'wa'ēwasdemasa ts!edā'qē tsē'g'o- 55
 stālaxa 'wāpalāsa hā'mē'x'sīlase'was qa's xwē'laqē tsē'ste'nts.
 Wä, a'l'mēsē gwā'l'exs la'ē ā'lak'!āla la dze'mx'stowē 'wā'palāsa
 hā'mēx'sī'lase'was, qaxs la'ē ā'lak'!āla la qelō'kwē tse'nxwa'yasa
 pex'ī'tē lē'wis 'wā'pala. Wä, hē'em lā'g'īlasa ts!edā'qē tsē'g'ostāla
 'wā'palāsēs hā'mē'x'sīlase'wē qa ā'lak'!alēsē lē'lgowēda 'wā'palās 60
 lē'wa tse'nxwa'yasa pex'ī'tē, qaxs g'ī'l'maē k'lēs dze'mx'stowē
 'wā'palāsa pex'ī'taxs hāmg'ī'layāasēda lē'ēlalāxēs ēnē'nemō'kwē.
 Wä, hē'x'ēida'mēsē dende'msa k!wē'īdāxs la'ē hō'qūwels lāx g'ō'-

selves when they leave the house | of their host, and they say about
 65 the woman that she is lazy, || although she may be of chief's blood and
 a chief's wife. However, | the wives of those who are not of chief's
 blood do not give up | trying to get milky the liquid of the kelp-fish
 that they are cooking. When | the liquid of the kelp-fish is really
 milky, the | kelp-fish kettle is taken off the fire, and now it is done. ||
 70 Then the woman brings out of her room her dishes, which | she keeps
 in the inner room. She puts them down on the floor next to the |
 kettle in which the kelp-fish were boiled; and she takes the same
 large | ladle with which she dipped up the liquid of the kelp-fish
 when she was cooking it, | and she dips up with it the boiled kelp-fish
 75 from the || kettle, and she pours them into the dishes. Both the
 liquid and the | meat are put into the dishes. As soon as the dishes
 are filled evenly, | —for they are not entirely full | of liquid and
 meat,—and as soon as everything | is ready, the spoons are distrib-
 80 uted among the small party of guests. || Then the dishes are placed
 before the guests; and there is always | one dish for four men. |
 First, they drink some cold water; and after they have finished
 drinking, | the host speaks to his guests, and says, | “Think of your
 throats and do not swallow the bones!” Then they all begin to
 85 eat with || spoons. It takes them a long time to eat the boiled kelp-

kwās lē'ēlānēmax'däq. Wä, lae'm 'nē'x'sēwēda ts!Edā'qaxs q!E'm-
 65 ts!EXlāē, yī'xa g'ī'qamēnē yīxs gēnē'maasa g'ī'gāma'yē. Wä, lā'la
 'nā'xwa'mē gēgēnē'masa wā'x'mē k'lēs g'ī'qamēn k'lēs yā'x'ēid qa
 dzēm'x'stōx'wīdēs 'wā'palās hā'mē'x'silās pēx'ī'ta. Wä, g'ī'l'mēsē
 ā'lak'lāla la dze'm'x'stōx'wīdē 'wā'palāsa pēx'ī'taxs la'ē hā'n'x'-
 sentse'wēda pēx'ī'tē'latslē hā'n'x'lanā. Wä, lae'm l'ō'pa. Wä,
 70 hē'x'ida'mēsēda ts!Edā'qē āx'wūlt!alī'faxēs' lō'elq!wāxs hā'x'dē
 k'imts!ā'līla ōts!ā'līlē qa's g'ā'xē k'ā'g'alīlēlas lāx mā'g'īnwalīlasa
 pēx'ī'tē'latslē hā'n'x'lanā. Wä, hē'mis āx'ē'tsosēda 'wā'lasē k'a-
 ts!Enā'q, yīx tsēg'ostālayō'sēx 'wā'palāsēs hā'n'x'lentse'wē pēx'ī'ta.
 Wä, lē tsē'yōlts!ōts lā'xa hā'n'x'laakwē pēx'ī'ta lā'xa hā'n'x'la-
 75 nowē qa's lē tsēts!ā'las lā'xa lō'elq!wē, 'nā'xwa'mē 'wā'palās lē'wa
 q!Emla'lē lā tsēts!ā'layo lā'xa lō'elq!wē. Wä, g'ī'l'mēsē lā 'nēmā'x'ē
 āwā'xats!Ewasasa lō'elq!wāxs 'nā'xwa'maē k'lēs ā'laem qō'qū-
 t!axa 'wā'pala lē'wa q!E'mlalē. Wä, g'ī'l'mēsē 'wī'la la gwā'-
 lafaxs la'ē ts!Ewanaē'dzema k'ā'k'ets!Enaqē lā'xa k!wa'k!wē-
 80 lemāxs la'ē k'ā'x'ēidayuwa lō'elq!wē. Wä, hē'mēnā'laem māē-
 mā'lēda bē'bēgwanēmaxa 'na'l'nēmēxla lō'q!wa. Wä, lē nā'ēna-
 qalg'ēyōēmxa wūda'sta' 'wa'pa. Wä, g'ī'l'mēsē gwāl nā'qaxs
 la'ē yā'q!Eg'alēda k!wē'lasaxēs lē'ēlānēmē. Wä, lā 'nē'k'a: “'ya'-
 x'da'x' me!q!ūxā'lano qaōx xa'qas.” Wä, lā 'wī'la yō's'itsēs
 85 k'ā'k'ets!Enaqē. Wä, lā gē'g'īlīl yō'saxa yēwē'kwē pēx'ī'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ||
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their || husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat || and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, || she takes her fish-knife, which is 10

â'la'maē k'ile'ma pex'i'taxs hă'ma'yaē qaxs q!ünā'laē g'ā'yalasēs 86
xā'qaxs nex'wē'tse'waē. Wä, hē'mis lā'g'ila k'!ēs â'!balēda
yō'säqēxs hă'nx'Laakwaē. Wä, g'í'l'mēsē gwā'la yō'sax'däqēxs
la'ē k'oḡwaxōtsa ā'!ta wūda'sta' ēwā'pa. Wä, hē'x'ida'mēsē la
hō'qūwels lā'xēs k!wē'layats!ēx'dē. Wä, k'!ē's'emxaa k!wē'la- 90
dzema pex'i'tē lā'xa q!ē'ne'mē bē'begwānema qaxs k'!ē'saē
q!Eyōlanemēnoxūxs lā'lanemaē. Hē'mis lā'g'ila lē'x'a'ma
ē'ne'mē'motē lē'wa ē'ne'mx!a!a ē'ne'mē'ma, y!xa sā'semē lē'wis
gēgene'mē lē'wis sā'semē, lē'wa ts!ē'daqē sā'sema lē'wis lē'la-
ē'wūnemē lē'wis sā'semē. Wä, hē'em gwe'yō' ē'ne'mx!a!a ē'ne'mē'- 95
mē. Wä, lē'x'amēs lē'ē'lālasō's āxnō'gwadāsa pex'i'tē lō'mē'da
ē'nē'ne'mō'kwē. Wä, lae'm gwa! lā'xa hă'nx'Laakwē pex'i'ta.

Kelp-Fish (2).—Wä, hē'mis g'il āxētsō'sēda lā'laxamāxsēs gēne'- 1
maxs g'í'laē lā'g'alīs lāx l!emā'isasēs g'ō'kwē. Wä, lā k'!ixts!ō'-
tsēs L!ā'ganemēda pex'i'tē lāq. Wä, lā, lā'stsas qa's lā laē'las la'xēs
g'ō'kwē. Wä, hē'x'ida'mēsē gēne'mas la lēp!ā'lilaxa k'!ā'k'!o-
bana. Wä, lā k'!ō'qūl!lxa pex'i'dats!ē lā'laxama qa's lā hāne'n- 5
xel!las lā'xa k'!ā'k'!obana. Wä, lā k!ūnxel!lxa k'!ā'k'!obana lāx
hē'!k'!ōdenwal!lasa pex'i'dats!ē lā'laxama. Wä, la'mē dō!ts!ōdxa
ē'ne'mē pex'i'tsēs gē'mxō!ts!āna'yē. Wä, hē'mis gwē'g'ilaqen g'í'l'x'-
ē'idē wā'!dema. Wä, g'í'l'mēsē ē'wī'lāwē yā'x'yīg'ilē lē'wa q!ō'sna-
yaxs la'ē āxē'dxēs xwā'layowē. Hē'em ē'ne'm lē'gēmsa xwa'la- 10

11 also called | mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q!ā'nēqē^ulak^u). | The woman takes the fish in her left hand | and
 15 puts it down on the old mat with the || tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when
 20 the fish is spread open. || Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as
 25 the work is finished, he gives them to his wife, and the woman || takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish
 30 into them. As soon as || the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

11 yowē gēlts!E'mē yīxa xō'lās qaxs hē'ēmaē xwā'layâsa g'ā'lā begwā'-nema (yīxs g'ēxase^uwas gē'x'ustâlāxs la'e ba'k'ō lō^u Q!ā'nēqē-^ulakwē). Wā, lē'da ts!edā'qē dā'x'ēitsēs gē'mxōlts!āna^uyē lā'xa pē-x'ite qa^usyā'gūdzōdēs lā'xa k'!a'k'lobana. Wā, lae'm gwā'saxsdaleda
 15 pēx'itē lā'xa ts!edā'qē. Wā, la gwē'k'!aēsala lāx gēmxōlts!āna^uyasa ts!edā'qē. Wā, lā dā'lasēs hē'lk'!ōts!āna^uyē lā'xēs xwā'layâxs la'ē qak'ō'dex hē'x't!a^uyas. Wā, g'īl'mēsē lā'wāxs la'ē xwa!bete'n-dex ō'xlaatā^uyas qa^us hā'xelē lāx ts!ā'sna^uyas ē'k'!ōt!endālax xā-k'!adzās. Wā, a'l'mēsē gwā! xwā'laqēxs la'ē ā'lak'!āla la lepā'ta.
 20 Wā, lā āxdzō'ts lā'xaaxa k'!ā'k'lobanāxs la'ē ē't!ēd āx'ē'dxa ēne'mē pēx'itā. Wā, laxaē hē'emxat! gwē'x'ideq. Wā, lā'na-xwaem hē gwē'x'ēidxa waō'kwē. Wā, lā'la lā'ēwūnemas l'ō'psayogwilaxa wūnā'gūlē qaxs l'ō'pēlaxa pēx'itē. Wā, g'īl'mēsē gwā'lē āxa'ēyasēxs la'e ts!ās lā'xēs gēne'mē. Wā, lā'da ts!edā'qē
 25 dā'x'ēidxa l'ō'psayowē. Wā, lā āx'ē'dxa g'īlt!a ts!ēq!adzō dzexe'k^udena'sa. Wā, lā qex'ēale'lōts lā'xa ēne'mp!enk'ē lā'xens q!wā'-q!wax'ts!āna^uyē g'āg'īlela lāx benba^uyē ēx'bēsēda l'ō'psayowē. Wā, lā hek'ūtā'la^umē qex'ā^uyasēxs la'ē yī'lā'lēlots. Wā, lae'm k'lēsl xō'x'sla l'ō'psayowē qō la! l'ō'pts!ōdayola pēx'itē lāq. Wā, g'ī'l-
 30 mēsē gwā'lēxs laē'da ts!edā'qē dā'x'ēidxa ēne'mē lā'xa xwā'lēkwē pēx'itā qa^us ts!ek'it!ē'dēs lā'xa l'ō'psayowē. Wā, g'īl'mēsē megūg'ē'txa e'lkwa lē'wa k'!ē'lāxs la'ē l'ō'pts!ōtsa ēne'mē xwā'lēk^u pēx'itā. Wā, lae'm gē'k'!ena^uyaxs la'ē āx'ē'dxa dze-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts 35 another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the 40 roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over 45 and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the || man calls his friends, 50 and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes 55 the roasted fish in the roasting-tongs, and takes | it out of the roasting-

xekwē' dena's qa's qex'a'LElōdēs lāx ēk'!ENXē'LElās. Wä, lä 35
 hek!ütēlaxs la'ē yī'a'LElōdeq. Wä, lä ē't!ētsa 'ne'mē lāx ē'k'!ē-
 LElās. Wä, lae'm xwē'laleda ā'lē L!ō'ptsloyos. Wä, la'xaē
 qex'itsa dena'sē lāx ē'k'!ENXELElās. Wä, la'xaē hek!üte'laxs la'ē
 yī'a'LElōdeq. Wä, laxaē ē't!ēd āx'ē'dxa 'ne'mē qa's L!ō'pts!ōdēs.
 Wä, lae'mxaē ē't!ēd xwēlaa qaxs 'na'xwa'maē xwē'xwalāleda
 la L!ō'pts!ōyōs la'xa L!ō'psayowē, yīxs 'na'nemp!enaē mō'wēda 40
 pex'itē L!ō'xs q!EL!a'ē L!ō'pts!āla la'xa g'ī'lt!āsa L!ō'psayowē.
 Wä, la'mē a'elaak^u qex'tā'ēyēda dena'sē lāx ō'xtā'yasa L!ō'psa-
 yowē. Wä, lāda ts!ēda'qē lānolisaq lāx legwi'lasēs g'ō'kwē. Wä,
 lae'm hē g'īl L!ō'p!ētsōsēda q!Emlālās. Wä, g'īl'mēsē naxsaap!a
 L!ō' k!ūmlē ō'küya'yas q!E'mlalāsēxs la'ē lē'x'ideq qa hēs lā 45
 L!ā'yō L!ō'p!ēdē L!ē'sadza'yas. Wä, g'ī'l'mēsē la ālak!āla k!ūmlē
 L!ē'sadza'yasēxs la'ē L!ō'pa. Wä, lä k!īqūlēlaq qa's g'ā'xē lā'-
 galilaq lā'xa k!ē'sē qwē'sala lā'xa legwī'lē qa lā'g'aēs L!ē'salāsa
 legwī'lē lāq, qa ts!elqwax'sā'mēsē. Wä, lä hē'x'ida'mēda begwa'-
 nemē la Lē'lālaxēs 'nē'nemō'kwē lōxs hā'ē Lē'lālase'wēs 'ne- 50
 'mē'motē qa g'a'xēs L!EL!ō'begūxa L!ō'bekwē pex'itā. Wä, lä
 hē'x'idaem g'āx hō'gwēLElēda Lē'lānemē. Wä, g'ī'l'mēsē
 'wī'laēLExs la'ēda ts!ēdā'qē LEP!a'līlxa g'īl'dedzowē ha'madzō'
 lē'wa'yā lāx L!ā'salīlāsa L!EL!ōbēgūlaxa L!ō'bekwē pex'itā. Wä,
 lā'da ts!ēdā'qē āx'ē'dxa L!ō'pts!āla L!ō'bek^u pex'itā qa's x'īk!lōl- 55
 ts!ō'dēq la'xēs L!ō'psayowē. Wä, lä nae'nLEmlīlēlāsa 'na'nē'mē

57 tongs. She puts them down with the skin below in front | of the
 guests, and she pours oil into oil-dishes, | and she puts down one in
 front of every four men. | The feasters themselves break the fish; ||
 60 and when it is all broken in pieces, they begin to eat. | Then they dip
 it in oil, for all the fat comes out while | it is being roasted, and there-
 fore it is dry. As soon as they have finished | eating the roasted fish,
 they drink fresh water; | and after they have finished drinking they go
 65 out. Roasted kelp-fish is not || given at a feast to many tribes, for they |
 never catch much of it. Therefore only the friends, husband and
 wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now,
 that is all about this. |

1 **Kelp-Fish (3).**—Oh, I forgot to talk about | wind-dried kelp-
 fish. It is cut in the same way as the roasted | kelp-fish.
 The only difference is, that the backbone is taken out, | and
 the scales are left on in the same way as the scales are left
 5 on || roasted fish. They do not eat the skin of the roasted
 kelp-fish, for | they only eat the meat. After the feasters
 have eaten the roasted kelp-fish, | they throw away the
 skin. When | the woman finishes cutting open the kelp-fish,
 she splits thin pieces of | cedar-sticks and spreads the fish
 10 with two of them so as to keep it open, || in this manner: |



57 la'xēs Lē'lanēmē. Wä, lä k'lū'nxts!ōtsa L'lē'na lä'xa ts'lē'ts!ēba-
 ts!ē qa's lä k'ag'imlilēlas lāx L'lā'sa'yasa maē'mokwē bē'bēgwā-
 nema. Wä, lä q'lūlē'x'sēm LE'nqwēda k!wē'laxa pex'itē. Wä,
 60 g'í'l'mēsē 'wī'welx's LE'ngēkūxs la'ē 'wī'la hā'mx'ī'da. Wä,
 lae'm ts!epa's la'xa L'lē'na qaxs 'wī'lāmaē tse'nxwa'yasēxs la'ē
 L!ō'pase'wa. Wä, hē'mīs lā'g'ilas le'mxwē. Wä, g'í'l'mēsē gwāl
 L!EL!ō'bēgūxa L!ō'bēkwaxs la'ē na'gēk'elaxa a'lta 'wā'pa. Wä,
 g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwēlsa. Wä, k!lēs'ēmxaēda L!ō'-
 65 bēkwē pex'it k!wē'ladzēm lā'xa q!lē'nēmē lē'lqwālala'ya qaxs
 k!lē'saē q!lūnā'la q!ēyō'lanema, lā'g'ilas lē'x'aēmēda 'nē'nēmō'kwē
 Lē'wa ha'yasek'āla Lē'wa 'nē'mē'mōtē Lē'wa bā'gūnsē L!EL!ō'-
 bēgūxa pex'itē. Wä, lae'm gwāl la'xēq.

1 **Kelp-Fish (3).**—Ä, hē'xōlēn ē't!ēdēl g'wā'gwēx's'ālaslēda x'í'l-
 kwē pex'itā. Hē'em g'wā'lē xwā'La'yasē xwā'La'yasa L!ō'bēkwē
 pex'itā. Wä, lē'x'aēmēs ō'gūx'ēdayōsēxs la'weyakwa'ēs xā'k!a-
 dzowē. Wä, la äxā'laemxaē gō'betas hē g'wā'lē gō'betasa L!ō'bē-
 5 kwaxs äxā'laēmaē. Wä, lä k!les ha'ma'ē L'lē'sasa L!ō'bēkwē yīxs
 lē'x'aēmaē ha'ma'ē q!ē'mlalās. Wä, g'í'l'mēsē gwāl L!EL!ō'bēgwē-
 da k!wē'laxs la'ē ä'em ts!ex'ēdayowēda L'lē'sas. Wä, g'í'l'em
 g'wā'lēda ts!edā'qē xwā'La'xa pēx'itaxs la'ē xō'x'wīdxa wīswēltōwē
 k!wa'xlāwa qa's qet!l'dēsa ma'its!aqē lā'xa pex'itē qa Lepa'lēs
 10 g'a g'wā'lēg'a (*fig.*).

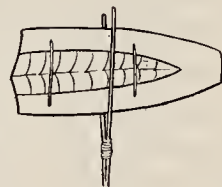
After she has done so, she hangs them up just over the | fire; and 12
 after they have been hanging there for four days, | they are half dried.
 Then the owner takes them down; | and when he wishes to boil them,
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15
 knife and euts the kelp-fish into two pieces lengthwise, | and she also
 cuts it in halves crosswise. Now each of the dried kelp-fish is in four
 pieees. | When the kettle begins to boil, she | puts the pieees of kelp-
 fish into it. It does not || boil long before she takes the kettle off the fire, 20
 for then | it is done. Then the woman takes her dish and puts it down |
 at the place where she is sitting. She takes her tongs, and with them
 she lifts | the boiled fish and puts it into the dish. | When it is all in
 the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
 in front of the persons for whom she has cooked it. | They drink water
 before they begin to eat; | and after drinking water they eat. They |
 dip it into oil. They do not eat the skin with it, for | the scales are
 still on it. They only eat the meat. || After they have eaten, a bucket 30
 of water is placed in front of them. | They put their mouths at the
 corner and take a mouthful | of water. Then they squirt the water
 into the hands and wash them; | and after they have washed their

Wä, g'í'l'mēsē gwā'lexs la'ē tētā'k'ostodayo lāx nā'qostā'yasa 11
 legwīlē. Wä, g'í'l'mēsē mō'p!enxwa'sē 'nā'lās tē'tā'k'ostowēxs
 la'ē k'!aya'x'wida. Wä, lae'm āxa'xoyā yīs āxnō'gwadās. Wä,
 g'í'l'mēsē 'nē'k'ē āxnō'gwadās qa's hānx'LE'ndēq, lä āx'ē'dxa
 ha'ne'mē qa's hā'nx'LE'ndēs lā'xēs legwīlē. Wä, lä āx'ē'dxēs 15
 xwā'layowē qa's t!ō'ts!endēxa pex'ī'tasdē lā'xēs g'í'ldōlasē. Wä,
 laxaē gē'x'sendeq nexse'ndeq. Wä, lae'm maē'mox'usēda 'na'ne'-
 mē pex'ī'tasd. Wä, g'í'l'mēsē medelx'widē hā'nx'LENāsēxs la'ē
 āxste'ntsa t!ō't!ets!aakwē pex'ī'tasd lāq. Wä, k'!ē'st!a gē'g'ilī
 mae'mdelqūlaxs la'ē hā'nx'sanōwēda hā'nx'lanōwē, qaxs lae'm 20
 L!ō'pa. Wä, lē'da ts!Edā'q āx'ē'dxēs lō'q!wē qa's k'a'galilēs
 lā'xēs k!waē'lasē. Wä, lä āx'ē'dxēs ts!ē'sLāla qa's k'!ip'lī'dēs
 lā'xa hā'nx'Laakwē pex'ī'tasdē qa's lä k'!ipts!ā'las lā'xa lō'q!wē.
 Wä, g'í'l'mēsē 'wi'!ts!ā lā'xa lō'q!wāxs la'ē āx'ē'dxēs ts!Eba'ts!ē
 qa's k!ūnxts!ō'dēsa L!ē'na lāq. Wä, lä k'ā'gēmlilas lā'xēs hā'mēsī'- 25
 lag'ilaq. Wä, lä nā'naqalg'iwālaemxa 'wā'paxs k'!ē's'maē hā'mx'ē-
 ī'da. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē hā'mx'ē'ī'da. Wä, lae'm
 ts!Epa's la'xa L!ē'na. Wä, lä k'!ēs hāmgā'q LE'wis L!ē'sē, qaxs
 āxā'laē gō'bētas, qaxs lē'x'amaē ha'ē'māsē q!ē'mlalās. Wä, g'í'l-
 'mēsē gwāl ha'mā'paxs la'ē hāngēmlē'lema na'gats!ē 'wā'bets!ā!axa 30
 'wā'pē. Wä, ā'ē'mēsē xwā'ēmag'āgēsēs se'msaxs la'ē hāmsge'md
 lā'xa 'wā'pē, qa's hāmx'ts!āne'ndēs qa's ts!E'nts!enx'widē. Wä,
 g'í'l'mēsē gwāl ts!E'nts!enkwxs la'ē ē't!ēd hāmg'āgēntsēs se'msē

hands, they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**—Sometimes other people want | to eat
soaked half-dried kelp-fish. | The woman first takes her tongs and
puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry, || and she puts it down at the
place where the tongs are. She dips up some | water and places it
with the dried kelp-fish. Then | she takes the fire-tongs and lifts
the dried kelp-fish in the middle, | in this manner: |

Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam
puffs out all over, | she turns it over and she broils
the skin-side; and when | the skin becomes all black,
she stops | broiling it, for it is done. Then she puts
it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off
the meat from the skin and puts it into her mouth. | She does not
dip it into oil, for this kind is fat. |



I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a eup with water, || takes a mouthful,
and blows the mouthful of water over the flesh-side of what she | has
cooked. Then it gets really tender, and | therefore old women and

lāx ō'gwāg'a'yasa naḡats!ē' qa's nā'x'idēxa 'wā'pē. Wā, lae'mxaē
35 ḡwā'la.

1 **Broiled Dried Kelp-Fish.**—Wā, lā 'na'f'nempe!ena hē ha'ma-
ē'xstsō'sa waō'kwē bē'bēgwānem pe'ukwē k'lāyaxwa pex'ī'tasda.
Wā, hē'em ḡ'il āx'ē'tsō'sa ts!edā'qēs ts!ē'slāla, qa's k'at!alilēs
lā'xēs k!waē'lasē. Wā, lā āxaxō'd lā'xa x'ilēlā'LEla pex'ī'tasda
5 qa's ḡ'ē'ḡ'alilēs lāx k'adē'lasasa ts!ē'slāla. Wā, lā tsē'x'id lā'xa
'wāpē qa's ḡ'ā'xē hāḡ'alilas lāx ḡ'aē'lasasa pex'ī'tasdē. Wā, lā
dā'x'ēidxa ts!ē'slāla qa's k'ip!i'dēs lāx neḡō'yā'yasa pex'ī'tasdē
ḡ'a ḡwālēḡ'a (fig.).

Wā, lā k'lipā'lasēs ts!ē'slāla laqēxs la'ē pex'ā'x q!ē'mladza'yas
10 qaxs hē'maē ḡ'ilē'ēlālē. Wā, ḡ'il'mēsē k'exūmxsāwēda k'lā'lēla
lā'qēxs la'ē lē'x'ideq qa's pex'ē'idēx L!ē'sadze'yas. Wā, lae'm-
la k'lū'mlēq. Wā, ḡ'il'mēsē 'nā'xwa k'lū'mla L!ē'sasēxs la'ē ḡwāl
pex'ā'q qaxs lē'maē L!ō'pa. Wā, ā'ēmēsē neledzō'ts lā'xa ha-
'madzō'wē lē'wa'yaxs la'ē nā'x'ēd lā'xa 'wā'pē. Wā, ḡ'il'mēsē
15 ḡwāl nā'qēxs la'ē hām'x'ēidxa q!ē'mlālē. Wā, lae'm ā'em āxā'-
laxa q!ē'mlālē lāx L!ē'sas qa's ts!ō'q'lūsēs lā'xēs se'msē. Wā,
lae'm k'lēā's L!ē'ēna ts!epa's qaxs tse'nxxwāē ḡwē'x's!emas.

Hē'xōlen L!ēl'wēsōxs ḡ'il'maē ḡwāl pex'a'xa k'lā'yaxwa pex'ī'-
tasedxs la'ē L!ō'pa. Wā, lā dā'x'ēidxa k!wa'sta' 'wā'bets!āla qa's
20 hā'msgēmdē lāq qa's se!bexū'mdēs lāx q!ē'mladza'yasēs ha'mēx-
sī'lase'wē. Wā, hē'mis lā'ḡ'ilas ā'lak!āla la te'lqwē. Wā, hē'em

old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. 25 When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split 1 in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the 5 fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the 10 upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise, 15

lā'g'ilasa lae'lk!wana⁵yē lē⁵wa nō'nemasē bē'begwānem hē'menā- 22
laem āx⁵ē'xsdxa pe'nkwe k'lā'yaxwa pex'ī'tasd qa's hā'ma'pēq,
qaxs tē'lqwaē. Wā, g'ī'lēmēsē gwāl ha'mā'pa ts!edā'qēxs la'ē nā'-
x⁵īdxa ⁵wā'pē. Wā, g'ī'lēmēsē ā'lak!lāla la lē'mxēda pex'ī'tasdaxs 25
la'ē ā'em t!ē'lasō hē gwē'g'ilasēwēda xamā'saxs t!ē'lasēwaē. Wā, la
hē'em gwē'g'ilasōxs la'ē hā'mē'x'silasēwē hā'mē'x'silāēna⁵yaxa
k'lā'yaxwa pēx'ī'tasda la'qēxs pe'nkwaē lōxs hā'n⁵x!Laakwaē.
Wā, lae'mxaē gwāl lā'xēq.

Split Kelp-Fish.—Wā, la⁵mē'sen ē'dzaqwal gwā'gwēx's⁵ālāl lā'xa 1
pex'ī'taxs q!wā'gēkwaē. Wā, hē'⁵mēxs g'axaē nā'⁵nakwēda lēqā'-
dāsēs lēgē'mē lā'xa pex'ī'tē; wā, g'ī'lēmēsē q!eyō'lexs la'ē hē'x'-
ida⁵ma ts!edā'qē āx⁵ē'dxēs xwā'layowē qa's klūnxelidēxa k'lā'-
gedzowē k'lā'k!obana. Wā, lē dā'x⁵itsēs gē'mxōlts!ā'na⁵yē lā'xa 5
⁵ne'mē pex'ī'ta. Wā, lae'mxaē gwā'saxsdāla lā'xa ts!edā'qē. Wā,
la gwē'k!lāsāla lāx gē'mxōlts!āna⁵yas la'xēs qe'lkwaēna⁵yē. Wā,
lā qak'ō'dex hē'x't!a⁵yas. Wā, g'ī'lēmēsē lā'wāyē hē'x't!a⁵yasēxs
la'ē xwā'lbetendex ō'x!aatā⁵yas. Wā, lā hā'xela lax ts!ā'sna⁵yas;
ē'k!ōt!endālax xā'k!adzās. Wā, g'ī'lēmēsē la lēpā'laxs la'ē gē'l- 10
x⁵ōdex ya'x'yīg'ilas. Wā, g'ī'lēmēsē ⁵wīlāwē ya'x'yīg'ilasēxs la'ē
xwa⁵ē'dex bēna'dze⁵yasā xā'k!adzowē qa's lā'wēyōdēq g'ā'g'e-
lēla lā'xa ma'k'alāxa ts!ā'sna⁵yasēxs la'ē k'ō'qōdeq. Wā, lā
ts!ex⁵ē'dxa xā'k!adzowē. Wā, lae'm āxā'lē ts!ā'sna⁵yas lā'xa
xwā'lēkwē pex'ī'ta. Wā, lā q!ā'xsendeq qa ma'its!ēs hā'xela g'ā'- 15

- 16 beginning at the neck, down | to the belly, until she comes to
the | tail, in this manner: Now it is called "split | kelp-
fish." As soon as this has been done, she hangs it up
over the | fire of the house; and when it is half dried, it is
20 cooked. || First she takes her small kettle, pours some |
water into it, and, when it is half full, she puts it on
the fire. | She takes down the split fish and cuts it into two parts, |
and she cuts one side into three pieces; and she does | the same to
25 the other side, in this manner: Now it is in six pieces. || She
throws away the tail, and throws the pieces | of fish
into the kettle in which the water is boiling. | I think
the length of time that it is on the fire is more than half |
an hour by the watch, and then it is done. She | takes the
30 kettle off the fire. She takes a small dish || and puts it down by the
side of the kettle. | She takes her tongs and with them she lifts
the fish and puts it | into the small dish; and when it is all in, she
drinks water; | and after drinking, she takes a piece of the | boiled
35 kelp-fish, pinches off the meat, and puts it into her || mouth. Now
she is eating the meat. She does not eat the | skin, on account of
the scales: therefore she just puts it back into the | dish. After
she has eaten, she takes the | small dish from which she has eaten,



- 16 g'ilela lāx ō'xawa'ya hā'xela lāx tek'lä's lā'g'aa lāx ō'xla'ayas
ts!ā'sna'ya g'a gwälē g'a (*fig.*). Wä, lae'm lē'gades q!wā'gek'
pex'ī'ta. Wä, g'ī'lēmēsē gwā'lexs la'ē gē'x'wits lāx neqā'stāwasa
legwi'lasēs g'ō'kwē. Wä, g'ī'lēmēsē k'lä'yax'widexs la'ē ha'mē'x'si-
20 lase'wa. Wä, hē'em g'il āx'ē'tsō'sēs ha'nemē. Wä, lä gūxts!ō'tsa
ēwā'pē lāq qa negō'yoxsdalēsēxs la'ē hā'nx'lents lā'xēs legwi'lē
Wä, lä āxaxō'dxa q!wā'gēkwē pex'ī'ta qa's hēx'se'ndē t!ō'ts!ēndeq.
Wä, lä yū'dux'send t!ō't!ets!ā!axa āpsodē'lē. Wä, la'xaē hē'em-
xat! gwē'x'idxa āpsō'dilē g'a gwā'lēg'a (*fig.*). Wä, lae'm q!el!ā'-
25 xs'a. Wä, lä'la ā'em ts!ex'ē'dxa ts!ā'sna'yas. Wä, lä āxste'ntsa
t!ewē'kwē pex'ī't iā'xa hā'nx'lāla hā'nx'lanāxs la'ē ma'e'mde!qūlēs
ēwā'pē. Wä, k'ō'tat!ēnlāq hāyā'qax neseg'ile'la lā'xa q!ā'q!a-
lak'!a'yaxens ēnā'lāqē ēwā'ēwaslalasasēxs la'ē l!ō'pa. Wä, lae'm
hā'nx'sanowēda hā'nx'lanowē. Wä, hē'ēmis āx'ētsō'sēs lā'logūmē
30 qa's g'ā'xē k'ā'galīlas lāx ma'g'īnwalīlasa hā'nx'lanowē. Wä, lä
āx'ē'dxēs ts!ē'slāla qa's k'lip!lī'dēs lā'xa pex'ī'tē qa's lä k'lip'ts!ā'las
lā'xa lā'logūmē. Wä, g'ī'lēmēsē ēwī'ts!āxs la'ē nā'x'idxa ēwā'pē.
Wä, g'ī'lēmēsē gwā! nā'qaxs laē dā'x'idxa ēne'mē lā'xa t!ewē'kwē
hā'nx'laak' pex'ī'ta qa's ēpā'lēx q!ē'mlālās qa's ts!ō'q!ūsēs lā'xēs
35 se'msē. Wä, lae'm hā'mā'pex q!ēmlālās. Wä, lä k'lēs hā'mā'pex
l!ē'sas qaxs āxā'laē gō'betas lā'g'ilas ā'em xwē'laq āxts!ālas lāxa
lo'q!wē. Wä, g'ī'lēmēsē gwā! ha'mā'pexs la'ē dā'x'idxēs hā'ma'ts!ē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and || after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ||

Boiled Kelp-Fish Gills and Stomachs.—Immediately¹ | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When || it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the || kelp-fish with the left hand and squeezes at the back of its 10 head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; || and as soon as the gills become loose, she puts her thumb | at the 15

lā'lōgūma qa's gūxts!ō'dēsēs ānē'x'sā'yē lā'xa hā'nx·lanowē. Wā, 38
lā gūxts!ō'tsa 'wā'pē lā'qēxs la'ē ts!E'nts!Enx'wīda. Wā, g'ī'l-
'mēsē gwā'lēxs la'ē nāx'īdxa ā'lta 'wā'pa. Wā, lae'mxaē k'lēs 40
k!wē'ladzem lā'xa q!ē'nēmē lē'lqwālaLa'ya. Â'em le'x'a'mēda hā'-
yasek'āla lōxs lē'lālayāaxa 'nē'nēmō'kwē lē'wa 'nē'mē'motē qaxs
k'lē'saē q!ē'nēmē āxā'yasa ts!Edā'qaxs āxa'ax gwē'x'sdemas. Wā,
lae'm gwā'l laxē'q.

Boiled Kelp-Fish Gills and Stomachs.—Wā,¹ hē'x'ida'mēsē gene'- 1
mas la lā'lalaq k!ō'qūlaxa la'laxamē dzedē'x'sem l!ō'p!ēk'sa
ālē'wasē qa's lā hā'ng'aalēxsas lā'xa pa'panayox'si'lats!ē xwā'-
xwagūma. Wā, lā k!līxts!ōdalasa pex'ī'tē lāq. Wā, g'ī'l'mēsē
qō't!axs la'ē k!ō'x'ūltōdeq qa's lās lā'xēs g'ō'kwē. Wā, lā 5
gūgedzō'ts lā'xa āwā'dzolēdkwas k!lta'yē lē'wa'ya, yix lēp!alē'-
lemas qa g'ē'dzāyaatsa pex'ī'tē.

Wā, g'ī'l'mēsē 'wīlōsdēsa pex'ī'taxs la'ē k!wa'g'alilēda ts!Edā'qē
qa's t!o'x'wīdēq. Wā, hē'ēmaaxs la'ē dā'x'īdēda ts!Edā'qaxa pex'ī'-
tasēs gē'mxōlts!āna. Wā, lae'm q!wē'salax ō'x!aatā'yasa pex'ī'tē 10
qa gwa'sk!lāē'salēs lā'xa ts!Edā'qē. Wā, lā āx'ā'lēlōts qo'māsēs
hē'lk'!ōlts!āna'yē lāx q!ō'sna'yas. Wā, la'xaē ts!E'mā'bōtsēs ts!E-
mā'la lāx gē'mxōt!xawa'yas yixs hā'alal lās qo'mēda hē'lk'!ōt!-
xawa'yē q!ō'sna'yas. Wā, lā q!wē'sīdqēxs la'ē nē'x'ēdeq. Wā,
g'ī'l'mēsē k!l'nx'īdēda q!ō'sna'yaxs la'ē ē't!ēd āx'ā'lēlōtsēs qō'ma 15

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

16 inside of the pectoral fin, and puts her forefinger on the outside. |
 Then she bends it outward and twists the skin off at that place. |
 Then she turns the fins back and pulls them off | with the intestines
 20 and the gills. When she has finished, || she throws the intestines into
 a small hand-basket. | She puts the clean kelp-fish back on the
 spread | mat, and she does not stop until all the kelp-fish have
 been cut. | Then the woman takes in one hand the small basket
 containing the intestines, and carries it | to the beach and pours the
 25 contents of the small basket || into the salt water. She puts the
 small basket into the water and | washes off the slime outside and
 inside. After she has done so, | she puts down the little basket on
 the beach, and then she takes some of the | intestines of the kelp-fish
 and pulls it off from the | stomach. She leaves the gill at one end
 30 of it. || Then she washes the intestines so that all the blood comes off;
 and she pulls it through | (between her thumb and fingers), so that all
 the food-contents come out. As soon as this is done, | she turns it
 inside out, so that the stomach is turned inside out; | and she washes
 it, and finally throws it into the | small basket. She does the same
 35 to all the others; || and as soon as all the stomachs have been washed,
 the woman | takes up the basket containing the gills and puts it |
 into the sea-water, and shakes it so that all the blood and the | slime

16 lāx ō'ts!āwasa pēPEL!xawa^εyē. Wā, lā L!ā'sadza^εyē ts!Emā'lax'ts!ā-
 na^εyasēxs la'ē L!ō't!ēdeq. Wā, hē^εmis la qwa'p!ēdaats L!ē'sas.
 Wā, la^εmē nelā'wē pēPEL!xa'wa^εyas. Wā, ā^εmēs la nexō'deq
^εwī^εla L^εwa' ts!Eyí'mē L^εwa q!ō'sna^εyas. Wā, g'í'l^εmēsē gwā'l^εxs
 20 la'ē ts!exts!ō'ts lā'xa k!ō'gwats!ē lā'laxamēda yax'yeg'ilē. Wā,
 la'la xwē'laqaem āx^εadzō'lalasa lā t!eg'í'k^u pex'í't lā'xa lebē'lē
 fē^εwa^εya. Wā, lā ā'l^εem gwā'l^εxs la'ē wī^εla la t!eg'í'kwa pex'í'tē.
 Wā, lā'da ts!edā'qē k!ō'qūlīxa yax'yīg'ilats!ē lā'laxama qa^εs lēs
 lā'xa L!emā^εisē. Wā, lē gūxstā'lisxa g'í'ts!āx'dāxa lā'laxamē
 25 lā'xa de'msx'ē wā'pa. Wā, lā āxste'ndxa lā'laxamē qa^εs ts!o-
 xā'lēxa k!ē'lasgema^εyas L^εwēs ō'ts!āwē. Wā, g'í'l^εmēsē gwā'-
 l^εxs la'ē hāng'a'lisaxa lā'laxamē. Wā, lā, dā'x'īdxa gā'yolē lā'xa
 ya'x'yīg'ilasa pex'í't. Wā, lā ālā'laxa ts!Eyí'mē lā'xa hā'maa'-
 ts!ē pō'xūntsa pex'í'tē. Wā, lā āxba'^εya q!ō'sna^εyē la'qēxs la'ē
 30 ts!ō'x^εwīdeq qa ^εwīlā'wēsa E'lkwa. Wā, hē^εmisēxs la'ē x'ix'ē'deq
 qa ^εwīlā'wēsē lā'ts!āwē hām'k!āē'dza^εyas. Wā, g'í'l^εmēsē gwā'-
 l^εxs la'ē L!ēp!EXSEMdeq qa L!ēp!EXSEMā'lēsa hā'maa'ts!ē pō'x'ūn-
 sa. Wā, la'xaē ts!ō'x^εwīdeq. Wā, lawē'slē ts!exts!ōts lā'xa
 lā'laxamē. Wā, lā ^εna'xwaem hē gwē'x'īdxa waō'kwē. Wā,
 35 g'í'l^εmēsē ^εwī^εla la ts!ō'kwa hā'maats!āxs la'ēda ts!eda'qē
 k!ō'qūlēsxa q!ō'sna^εyaa'ts!ē lā'laxama qa^εs lā k!ō'xstendeq
 lā'xa de'msx'ē wā'pa qa^εs naletā'lēq qa ^εwīlāwēsa E'lkwa L^εwa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it || to the house. 40 She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k!ümēs* (for that | is the name of the gills when they are cooked) out of the little basket || and throws them into the boiling water. 45 When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. || As soon as 50 those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish || and its gills. They just blow out of their mouths the bones, 55 for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ||

k!ē'la. Wä, g í'lēmēsē gwā'lēxs la'e k!ō'x'westēdxā q!ō'sna- 38
 ēyaatslē lā'laxama qa's lā k!ō'x'wesdēselaq qa's lā k!ō'gwēlelaq
 lā'xēs g'ō'kwē. Wä, lā k!ō'gūnōlisaq lax legwī'lasēs g'ō'kwē. Wä, 40
 lā āx'ē'dxa hā'nx'lanowē qa's gūxts!ō'dēsa ēwā'pē lāq qa'negō'-
 yoxsdalesēxs la'ē hā'nx'lents la'xēs legwī'lē. Wä, g í'lēmēsē me-
 delx'wī'dēxs la'ē nā'lēnemēnk'a dā'its!ālaxa k!ū'mēsē (qaxs hē'-
 ēmaē la lē'gēmsa q!ō'sna'ēyas la'ē hēmēx'sī'lase'wa), lā'xa lā'laxamē
 qa's lā āxstā'las lā'xa māe'mdelqūla ēwā'pa. Wä, g í'lēmēsē ēwī'- 45
 ēla'staxs la'ē āx'ē'dxēs ts!ē'slāla qa's xwē'telga'ēs lāq. Wä, k!ē'st!a
 ā'laem gē'x'lāla hā'nx'lāla lā'xa legwī'lē, wālaanawisē lō'
 ēnexseg île'la la'xa q!ā'q!alak!a'yē lō' hāyā'qaxs la'ē hā'nx'sen-
 deq. Wä; la'mē l!ō'pa. Wä, lā lē'ēlāxēs k!ō'k!ōmīsg'otlē.
 Wä, g í'lēmēsē ēwī'la g'ā'xēda yō's'wūtlasēxa k!ūmēsaxs la'ē āx'ē'd- 50
 xa k!ā'k'ats!ēnaqē qa's k!ā's'idēs lā'xēs yō's'wūtlē. Wä, la'mē
 āx'ē'dēda ts!ēdā'qaxa ēwā'pē qa's tsē'x'ēdēs lā'xēs yō's'wūtlē.
 Wä, g í'lēmēsē ēwī'la la gwāl nā'qaxs la'ē yō's'ida. Wä, la'm
 ēwī'laem yō'sēda k!wē'lax ēwā'pas lē'wa hā'maats!āsa pēx'ītē
 lō'mēs q!ō'sna'yē. Wä, ā'ēmēsē pox'ā'laxa xa'qē qaxs xagadaē'da 55
 q!ō'sna'yasa ēna'xwa mamaō'masa. Wä, g í'lēmēsē gwāl yō'saxs
 la'ēda ts!ēdā'qē āx'ē'dxa ēwā'pē qa's tsē'x'ēdēs lā'xēs yō's'wūtdā.
 Wä, la'mē k!ō'xwaxalisēda yō'sax'dāxa k!ūmēsē yīsa wūda'ēsta'
 ēwā'pa, qaxs ā'la'maē gēgosemalē'da yō'sāxa k!ōmstag'īlakwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the
65 house. | This is not given at a great feast to many tribes, for || they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of
5 the | house. The roasting fish also faces the rear || of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place
10 where || she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a
15 piece of cedar-wood || about a span long. With it she | scrapes off

60 Wä, hē'ēmis lā'g'ilas ēnē'k'ēda yō'sāx g'wē'x'sdēmas: "Wēg'ax'ins k'ōxwaxalisas wūda'stā' ēwā'pa." Lā'g'ilasa k!wēlasē hē'x'idaēm la tsāx a'l'tā wūda'sta' ēwā'pa qa k'ōx'waxalēdzēmsēs k!wēlē'kwē. Wä, laē'm ā'em hō'qūwēlsēda k!wo'k'lūmēs'g'ix'dāxa k!lūmē'sē. Wä, k!lē'saē k!wē'ladzema k!lūmē'sē lā'xa q!lē'nēmē lē'lqwālaLa'yē qaxs
65 k!lē'saē q!ēyō'lānēmēnoxwa, lā'g'ilas lē'x'aēmēda āxa'nēmāq hā'mā'peq lē'wis gēnē'mē lē'wi's sā'sēmē lō'ēmis lēlēlā'la. Wä, laē'm g'wā'la.


1 **Roasted Kelp-Fish.**—Wä, g'ī'lēmēsē ā'lak'lāla pō'sqlaxs la'ē dā'x'ēidxa ēnē'mē pēx'ī'ta qa's manō'lisēs lāx hēlk!ōdenwa'lisasēs legwī'lē yīxs g'wē'gēmlīlāēda ts!edā'qē lā'xa ō'gwiwalīsasēs g'ō'kwē. Wä, la g'wē'gēmlīlēmxaēda pēx'ī'tē lā'xa ō'gwiwalī-
5 lasa g'ō'kwē. Wä, g'ī'lēmēsē k'īxū'mx'sāwēda k!l'īlā lāx ō'k!wina'yasa pēx'itaxs la'ē xwē'lēlīlāq qa g'wē'gēmx'ēidēs lā'xa t!ēx'ī'lāsa g'ō'kwē. Wä, laē'm manō'litsā'ma. Wä, k!lē'st!a gaē'lēxs la'ē L!ō'pa. Wä, hē'x'idaēmēsa ts!edā'qē āx'ē'dxa g'īlde-
10 lasē. Wä, lā āx'ē'dxa maē'dzekwē pēx'it qa's madzō'dēs lā'xa lē'wa'yē. Wä, hē'x'idaēmēsē L!ē'xwaq. Wä, laēmē hewā'xa lā'-weyōdx ts!eyī'mas lē'wis q!ō'sna'yaxs k!lē'sēmēx'dē manō'lisāq lā'xēs legwī'lē qaxs a'l'maē lā'wiyodqēxs la'ē hā'mā'peq. Wä, hē'ēmisēxs g'ī'l'maē ha'ēmaāqēxs la'ē ā'em āx'ē'dxa k!wa'xlā'wē
15 wā'laanawisē lō'ē ēnē'mp!enk lā'xens q!wā'q!wax'tslāna'yēx qa's

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, || so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; || for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is || too dirty for young women, because the | intes- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are || stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

k'ëxâ'lëx gō'betas ɬE'wis Llē'sē. Wä, g'í'l'mēsē 'wī'lāxs la'ē 16
hām̄x'ī'deq. Wä laE'm k'lēs ts!Epa's lā'xa Llē'na qāxs tse'n-
xwāē. Wä, hē'xōlən L!Elē'wēsōxs t!E'l̄x'wīdamaēda ts!Edā'-
qax ō'k!wina'yasa pEX'ī'taxs k'lē's'maē manō'lisas lā'xēs lēgwī'lē
qa k!E'nx'ēidēs xā'qas lā'xēs q!Emlālē. 20

Wä, g'í'l'mēsē g'wāl ha'mā'pxa pEX'ī'taxs la'ē nagē'k'ilaxa
'wā'pēxa k'lē'sē q!ē'nema qaxs dE'mp!aē, lā'g'ila k'lēs q!ē'k!Esxa
'wā'pē qaxs q!ō'Lēla'maaxs hē'menēl'mēlē nā'qalxa 'wā'pē. Wä,
laE'mxaa lēx'aem hā'mā'pxa manō'lidzekwē pEX'ītēda āxā'nemāq
qaxs lē'x'a'maē hē g'wē'x'ēidaatsēxa pEX'ītēxs ā'lak'!ālaē pō'sq!axs 25
g'ā'xaē nā'ēnakūxs LEqēx'dāsēs LEgē'mē lā'xa pEX'ītē. Wä,
hē'ēmis lā'g'ila hā'labala manō'lisasa 'nE'mē pEX'īt lā'xēs lēgwī'-
lāxs Lō'max'ēidaē 'nemā'lēidEXs la'ē L!ō'pa. Hē'ēmeda laE'l̄k!wa-
na'yē hā'mā'pxa manō'lidzekwē lā'xa lēgwī'lē pEX'ī'ta qaxs k!El-
ta'maasēda ealostā'gasē hā'mā'peq qaxs 'wī'la'maē āxā'lēs yax'- 30
yīg'ilē ɬE'wis q!ō'sna'yē, wä, hē'mīslālēda gō'bet!Ena'yas, yīxs
k'ilē'maē hā'ēma'yēda gō'betasa pEX'ītē qaxs q!ūnā'laē g'ā'yala-
tsa hā'mgāk^u ɬE'wis q!Emlālē, yīxs paq!EXā'ēda k'lē'sē kwē'sōdxa
gō'betaxs ha'mā'paaxa pEX'ītē. Wä, la k!eā's gūyō'lasqēxs la'ē
k!ūdē'l̄ lā'xens q!oq!ō'nēx. Wä, ā'mes la xas'ē'dē q!ō'q!onāsa 35
hām̄k'ī'na'lāq. Wä, la'men g'wāl g'wa'g'wēx's'āla lāq.

- 1 **Perch (1).**—The¹ wife cuts open the perch, so that | the gills come off,
and the intestines; and as soon as all the intestines | and the gills
have been taken out, she throws them out of the house. | She cuts
(the perch) open with her fish-knife, and she scrapes the body so
5 that the || scales come off. When they are all off, she cuts across
the body, in this manner: |  As soon as she has
finished, she takes her kettle and | pours some
water into it; and when it is half full, she puts
it on the | fire. When it boils, she takes the opened | perch and
10 puts them into it. When they are all in, the man || takes his tongs
and stirs them. They stay | for about half an hour according to
the watch | boiling over the fire. Then they are taken off of the
fire. Now | the boiled perch is done. Then the woman | takes her
15 spoons and gives one to each of those who are to eat the || boiled
perch. When each has one spoon, | they put the kettle of boiled
perch in front of those who are to eat the boiled perch, | and they
begin to eat it with spoons. | First they take out the backbone and
the ribs; | and when they have all been taken out, they take out the
20 heads and suck them, for || they are very fat; and when the fat is
all off, they | suck out the eyes; and when these are off, they break
them | to pieces and suck out the brains; and when these are out, |

- 1 **Perch (1).**—Wä,¹ la^εmē genemas t!ex^εwīdxa lamawē qa lawāyēs
q!ōsna^εyas lē^εwēs yāx'yīg ilē. Wä, g'il^εmēsē wī^εlāwa yax'yīg ilē
lē^εwa q!ōsna^εyaxs la'ē k!ādeq lāx l!āsanā^εyasēs g'ōkwē. Wä,
laem hēem t!ekūlasēs xwa^εlayowē. Wä, la k'osēt!ēdeq qa lawālēs
5 gōbet!ena^εyas. Wä, g'il^εmēsē wī^εlāxs laē qatēt!ēdeq g'a g'wālēg'a
(fg.). Wä, g'il^εmēsē g'wālexs laē āx^εēdxēs hānx^εlanowē qa^εs
gūxts!ōdēsa wāpē lāq qa negoyōxsdalēsēxs laē hānx^εlents lāxēs
lēgwīlē. Wä, g'il^εmēsē medelx^εwīdexs laē āx^εēdxa t!eg'ikwē
lamawa qa^εs āxstendēs lāq. Wä, g'il^εmēsē wī^εla^εstaxs laē
10 dāx^εidēda begwānemaxēs ts!ēslāla qa^εs xwēt!ēdeq. Wä, lāxent!a
nexseg ilē!ag'ila lāx q!āq!alak!a^εyaxens nālāx yīx wā^εwaslalasas
lāxa lēgwīlē maemdelqūlaxs laē hānx^εsano lāxa lēgwīlē. Wä,
laem l!ōpa lem^εx^εstag'īlakwē lāxēq. Wä, hēx^εida^εmēsa ts!ēdāqē
āx^εēdxēs kāk'ets!enaqē qa^εs lā ts!ewānaēsas lāxa yōsalaxā
15 lem^εx^εstag'īlakwē. Wä, g'il^εmēsē wī^εlxtoxa kāk'ets!enaqaxs laē
hānx^εdzamōlilema lem^εx^εstag'īlats!ē hānx^εlanōlaxa lelem^εx^εstaa-
gūlaxa lem^εx^εstag'īlakwē. Wä, lax^εda^εxwē yōs^εida. Wä, laem
hē g'il xelostayosēda xemōmowēg'a^εyas lē^εwa xaqē. Wä,
g'il^εmēsē wī^εlōstaxs laē xelōstalax hēx^εt!a^εyas qa^εs k!ex^εwēq qaxs
20 lōmaē tsenxwa. Wä, g'il^εmēsē wī^εlāwē tsenxwa^εyasēs laē
k!ūmt!ūlts!ā^εlax gēgēbelōxstā^εyas. Wä, g'il^εmēsē wī^εlāx laē wewe-
x^εsend qa^εs k!ūmt!ūlts!ōdēxa lēqwās. Wä, g'il^εmēsē wī^εlaqēxs laē

¹Continued from p. 184, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; || and when they have had 25 enough, they stop eating with spoons and they drink a little water. | That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It || is cut open in the same way as I said first, and the scales are 30 scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she | throws (the perch) into a dish, and she does this with all the others. || When this is done, she takes her kettle and pours some | water into 35 it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the || gills, and puts them in. 40 She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

ts!EXLENDxēs k!wāx^umōtē xāqsa hēx't!a^{yē} lāxa legwīlē. Wā, 23 g'il^{mēsē} gwāLEXS laē ^{yōs}idxa ^{wāpala} LE^{wa} q!EMlalē. Wā, g'il^{mēsē} pōl^{id}EXS laē gwāl^{yōsa}. Wā, lā xāLEX^{id} nax^{id}xa ^{wāpē}. 25 Hēem gwe^{yōsa} bāk!ūmē k'ōxwaxōda. Wā, g'il^{mēsē} gwāLEXS laē hōqūwelsa. Wā, laem gwāla ^{nemx}idāla hā^{mēx}silaēnēxa lamawē yīsa Kwāg'ulē, yīxs ^{nemx}idāla^{maē} hā^{mēx}silaēna^{yaq}.

(2) Wā, g'a^{mēs} hā^{mēx}silaēnēsa Gōsg'imoxwaxa lamawē, yīxs hē^{maē} gwēg'ilaxS laē t!Ekwaq lāXEN g'ālē waldema LōXS laē k'ōsālayiwēs 30 gōbetē. Wā, g'il^{mēsē} ^{wīl}lāwē yāx'yīg'ilas LE^{wa} q!ōsna^{yē} LE^{wa} gōbetasēXS laēda ts!Edāqē x'ix^{id}EX mōqūlās LE^{wis} ts!ENēXē. Wā, lā q!wēsālaX k'!ēlāsa q!ōsna^{yē}. Wā, g'il^{mēsē} gwāLEXS laē ts!EX-ts!ōts lāxa lōq!wē. Wā, lā ^{nāxwaem} hē gwēX^{id}xa waōkwē. Wā, g'il^{mēsē} ^{wīla} gwāLEXS laē āx^{ēd}xēs hānx'lanowē qa's gūxts!ōdēsa 35 ^{wapē} lāq. Wā, la benk'!ōldza^{yaxs} laē hānx'LEnts laxēs legwīlē. Wā, g'il^{mēsē} medelx^{wid}EXS laē āx^{ēd}xa āmemk'!nāla lamawa qa's āxstendēs lāxa hānx'lanowē. Wā, g'il^{mēsē} ^{wīlastaxs} laē āx^{ēd}xa x'ig'ikwē ts!ENēxa qa's āxstendēs LE^{wa} mōqūla LE^{wa} q!ōsna^{yē}. Wā, lā medelx^{wida}. Wā, laxent!a hāyāqax nexse- 40 g'īlelag'ila lāXENS q!aq!alak'!ayaxsens ^{nālāqē} ^{wāwas}lalasas ma-emdelqūlaxS laē hānx'sanowa lāxa legwīlē. Wā, laem L!ōpa. Wā, laem hewāxa xwēt!ētse^{wa} qaxs hē^{maē} Lēgades āmstaēkwē lama^{ya}. Wā, lāda ts!Edāqē āx^{ēd}xēs lōq!wē LE^{wis} gelemx'ā xelyowa qa's

45 takes her dish and her rib-strainer, and || she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of
 50 those || who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the
 55 kettle in which the perch had been boiled and || pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid
 60 and the gills and the stomach, || as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and
 65 it is not very long before they wish to drink water. Then || they drink. That is all. |

45 hānōlilēsa lōq!wē lāxa āmstaakwilats!āxa lamawē hānx'lanowa. Wā, lā āx'ēdxa gēlēm'ā xēlyowa qa's xēlōstālēxa āmemk'!nāla hānx'laak^u lamawa qa's lā xelts!ālas lāxa lōq!wē. Wā, laēm 'nāxwaēm gēyalēda lamawaxs laē yēyax^uts!ā lāxa lōq!wē. Wā, g'il'mēsē 'wī'la la yax^uts!ā laxa lōq!wāxs laē k'ax'dzamōlilas lāxa
 50 āmemk'!nalag'ilaxa lamawē. Wā, hēx'ida'mēsē xāmax'ts!anālēda 'nāxwa bēbegwānēmxs laē ēpaq qa's ts!ōq!ūselēs lāxēs sēm'sē. Wā, g'il'mēsē elāq 'wī'laqēxs laēda lē'lanēmaq āx'ēdxa k'āk'ets!ēnaqē qa's lā ts!ēwanaēsas lāxēs lē'lanēmē. Wā, g'il'mēsē 'wīlxtōxs laē k'!ōqūlilaxa āmemk'!nālag'ilats!ē hānx'lanowa
 55 qa's lā gūqōsas 'wāpalāsa lēm'x^ustag'ilakwē lāxa lōq!wa. Wā, laēm āēm gūgēg'ints lāxa ha'mōtasa lēm'x^ulaxwaxa lamawē. Wā, g'il'mēsē elāq qōt!axs laē xwēlaqa k'!ōxstōlilēlaxa hānx'lanowē qa's lā hāngalilas lāxa obēx'lalalilasēs legwīlē. Wā, lāx'da'xwē 'yōs'idēda bēbegwānēmamaxa 'wāpalās lē'wa q!ōsna'yē lē'wa mōqū-
 60 lāxs laē l!ōpa lē'wa ts!ēnēxē. Wā, g'il'mēsē pōl'idēxs laē g'wāla. Wā, hēēm g'wē'yōsa g'ālē bāk!ūm mekwāxalisē. Wā, laēm hōqū-welsa. Wā, laēm hēwāxa nāgēk'ilax 'wāpa qaxs q!ālēla'maaxs nāx'ida'mēlaxa 'wāpē qō lāl q!āk'alqēxs dēmp!aēs ha'māx'dē. Wā, k'!ēst!a ālaēm gālaxs laē nanaq!ēsdg'ilaxa 'wāpe. Wā, hē'mis
 65 la nāgatsē. Wā, laēm g'wāla.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66 take the perch just out of the basket and put it down | under the side-pieces of the fire of the house. They never | take out the intestines and gills and scales. When || the scales are scorched, (the 70 woman) turns it over so that what was the outer side is inside. | Then the woman watches it until the steam comes through | on the inner side all along the body. She does not | let the steam come through for a long time, before it is done. | Then she takes her food-mat and spreads it out outside || of her seat. She takes her tongs 75 and with them lifts the | roasted perch and puts it on the food-mat, | and she takes a piece of broken cedar-stick and with it she scrapes off the scorched | scales. When they are all off, she picks off the | meat with her fingers and puts it into her mouth. After she has finished, she || takes water, takes a mouthful and squirts it 80 into her | hands and washes them; and as soon as she has done so, she | rinses her mouth; and after that she drinks a little | water. That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1 the flounder-fisherman launches his small flounder-fishing canoe, | and he puts the flounder-spear on the left-hand side of his | flounder-

Roasted Perch.—Maēdzek^u lamawa lāxa legwīlē, yīxs â^εmaē 66 dōlts!oyewēda lamawē lāxa lexayē qa^εs lā manōlidzem lāx āwa-bâ^εyasa k'āk·edenwa^εyasa legwīlasa g'ōkwē. Wā, laem hēwāxa lāwoyīwē yāx'yīg·īlas lē^εwēs q'lōsna^εyē lē^εwis gōbetē. Wā, gīl^εmēsē k'lūmēlx·idē gōbetasēxs laē xwēlēlisaq qa l'āsot!endēsa ālot!ē- 70 nēx·dē. Wā, lāda ts!edāqē dōqwa!aq qa k'īxūmx·sāwēsa k'!ā!ēla lāx ālōt!ēna^εyas lō^εmē wāsgemasas ōgwida^εyas. Wā, k'!ēs^εmēsē ālaem gēg'īlī k'exūmx·sālēda k'!ā!ēla lāx ōgwida^εyasēxs laē l'ōpa. Wā, lā āx^εēdxēs hā^εmādzowē lē^εwa^εya qa^εs lep!ālīlēq lāx l'āsali!asēs k!waēlasē. Wā, lā āx^εēdxēs ts!ēslāla qa^εs k'!īp!ēdēs lāxa maē- 75 dzekwē lamawa qa^εs lā k'!ībedzōts lāxa hā^εmādzowē lē^εwa^εya. Wā, â^εmēsē ax^εēdxa k'ōq!ā^εyē k!wa^εxlāwa qa^εs k'exālēs lāxa k'lūm^εla gōbeta. Wā, gīl^εmēsē wī^εlāxs laē xamax!ts!ānaxs laē ēpaxa q!ēmlalē qa^εs ts!ōq!ūselēs lāxēs sēmsē. Wā, gīl^εmēsē wī^εlaxs laē āx^εēdxa wāpē qa^εs hāmsgēmdēqēxs laē hāmx!ts!ānents lāxēs 80 ē^εeyasōwaxs laē ts!ents!en^εwīda. Wā, gīl^εmēsē gwā!ēxs laē ts!ēwēl!exōda. Wā, gīl^εmēsē gwā!ēxs laē xāl!ex^εid nāx^εidxa wāpē. Wā laem gwā! lāxēq.

Flounder.—Wā, gīl^εmēsē k'!īmāqelaxa yō^εnakūlāxs laē wī^εx^usten- 1 dēda hānx^εēnoxwaxa paēsaxēs pāpayaats!ēlē xwāxwagūma. Wā, lā k'at!alēxsaxēs pāpayayowē saents!ō lax gēmxāga^εyasa pāpa-

5 fishing canoe, the prongs pointing to the place || where the fisherman
 is sitting in the stern of the flounder-fishing canoe. | He paddles
 seaward with his flounder-fishing paddle. As soon | as he comes to
 a place where the water is two fathoms deep, he | looks down, resting
 on his left hand, looking for | flounders. He backs-water with his
 10 flounder-fishing paddle, and is || going astern. As soon as he discovers
 a flounder, he paddles ahead | to stop his flounder-fishing canoe; and
 when | the canoe stops, he puts the flounder-fishing paddle into the
 canoe, and | he takes his flounder-spear and puts it into the water,
 and he spears | the flounder in the middle, pulls it up, and shakes
 15 it off in the bow || of his flounder-fishing canoe; and he just goes on
 in the same way with the | others. As soon as he has caught many
 flounders, he goes home to his | house. |

When he arrives at the beach of his house, his wife | comes and
 20 picks up a small basket, and she goes down to the beach carrying || the
 small basket. Then she puts it down in the middle of the flounder-
 fishing | canoe. She takes the flounders and puts them into the
 small basket; | and when the flounder-basket is full, she lifts it out
 of the canoe | and carries it up the beach into her house, and | she
 puts it down in the corner of her house. ||

25 Then she takes her small kettle and pours some water into it, and |
 she washes it out until it is clean; and as soon as all the dirt is out, |

yaats!ē xwāxwagūma laem gwāšbalē dzēdzēgūmas lāx k!wax-
 5 dzasasa papayaēnoxwē lāx ōxlā^ēyasēs pāpayaats!ē xwāxwagūma.
 Wä, lä sēx^ēwūt!asēs pāpayax^{sa}ēyasē sēwayowa. Wä, g!l^ēmēsē
 lāg^{aa} lāxa ma!p!enk^{as} ēwālaēdzas lāxens bālāxs laē hex^udze-
 gemx^ēīda qa^s qelkwalēxēs gemxōt!ēna^ēyaxs laē hānxensela ālāx
 paēsa. Wä, laē pelkⁱlāla^{mas}xēs pāpayax^{sa}ēyasē sēwayōxs laē
 10 k!l^{ik}!ēnakūla. Wä, g!l^ēmēsē dōx^ēwalelaxa paēsaxs laē sāsēwala
 qa wūlg^{aa}lā^ēyēsēs pāpayaats!ē xwāxwagūma. Wä, g!l^ēmēsē
 ēwelg^{aa}lāxs laē k^{āt}!alāxsaxēs pēpayax^{sa}ēyasē sēwayowa qa^s
 dāx^ēidēxēs pāpayayowē saents!āxs laē medensas qa^s sex^ēīdēxa
 negēdzā^ēyaša paēsaxs laē nēxōstōdeq qa^s k!l^ēalāxsēs lāx āgiwa-
 15 ēyasēs pāpayaats!ē xwāxwagūma. Wä, ā^ēmēsē la hēx^{sā} gwēg^{il}axa
 waōkwē. Wä, g!l^ēmēsē q!eyōlxa paēsaxs laē nā^ēnakwa lāxēs
 g^ōkwē.

Wä, g!l^ēmēsē lāg^{alis} lāx L!ēma^ēisāsēs g^ōkwaxs laē genemas
 k!lōqūlīlxa lālaxamē qa^s lä lents!ēsela lāxa L!ēma^ēisē k!lōqūlaxa
 20 lālaxamē qa^s lä hāng^{aa}lāxsas lāx negoyā^ēyasa pāpayaats!ē xwā-
 xwagūma. Wä, lä āx^ēēdxa paēsē qa^s lä k!l^{ix}ts!ālas lāxa lālaxamē.
 Wä, g!l^ēmēsē qōt!ēda pāyats!ē lālaxamāxa paēsaxs laē k!lōgūlāxsaq
 qa^s lä k!lōx^ēwūsdēse!aq qa^s lä k!lōg^{wī}le!aq lāxēs g^ōkwē qa^s lä
 k!lōx^ēwalīlaq lāx onēg^{wī}lasēs g^ōkwē.

25 Wä, lä āx^ēēdxēs ha^ēnemē qa^s gūxts!ōdēsa ēwāpē lāqēxs laē
 ts!ōxūg^ēīndeq qa ēx^{ts}!owēs. Wä, g!l^ēmēsē ēwī^ēlāwē ēyāg^ēig^ēa^ēyasēxs

she pours away the dirty water with which she washed it out; and 27
 she pours in some more water, | until it is half full, and she puts it
 on the fire. After | she has done so, she takes her fish-knife and sits
 down alongside of the || flounder basket; and she takes out one of the 30
 flounders and euts open | the belly, which contains the intestines,
 in this manner at ×:

white side, she pulls
 off the intestines close



| As soon as she turns over the
 out the intestines. | She cuts
 to their end, at the gills. | She

does not take off the gills from the head. || As soon as she has taken 35
 out the intestines, it is in this way: |

down to the bone on each side cross-
 manner: |

she puts it
 beenspread
 others; and



When this
 on an old



Then she euts
 wise, in this
 has been done,
 mat that has

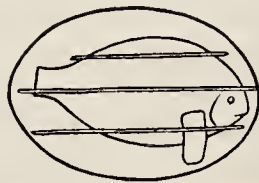
out, | and she does the same with the
 when that has been done, she | cuts off
 the tails; and when they have been eut off, the water in the floun-
 der-kettle begins to boil. || She takes it off and puts it down by the 40
 side | of her fire, and she takes split cedar-sticks and measures
 them off | so that they are the size of the flounder-cooking kettle
 crosswise. | Then she breaks off eight of them. When she has done
 so, she puts | four on the water of the flounder-cooking kettle, || and 45
 she takes the four others and puts them crosswise over the four that are

laē gūqōdxa nēqwa ts!ōxūg'indmōt ēwāpexs laē gūxts!ōtsa ēwāpē 27
 lāq qa nēgoyoxsdālīsēxs laē hānx'LEnts lāxēs legwīlē. Wā, g'il-
 ēmēsē g'wālexs laē āx'ēdxēs xwālayowē qa's lā k'lwag'āg'ililxa
 pāyats!ē lālaxama qa's dāx'ēdēxa ēnemē lāxa paēsē qa's xwāłtsē- 30
 ēstalēx yax'yīg'īlatslās tek!āsa paēsēxa g'a g'wālēg'a (fig.) yīx ×.
 Wā, g'il'ēmēsē nelāwa ēmeladza'yaxs laē g'elx'ūłts!ōdxa yax'yīg'ilē.
 Wā, la t!ōsōdex mag'aanā'yasa āwanā'yasa yāx'yīg'ilē lāxa q!ōs-
 na'ēyē. Wā, laem k!ēs āxōdxa q!ōsna'ēyē lāxa hēx't!a'yas. Wā,
 g'il'ēmēsē ēwīlāwa yax'yīg'ilaxs laē g'a g'wālēg'a (fig.). 35

Wā, lā qaqēdēdzōdex wāx'sadza'yas g'a g'wālēg'a (fig.). Wā, g'il-
 ēmēsē g'wālexs lā k'ligēdzōts lāxa k!āk'lobanē Lebēla. Wā, lā
 hēemxat! g'wēx'ēdxa waōkwē. Wā, g'il'ēmēsē ēwīla g'wālexs laē t!ō-
 sālax ts!āсна'yas. Wā, g'il'ēmxaāwisē ēwīlaxs laē maēmdełqūlē pa-
 stag'īlatslās hānx'lanowa. Wā, lā hānx's'ēndeq qa's hā'nōlīsēs 40
 lāxēs legwīlē. Wā, lā āx'ēdxa xōkwē k!wa'xlāwa qa's mēns'ēdēs
 lāx wādzeq!exsdaasasa pāstag'īlats!ē hānx'lanowaxs laē k'ōk'oxsen-
 deq qa malgūnāłts!aqēs. Wā, g'il'ēmēsē g'wālexs laē LEX^ustentsa
 mōts!aqē lāxa ēwābets!āwasa pāstag'īlakwē hānx'lanowa. Wā, laxaē
 āx'ēdxa mōts!aqē qa's gēk'īyīndēs lāxa lā LEX^ustāla mōts!aqā (fig.¹). 45

¹ See figure on p. 416.

- 46 in it. (Then it is this way:) are floating on the hot | water; and she takes the clean floun-
ders and lays them on top of the | cedar-sticks; and she
takes three more pieces of broken | cedar-sticks and lays
50 them on the flounder lengthwise; and || she takes another floun-
der and lays it on top of it, so that it is crosswise | on the first one;
and she takes three pieces of broken | cedar-sticks and lays them on
top of it, in this way: one, | so that the hot
This is called | "cedar-
55 flounders;" and || the bottom of the kettle
sticks of the whole boiled flounders." When all | this has been
done, she puts her flounder-cooking kettle on the fire; and | the
flounders stay on the fire boiling for about half an hour according
60 to the watch. | Then she takes them off the fire and puts || them
down outside of the place where she is sitting. Then she takes
a dish and | the bone strainer, and she puts (the dish) down by
the side of the kettle in which the whole flounders have been
cooked. | She puts the bone strainer under the topmost one of the |
flounders, so that it does not break to pieces when she lifts it out, and
she puts it into the | dish of the one who is to eat the flounder; and
65 she does the same with the others. || As soon as she has taken the
boiled flounders out of the kettle, she puts them into a dish | in front



- 46 Wä, laem pex'älēda k'ōk'oxsaakwē k!wa^εxlawa lāxa ts!Elx^usta
'wāpa. Wä, lä äx^εēdxa ts!ēwalagekwē paēs qa^εs pāqeyīndēs lāxa
k!wa^εxlāwē. Wä, lāxaē äx^εēdxa yūdux^uts!aqē k'ōk'oxsaakwē
k!wa^εxlāwa qa^εs k'āk'ēdedzōdalēs lāxa paēsē lāxēs g'ildōlasē. Wä,
50 laxaē äx^εēdxa 'nemē paēsa qa^εs pāqeyīndēs lāq qa g'eyālēs lāxa
g'ilx^udē äxts!ōyōs. Wä, laxaē äx^εēdxa yūdux^uts!aqē k'ōgēk^u k!wa^εx-
lāwa qa^εs k'āk'ēdedzōdēs lāq, g'a g'wālēg'a (*fig.*). Wä, lä 'nāxwaem
hē gwēx^εīdeq qa lālak'ēsa ts!Elx^usta 'wāpē lāq. Wä, hēem lēgades
k'āk'etawa^εyasa pāstag'i^εlakwē k!wa^εxlāwa. Wä, hēmis lēgadēda
55 banāxla^εyē k'ōk'oxsaak^u k!wa^εxlāwa lāx banaxla^εyasa hānx'lanowē
gayaxlē k!wa^εxlāsa āmstaēkwē pāstag'i^εlakwa. Wä, g'il^εmēsē 'wī^εla
g'wālexs laē hānx'lent^s lāxēs paēsēlax'dema legwīla. Wä, lāxent!a
nexseg'ilēlag'ila lāxens q'lālak'!ayaxens 'nālāqē 'wā^εwaslalasas lāxa
paēsēlax'dema legwīlexs laē hānx'sendeq lāxēs legwīlē qa^εs hāng'a-
60 līlēs lāx l'āsalilāsēs k!waēlasē. Wä, lä äx^εēdxa lōq!wē lē^εwa
xelyowē xaxx'ä qa^εs lä hā'nōlilas lāxēs āmstaēkwē pāstag'i^εlakwa.
Wä, lä aēk'ilaxs laē xelabōtsēs xaxx'ä xelyo lāxa ek'!Ek'eya^εyē
paēsa qa k'lēsēs q!wē^εīdaxs laē xelōstendeq qa^εs lä xelts!ōts lāxa
pāspets!ats!ēlē lōq!wa. Wä, lä 'nāxwaem hē gwēx^εīdxa waōkwē.
65 Wä, g'il^εmēsē 'wēg'iltēda pāstag'i^εlats!ē hānx'lanōxs laē k'agēmli-

of those who are to eat the boiled whole flounders; and | immedi- 67
ately those who are to eat the flounders begin to eat, taking them up
in the hands. | Some Indians call this "flounder-eating." They
suck | the bones and the head and the gills while they are eating the ||
meat. When they have eaten it all, then water is given to them to | 70
rinse their mouth, and they drink. This is all about | one manner
(of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the
same as the cutting of the whole boiled flounder, || the only differencee 75
being that there are no broken cedar-sticks, for | it is just put into
the water when it begins to boil. When it has been | boiling a little
while, it is stirred so that it breaks; and when | the meat comes off
from the bones, it is done. Then | the flounder-cooking kettle is
taken off the fire, and || a little oil is taken and poured into it. Then | 80
the woman takes the spoons and distributes them among those who
are to eat | the boiled flounder. The woman takes dishes and a | large
spoon, and puts the dishes down by the side of the | flounder-cook-
ing kettle; and she takes the large spoon and || dips the boiled floun- 85
der out of the kettle, | and puts into the flounder-dish all the liquid
and the meat. The dishes are half full of it. | Then it is placed in
front of the flounder-eaters, who immediately | eat the flounder.

lem lāxa pāspeslaxa āmstaēk^u hānx·laakwē paēsa. Wā, hēx·i-
da^{mēsē} pāspeslaq xāmax·ts·lānasēs e^{eyasōwaxs} laē hāmx·īdeq. 66
Wā, la^{nēk·ēda} waōkwē bāk!ūma pāspesēda. Wā, laem k·līxwax
xāqas lē^{wa} hēx·t!a^{yas} lō^ē q!ōsna^{yas}, yīxs laa!a! q!ēm!q!alēx
q!ēm!alās. Wā, g·il^{mēsē} e^{wīlaxs} laē tsēx·ītsa e^{wāpē} lāq qa
ts!ēwēl!exoyos. Wā, lā nāx·īdexs laē g^{wāla}. Wā, laem g^{wāl} lāxa 70
e^{nēm}x·īdāla.

Flounder eaten with Spoons (e^{yewēk^u} paēs).—Wā, hēem g^{wālē}
xwāla^{yas} paēsē xwāla^{yas} āmstaēkwē hānx·laakwē paēsa. Wā,
lēx·a^{mēs} ōgūqalayōsēxs k·lēōsāē k·ōk·oxsaak^u k!wa^xlāwa yīxs
ā^{maē} āxstendayo lāxa e^{wāpaxs} laē maemdelqūla. Wā, lā gag·āla 75
maemdelqūlaxs laē xwēt!ētse^{wa} qa q!wēq!ūts!ēs. Wā, g·il^{mēsē}
k·līnemg·ilēlēda q!ēm!alē lāxa xāqaxs laē l!ōpa. Wā, laem hānx·
sanowēda pāstag·īlats!ē lāxa pāstag·ilax·dem legwīla. Wā, lā āx·ē-
tse^{wa} hōlalē l!ē^{na} qa^s k!ūnq!egēmē lāq. Wā, la^{mē} āx·ēdēda
ts!edāqaxa k·āk·ets!ēnaqē qa^s ts!ēwanaēsēs lāxa pepastagūlaxa 80
pāstag·īlakwē. Wā, lā āx·ēdēda ts!edāqaxa lōelq!wē lē^{wa}
e^{wālasē} k·āts!ēnaqa. Wā, lā mexenōlilēlasa lōelq!wē lāxa pāsta-
g·īlats!ē hānx·lanowa. Wā, lā āx·ēdxa e^{wālasē} k·āts!ēnaqa qa^s
tsayōlts!ālēs lāxa pāstag·īlakwē qa^s lā tsēts!ālas lāxa pāspeyats!ēlē
lōq!wa e^{wīlēda} e^{wāpala} lē^{wa} q!ēm!alē. Wā, lā naengōyōxsdalēda 85
lōelq!waqēxs laē k·āgēmlēlem lāxa pāspeslaq. Wā, hēx·īda^{mēsē}

They eat it with spoons; and | when they have eaten, they drink a
 90 little water to cool themselves; || and after drinking, they go out.
 That is all | about it. |

1 **Steamed Flounder** (Flounders steamed standing on edge on
 stones).—(The man gathers driftwood, and when he thinks he has
 enough to steam on stones the flounders put on edge, he goes home to his
 house. When it is high water, he throws out the driftwood on the
 beach of his house;) and¹ when all the driftwood is out, | he takes two
 medium-sized pieces of | driftwood not quite one fathom in length, |
 5 and puts them down above high-water mark. They are four || spans
 apart. He takes | easily-splitting cedar-wood and splits it into |
 thin pieces to start the fire, and he puts them down between the | two
 side-pieces of the fire. Then he takes medium-sized dry | driftwood
 and puts it down on top, so that the top is on the same level as the ||
 10 two side-pieces. Then he puts driftwood crosswise over them. | As
 soon as it reaches from one end to the other the whole length of the
 two side-pieces, he | takes a medium-sized basket and goes to pick
 up medium-sized fresh stones, | and puts them into his stone carrying-
 basket. When it is full, | he carries it up and pours the stones on top
 15 of the cross-pieces on which the flounders are to be steamed. || He
 continues doing this, and does not stop until the stones are thick |
 over the top of it. Then he lights a fire under | them at each end.

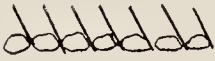
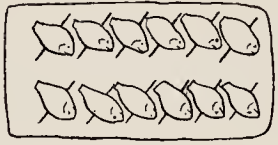
88 pāspesēdēx·da^εxwa. Wā, laem^εyōsēitsēs k'āk·ets!Enaqē lāq. Wā,
 g'ilēmēsē^εwīlaqēxs laē xāl!EX·ēid nāxēidxa^εwāpē qa's k'ōxwaxōdēs
 90 lāq. Wā, g'ilēmēsē g'wāl nāqaxs laē hōqūwēlsa. Wā, laem g'wāl
 lāxēq.

1 **Steamed Flounder** (nēg'ek^u k'lot!aak^u paēs). Wā, g'ilēmēsē^εwī-
 lōltāwa q!lēxalaxs laē hēx·idaem āxēdxa^εmalts!aqē hā'yāl'ag'it
 q!lēxalaxa hālsela^εmē k'lē^s nēmp!enk'ēs āwāsgemasē lāxens bālax
 qa's k'ātemg'alisēs lāx āla^εyasa^εya^εxmutē. Wā, lā mōp!enk'ē
 5 āwālagālaasas lāxens q!wāq!wax'ts!āna^εyēx. Wā, lā āxēdxa
 ēg'aqwa lāx xāsewē k!wa^εxlāwā qa's xōxox^usendēq qa ām'āmā-
 yastowēs qa's g'ālastoyā. Wā, lā lōlāxōts lāx āwāgawa^εyasa
 ēmalts!aqē k'āk·edenwa^εya. Wā, lā āxēdxa hā'yāla^εstōwē lem^xwa
 q!lēxala qa's lōxūyīndālēs lāq. Wā, g'ilēmēsē^εnēmāk'īya lē^εwa
 10 ēmalts!aqē k'āk·edenwēxs laē gēk'īyīndālāsa q!lēxalē lāq. Wā,
 g'ilēmēsē lēlbend lāx ēwāsgemasasa ēmalts!aqē k'āk·edenwa^εye, laē
 āxēdxa hēla lex^εya qa's lā menaxa hā'yāl'a ālexsem t!lēsema
 qa's lā t!āxts!ālas lāxēs t!āgats!ē lex^εya. Wā, g'ilēmēsē qōt!axs
 laē k'!oxēūsdēsaq qa's lā qepeyīnts lāxēs t!ēqwapdemalaxa paēsē.
 15 Wā, lā hēx'sāem g'wēg'ilē. Wā, ālēmēsē g'wālēxs laē wākwa
 t!lēsemē la hamelqeyē lāx ōkū^εya^εyas. Wā, hēx·ida^εmēsē tsēna-
 bōtsa gūlta lāx ēwāx'sba^εyas. Wā, g'ilēmēsē^εx'iqōstāxs laē āxēdxa

¹ Continued from p. 181, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders || and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and || brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; | and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, || and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the || red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

lexa^əyē yix t!ägats!ēx^ədäsēxa t!ēsemē qa^əs lä dālaq qa^əs lä k!^ə!ōx- 18
^əwalēxsas läxēs L!ägēdzats!ē xwāxwagūma. Wä, lä äx^əēdxā paēsē
qa^əs lä k!^ə!exts!ālas läxa lexa^əyē. Wä, g'il^əmēsē qōt!axs laē 20
k!^ə!ōgūłtsaxa pāyats!ē lexa^əya qa^əs lä k!^ə!ōgūñōlısas läxa t!ēqwabe-
gwēsē. Wä, lä äx^əēdxā k!^ə!āk!^ə!ōbanē qa^əs LEP!ālısēs. Wä, lä
äx^əēdxā pāyats!ē lexa^əya qa^əs lä gūgēdzōtsa paēsē läxa k!^ə!ıgēdzowe
k!^ə!āk!^ə!obanā. Wä, lä xwēlaqants!ēs laxa L!ema^əisē qa^əs lä ēt!ēd
laxēs ānēx^əsā^əyē läxa paēsē. Wä, g'il^əmēsē lāg^əaa läxēs L!ägēdzats!ē 25
xwāxwagūmxs laē äx^əēdxā paēsē qa^əs lä k!^ə!ıxts!ālas läxa pāyats!ē
lexa^əya. Wä, g'il^əmēsē ^əwıłts!āxs laē k!^ə!ōgūłtxsaq qa^əs lä k!^ə!ōx-
^əwūsdēslaq qa^əs lä hānēnxelısas läxa k!^ə!ēgēdzāyaasasa paēsa
k!^ə!āk!^ə!obana. Wä, lä lāsdēsa qa^əs lä äx^əēdxā k!^ə!ıplālaa läxēs g^əōkwē
LE^əwa tsāyats!ē nagats!ä. Wä, hē^əmisa nēnayımē k!^ə!āk!^ə!ēk!^ə!obana. 30
Wä, hē^əmisa k!^ə!wa^əxlāwaxs laē dālaq qa^əs lä äx^əālısas läxēs t!ēqwa-
bekwē. Wä, hēx^əıda^əmēsē äx^əēdxā g'ılt!a k!^ə!ıplālaa qa^əs k!^ə!ıplıdēs
läxa x'ıx'ıxsemāla t!ēsema qa^əs k!^ə!ıplālēsēlēs läxa k!^ə!ēsē qwēsāla
läxēs lāwēdzasē qaxs hēwāxaē lēqūlısē g^əōgūyāsēxs laē k!^ə!ıplēdxā
x'ıx'ıxsemāla t!ēsema qa^əs k!^ə!ıplālısēs läxa ^ənema^əisē. Wä, g'il^ə 35
^əmēsē ^əwılg'ıłqēda gūłtāxa t!ēsemāxs laē gōlg'ıłqasēs k!^ə!ıplālaa läxa
x'ıx'ıxsemāla t!ēsema qa ^ənemāk'ıyax^əıdēs. Wä, g'il^əmēsē ^ənemā-
k'ıyaxs laē äx^əēdxā nāgats!āxs laē ^əwābets!āłaxa ^əwē^əwāp!emē qa^əs
xal!EX^əıdē xōdzeleyınts läxa x'ıx'ıxsemāla t!ēsema qa ^əwı^əlāwēsa

- 40 stones, so that the || ashes that stick on them come off. When he
has sprinkled water | over the whole surface, he takes split cedar-
sticks not | really thick, and measures off one span | and four finger-
widths, and breaks it off; and | this is the measure for the other
45 cedar-sticks, when he keeps on breaking off || many of them,—all
cedar-sticks of the same length. When he thinks | that he has
enough, he puts them end down between the red-hot
stones, | in this manner:  They are one span apart |
lengthwise and crosswise; and | the cedar-sticks
standing on end among the red-hot stones are called “holders of the
50 steamed flounders standing on edge on stones.” || The name of the
red-hot | stones is “steaming-place for flounders standing on edge on
stones.” When all | the cedar-sticks stand on edge on stones, the
man takes the flounder- | basket and puts it down by the side of
the steaming-place. He never | cuts the flounders to take out the
55 intestines. He takes out one || flounder, and lays it flat on the
cedar-sticks, so that it stands on its edge on the |
hot stones.  Each flounder leans against one
of the | cedar- sticks. When he has finished, it is
in this way: | When he has put them all on,
he takes the old mats and | lays them down
60 close to his steaming-place. When this has been done, || he

- 40 gūna^εyē k!wēklūtsemēq. Wä, g'il^εmēsē wī^εla xōselg'intsā wāpē
lāx wādzeqayayaasasasēxs laē āx^εēdxa xōkwē k!wa^εxlāwa k'!ēs
ālaem lēslekwa qa^εs mēns^εidēsa nemp!enk^εē lāxens q!wāq!wax^ε-
ts!āna^εyē, hē^εmisa mōdenē ēsegiwa^εyasēxs laē k'oqōdeq. Wä,
hē^εmis la mēnyayosēxa waōkwē k!wa^εxlāwaxs laē hana^ε k'ōk'oxs^εā-
45 laxa q!lēnemē hēsta āwāsgem xōk^u k!wa^εxlāwa. Wä, g'il^εmēsē k'ōtaq
laem hē^εālaxs laē q!wāg'aalōdalas lāxa x'ix'ixsemāla t!ēsema g'a
g'wālēg'a (fig.), yixs nā^εnemp!enk^εaē lāxens q!wāq!wax^εts!ā-
na^εyaqē āwālagālaasas lāxēs g'ildōlasē lē^εwis ts!ēg'olasē. Wä,
hēem lēgades k'!ōt!aasdemasa neg'ikwē paēsa k!wā^εxlāwē q!waaak^u
50 lāxa x'ix'ixsemāla t!ēsema. Wä, hē^εmis lēgadēda x'ix'ixsemāla
t!ēsemas nex^εdemaxa k'!ōt!aakwē paēsa. Wä, g'il^εmēsē wī^εla la
q!waaakwa k!waxlāwaxs laēda begwānemē āx^εēdxa pāyats!ē
lexa^εya qa^εs lā k'!ōgūnōlissas lāxēs neg^εaslaq. Wä, laem hēwāxa
t!ox^uwīdxa paēsē qa lawāyēs ts!enēxas. Wä, lā dōlts!ōdxa nēmē
55 paēs qa^εs paxendēs laxa k!wa^εxlāwē qa k'!ōtalēsēxs laē āxa lāxa
ts!elqwa t!ēsema. Wä, lā nā^εnema paēsē lāxa nā^εnemts!aqē
k!wa^εxlāwa. Wä, g'il^εmēsē g'wālēxs laē g'a g'wālēg'a (fig.).
Wä, g'il^εmēsē wīl^εg'aalaxs laē āx^εēdxa k'!āk!ek!obana qa^εs lā
lēp!elēlas lāx māg'inwalissasēs nek^εasōlē. Wä, g'il^εmēsē g'wā-
60 lēxs laē āx^εēdxa wewāp!emts!āla nagats!ā qa^εs tsādzeleyīndēs

takes the bucket with fresh water and pours it | over the flounders 61 standing on edge on the stones. When the water has been poured out, | he quickly takes up the old mats and throws them over them; | and it does not take long before he takes off the covering, for (the flounders) are now done. | As soon as he has taken off the whole covering of old mats, the man || calls his numaym to sit 65 around the place where the flounders were steamed, | to eat the steamed flounders. The men all come and sit around | what they are going to eat. When they are all there, | each man takes one | flounder, and they pinch off (the meat) and put it into their mouths; and || after each has eaten one flounder, they take another one and 70 eat it; | and when there are many flounders, then all the men try to eat many | flounders; and sometimes each man will eat four | flounders when there are many. And when the flounder-eaters finish, | they go home to their houses, and they wash their hands; and || after they have done so, they drink a little water, after | rinsing 75 their mouths for the salty taste to come out. The reason why they do not | drink much water is because they are afraid to drink much when they first | taste the flounders steamed standing on edge on stones, for then they would | always want to drink water. Therefore they only || drink a little water to wash down what they have 80 eaten. | This also is not given at a feast to many tribes. That is | all about this. |

lāxa k'lot!aakwē paēsa. Wä, g'il'mēsē 'wīlg'ilt!āwa 'wāpaxs laē 61 hanakwila dāx'idxa k'lak'!ek'!obana qa's nāseyīndēs lāq. Wä, k'!ēst!a ālaem gālaxs laē nāsōdexa nayi'mē qaxs le'maē L!ōpa. Wä, g'il'mēsē 'wīlāweda k'lak'!ek'!obana nāyīmxs laēda begwā-nemē Lēlāxēs 'ne'mēmōtē qa lās k!ūtsē'stālaxa 'neg'asaxa paēsē 65 qa's pāspēsēxa 'neg'ek' paēsa. Wä, lä 'wīlaem lā k!ūtsē'stalīse-lēda bēbegwānemaxēs ha'mālē. Wä, g'il'mēsē 'wīlg'alīsexs laē hēx'idaem dāx'īdēda 'nāl'nēmōkwē bēbegwānemxa 'nāl'nēmē lāxa paēsaxs laē ēpaxelaq qa's ts!ōq!ūselēs lāxēs semsē. Wä, g'il'mēsē 'wīlaxa 'nemē paēsexs laē ēt!ēd āx'ēdxa 'nemē qa's hāmx'īdēq. 70 Wä, g'il'mēsē q!ēnema paēsaxs laēda 'nāxwa bēbegwānem q!lāq!ē-k'!esap!axa paēsē, yīxs 'nāl'nemp!ēnaē mōk!ūsa 'nemōkwē begwā-nemxa paēsaxs q!ēnemaē. Wä, g'il'mēsē g'wāla pāspēsaxs laē nā'nak' lāxēs g'ig'ōkwē qa's lä ts!ents!enkwa lāq. Wä, g'il'mēsē g'wālēxs laē xāl!ex'īd nāx'idxa 'we'wāp!emē yīxs laē g'wāl ts!ē- 75 wēl!exōda qa lāwāyēsēs demp!aēl!exawa'yē. Wä, hēem k'!ēsēlts q!lēk'!esxa 'wāpē qaxs k'ilelaē geyōl q!lēk'!eseq qaēxs g'il'maē p!ex'alelēda ha'maag'ōlaxa k'lot!aakwē 'neg'ik' paēsexs laē āem lā hēmenālāem la naq!ēxsdxā 'wāpē. Wä, hē'mis lāg'ilas āem xāl!ex'īd nāx'idxa 'wāpē qa's ts!ēwendzēm xēs hamāx'dē. Wä, 80 lāxaē k'!ēs k!wēladzem lāxa q!lēnemē lēlqwālaLa'ya. Wä, laem g'wāl lāxēq.

1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about |
 (herring-spawn on) eedar-branehes, for that is also done in the same
 manner as with the hemloek-branehes, | when they are put into the
 sea; and the only differenee is, that they are | not often dried, for
 5 they are only put || into the spawning-plaee; and as soon as herrings
 stop spawning, then | the eedar-branehes with the spawn on them
 are given | to the tribe to eat. The raw spawn is eaten fresh. | It is
 bad when it is dried, for it quickly gets a strong taste, | and it quickly
 10 gets red; and it also || tastes of eedar-branehes when it gets dry; and
 the only | reason why it is put into the sea is, that it is easy to wipe
 off | the herring-spawn; and it is not eoked in kettles. |

Soaked Herring-Spawn.—A | large steaming-box is taken, and the
 15 box with herring-spawn is taken, || and it is put down on the left-hand
 side of the house. | Then they untie the rope of the eover, and they
 pour (the herring-spawn) into the steaming-box; | and as soon as it
 is nearly full, they pour fresh water | into it; and they only stop
 pouring water into it when it covers the | spawn. This is done in
 20 the morning, and it is just || left that way until noon. Then the old
 women are asked | to eome and rub the herring-spawn; and when
 the old women | eome, they sit down in the house, one on each side |

1 **Fresh Herring-Spawn on Cedar-Branches.**—Wä, la^εme'sen ē'dza-
 qwałtsa ts!ap!axē yīxs hē'^εmaaxat! gwałē gwał^εlaasasa q!wā'xē,
 yīxs laē g'iwā'la lā'xa de'msx^ε. Wä, lē'x^εa'mē ō'gūqalayosēxs
 k'!ē'saē q!ūnā'la le'mxwase^εwa, yīxs lē'x^εa'maē lā'g'ilas āxstā'nō
 5 lāxa wa'yadē qaxs g'ī'l^εmaē gwał wa'sēda wa'na^εyaxs la'ē hē'x^ε-
 daem āxwüstā'nowēda enendexlā'la ts!a'p!axa qa^εs lā hāmgi'layo
 lā'xa g'ō'kūlōtē. Wä, lae'm halaxwa k'!ē'lx'k!ax^εxa ae'ntē.
 Wä, la^εya'x^εsemxs le'mxwase^εwaē. Hē'em hā'labala la k'!ex'p!a-
 x^ε-ī'dē; hē'^εmēsēxs ha'labalaē la l!ax^εwī'da. Wä, la'xaa lā'sē
 10 gwē'p!aasasa ts!a'p!axē la'qēxs la'ē lemx^εwīda. Wä, lē'x^εa'mēs
 lā'g'ilas āxsta'no lā'xa de'msx^εāxs ho'lem!a'axs la'ē qūsā'layā
 ān^εe'ntē lāq. Wä, lā'xaē k'!ēs hā'nx^εlentse^εwa.

Soaked Herring-Spawn (Wūsē'laxa ae'ntē).—Wä, hē'^εmaaxs la'ē
 āx^εē'tse^εwa^ε wā'lasē q!ō'lats!ē. Wä, la^εmē'sē āx^εē'tse^εwa ānda'ts!ē
 15 xetse'ma qa^εs g'ā'xē hā'ng'alilas lax gemxotsālilasa g'ō'kwē. Wä,
 la, qwēleyī'ndex t!emā'k^εeya^εyas. Wä, la gūxts!ā'las lā'xa q!ēq!o-
 ēlats!ē. Wä, g'ī'l^εmēsē elā'q qō'qūt!axs la'ē qep!eqa'sa a'lta^ε wap
 lāq. Wä, a'l^εmēsē gwał qepa'sa^ε wa'paxs la'ē nēlk^εeya'x^ε-īd lā'xa
 ae'ntē. Wä, hē'em hē'x^εdemx gwē'x^ε-īdēda gaā'la. Wä, ā^εmēsē
 20 la bawa'p!es. Wä, g'ī'l^εmēsē neqā'laxs la'ē hē'lase^εwa lae'lk!wa-
 na^εyē qa g'ā'xēs wūsa'xa ae'ntē. Wä, g'ī'l^εmēsē g'ā'xēda lae'lk!wa-
 na^εyaxs la'ē k!ūs^εā'lilēda^ε na^εnemō'kwē lāx wā'x^εsanālilasa^ε nāl-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a a long time, they shake out with the back || of the hand the hemlock- 25 leaves, and they draw the spawn towards themselves; and | when all the spawn is on the near side of the steaming-box, | then all the hemlock-leaves are on the far side; and the old woman | skims them off with her right hand, and puts them into a | small dish that stands on the floor; and when all the hemlock-leaves are out, she || rubs the 30 spawn again; and she rubs (among) it for a long time, | doing in the same way as she had done before, when she first worked at the | spawn, shaking her hands so as to remove the hemlock-leaves to the outer side | of the steaming-box; and she also does the same, skimming off the | hemlock-leaves and throwing them into the small dish. She keeps on || doing this, and only stops when all the hemlock-leaves 35 are out. | As soon as this has been done, a large kettle is taken, and | the spawn is poured into it. When the kettle is full, | the man calls his tribe; and | when all the guests are in, they first eat || scorched 40 dried salmon. After they have eaten it, they put the | kettle with herring-spawn on the fire, and | the young men at once stir it; and when it begins to boil, | it is taken off the fire. Then it is | done. Then dishes are taken, and || long-handled ladles, and with the 45

ˈnemsgemē q!ōˈlats!ä. Wä, g'í'lēmēsē k!ūsāˈlilēxs la'ē wūsēˈdxa 23
 aeˈntē. Wä, g'í'lēmēsē gēˈg'ilil wüseˈlgēqēxs la'ē neɬiˈts äwēˈgˈaːya-
 sēs eˈeyasōˈ lāˈxa kˈ!aˈmoˈmo. Wä, la goˈlaxa aeˈntē. Wä, g'í'l- 25
 ˈmēsē ˈwīˈla gˈāˈxēda aeˈntē lāˈxa gwāˈsanēqwasa q!ōˈlats!äxs la'ē
 ˈwīˈlēda kˈ!āˈmoˈmo lāˈxa qwēˈsanēqwē. Wä, lēˈda lēˈk!wanaˈyē
 gōˈlxˈiːtsēs hēˈlkˈ!ōlts!āna lāˈxa kˈ!āˈmoˈmō qaˈs gūxts!ōˈdēs lāˈxa
 lāˈlogūmē haˈnēˈla. Wä, g'í'lēmēsē ˈwīˈlēda kˈ!āˈmoˈmōxs la'ē ēˈt!ēd
 wūsgeˈndxa aeˈntē. Wä, g'í'lēmēsē la gēˈg'ilil wüseˈlgēqēxs la'ē 30
 ēˈt!ēd hē gwēˈxˈīdeq lāˈxes g'íˈlxˈdē gwēˈg'ilasēxs la'ē gˈāˈlaqaxa
 aeˈntē qaˈs ˈneˈlēxēs eˈeyasōˈ qa lāˈsa kˈ!āˈmoˈmo lāˈxa lˈ!āˈsanē-
 qwasa q!ōˈlats!ē. Wä, lāˈxaa hēˈem gwēˈxˈīdēxs la'ē gōˈxˈwīdxa
 kˈ!āˈmoˈmo qaˈs lā gūxts!ōˈts lāˈxa laˈlogūmē. Wä, la hēˈxˈsāem
 gwēˈg'ilāq. Wä, aˈlmēsē gwāˈlēxs la'ē ˈwīˈlāwēda kˈ!āˈmoˈmo. 35
 Wä, g'í'lēmēsē gwāˈla la'ē äxˈēˈtseˈwēda äˈwāˈwē hāˈnenxˈLano qaˈs
 gūxts!āˈyāēsa aeˈntē lāq. Wä, g'í'lēmēsē la ˈwīˈla qōˈqūt!ēda
 hāˈnxˈLanāxs la'ē lēˈlālēda begwāˈnemaxēs gˈōˈkūlōtē. Wä,
 g'í'lēmēsē ˈwīˈlaēlēda lēˈlānemaxs la'ē gˈāˈgˈalasila hāˈmxˈiˈdxa
 ts!Eˈnkwē xamāˈsa. Wä, g'í'lēmēsē gwāl hāˈmāˈpqēxs la'ē hānxˈ- 40
 lāˈnowēda ēentts!āla hānxˈLāˈno lāˈxa lēgwīˈlē. Wä, laˈmēsē
 hēˈxˈīdaˈmēda hāˈyāˈl'ä xwēˈtaq. Wä, g'í'lēmēsē meˈdelxˈwīˈdēxs
 la'ē hāˈnxˈsanowēda hāˈneˈnxˈLanowē lāˈxa lēgwīˈlē. Wä, laˈm
 lˈ!ōˈpa. Wä, la äxˈēˈtseˈwēda loˈelq!wē. Wä, laˈxaē äxˈēˈtseˈwēda
 g'íˈlt!ēxlāla kˈats!ēnaqa. Wä, lē tseyoˈlts!alasa kˈaˈts!ēnaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is
50 put before the || guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all.||

- 1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the
5 herring-spawn swells; || and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man.
10 When there are eight || balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ||

46 lā'xa ae'ntē la'xa hā'nx·lanowē qa's lā tsēts!ā'las lā'xa lō'elq!wē.
Wā, g'í'l'mēsē qō'qūt!axs la'ē āx'ē'tse'wa L'lē'na qa's k'lūnqeyi'ndē
lā'xa lox'uts!ā'la ae'nta. Wā, a'l'misē g'wāl k'lū'nqasa L'lē'nāxs
la'ē t'lā'x'īdē 'wā'palāsa ae'ntē. Wā, lā k'ax'dzamolē'lem lā'xa
50 k!wē'lē. Wā, la hē'x'ida'ma k!wē'lē 'yō's'īdqēxs g'ā'laē ts!ā'ya
k'ā'k'ets!Enaqē lāq. Wā, lae'm k'lēs nā'naqalgewālux 'wā'pa
qaxs la'mē'x'dē hā'mā'pxa xama'sē. Wā, hē'mis lā'g'iltas k'lēs la
na'x'ida. Wā, g'í'l'mēsē g'wāl e'nt!ātxa ae'ntaxs la'ē k'ō'xwa-
xōtsa a'lta 'wa'pa. Wā, lae'm g'wā'la.

- 1 **Half-Soaked Herring-Spawn** (DEX·dā'x'xa ae'ntē).—Wā, hē'emxaa
g'wē'g'ilaxa ae'ntēs g'wē'g'ilasaxa g'í'l'x'den g'wā'gwē'x's'ala'sa. Wā,
lē'x'a'mēs ō'gūqalayō'sēxs k'lē'saē gē'stalīla lā'xa q!ō'lats!āxs
lā'ē wūs'ē'tse'wa yīxs k'lē's'maē ēEL!EX·SEM·'īdēda ae'ntē. Wā,
5 g'í'l'mēsē 'wī'ē'lāwēda k!a'mo'māxs la'ē tē'tEXSEM·dālaxa ae'ntē
qa lō'ELXSEMēs qa ā'ē'mēs hē'ē'lāla mūx'uts!owēs lā'xENS e'eyasā'xs
gō'XSEMēsE'wāē. Wā, hē'mis lā'g'iltas la lō'ELXSEMxs la'ē mūx'uts!
ts!ā'layo lā'xa lō'q!wē. Wā, la 'maē'ē'maltSEM·g'ī'lak' lā'xa 'nā'l-
'nemō'kwē bē'begwānema. Wā, g'í'l'mēsē 'mā'lgūnaltsema lō'ELX-
10 SEMē ā'ent la XEX'uts!ō lā'xa 'nā'l'nEMēXla lō'ELq!wāxs la'ē
k'ax'dzamo'lē'lem lā'xa mō'kwē bē'begwānema. Wā, hē'x'ida-
'mēsēda k!wē'lē dā'g'iltas!ōdxa 'nāl'nE'msgēmē lā'xa lō'ELXSEMē
ae'nta qa's hā'mx'ī'dēq, wā, g'í'l'mēsē hā'mx'ī'dEXs la'ēda g'ENE'-
masa k!wē'lasē āx'ē'dxēs k'ā'k'ets!Enaqē qa's lā āx'ēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15
on to the balls of spawn which are in the dish; and | when the guests
eat the balls of spawn, they take the spoons | and eat the spawn with
its liquid with spoons; and when | they finish, they go out. This
half-soaked spawn is often given at feasts || to the tribe, and also 20
dried salmon is eaten before it, | before they eat the half-soaked |
spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, ||
he just goes into the house of a man who owns | some good dried 25
spawn, and he sits down in the house. | Then they tell the wife of the
man that they want to eat spawn. | At once the woman takes her
food-mat | and spreads it outside of the men. Then she takes her ||
small basket and fills it with herring-spawn. Then she pours | the 30
herring-spawn on the food-mat, and she scatters the spawn over it. |
She also takes her oil-dish and pours oil into it, and | she places it
among the spawn. Then the men take | the spawn, dip it into the
oil, and put it || into their mouths. Then they take much oil with it, 35
for | dried herring-spawn is very rough to eat. | After they finish
eating, some fresh water is fetched, and they drink; | and after they
finish drinking, they go out. That is ali about this. |

ā'Lotāga'yasa lō'q!wē. Wā, la tsē'x'ēidxa a'ltē ēwā'pa qa's lā 15
qep!ē'qas lā'xa lō'ēlxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'í'l-
ēmēsē ēwí'ēlēda k!wē'laxa lō'ēlxsemē ae'nta, la'ē āx'ē'dxa k'ak'ē-
ts!ēna'qē. Wā, la ēyō's'ēidxa ēwa'paqela ae'nta. Wā, g'í'l'ēmēsē
ēwí'ēlaxs la'ē hō'qūwelsa. Wā, hē'em q!ūnā'la k!wē'ladzem lā'xa
g'ō'kūlōtēda de'ntkwē ae'nta. Wā, la'xaēda xama'sē g'ā'g'alal- 20
g'iwē hā'mx'ē'itse'wa, yīxs k!lē'smaē dex'dax'ī'dxa de'ntkwē
ae'nta. Wā, lae'm k!lē's L!ē'ēna lā'yo lāq. Wā, lae'mxaē
gwāl la'xēq.

Eating Herring-Spawn (Seq!a'xa ae'ntē).—Wā, g'í'l'ēm seq!aē'xs-
dēda bēbegwā'nēmē, wā, la ā'em hogwē'la lāx g'ō'kwasa āxno'- 25
gwadāsa hē'laxās le'mx'ēwīdaēna'yēs ae'ntē. Wā, la klūs'alīla.
Wā, la nē'laemxa gēnē'masa begwā'nēmāxs seq!aē'xsdaē lāx ae'nta.
Wā, hē'x'ēīda'ēmēsēda ts!ēda'qē āx'ē'dxēs hā'madzō'wē lē'ēwa'ya
qa's lep!ā'līlēq lāx L!ā'sa'yasa bēbegwānēmē. Wā, la āx'ē'dxēs
lālaxamē qa's lē k!ats!ō'dēq lā'xa ae'ntē. Wā, lē gūgedzō'ts 30
lā'xa hā'ma'dzowē lē'ēwa'ya. Wā, la gūldzō'tsa ae'ntē lāq. Wā,
la'xaē āx'ē'dxēs ts!ēba'ts!ē qa's klūnxts!ō'dēsa L!ē'ēna. Wā, la
hā'nqas lā'xa ae'ntē. Wā, lā'x'da'xwēda bēbegwānēmē dax'ē-
īdxā ae'ntē qa's ts!ēplē'dēs lā'xa L!ē'ēna qa's ts!oq!ūsēs
lā'xēs se'msē. Wā, lae'm q!ē'qebalas lā'xa L!ē'ēna qaxs xē'nle- 35
lāē k!ō'lēda ae'ntāxs hā'ma'ēyāxs le'mxwaē. Wā, g'í'l'ēmēsē
gwāl hā'mā'pa la'ē tsē'x'ēitse'wa a'ltā ēwā'pa qa nax'īdēs. Wā,
g'í'l'ēmēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm gwāl lā'xēq.

- 1 **Herring-Spawn with Kelp.**—When | a man wishes to invite his tribe
in for the morrow, | then in the evening his wife takes the steaming-
box | and pours some fresh water into it until it is half full. Then
5 she takes a || bundle of kelp (with spawn) tied in the middle, and she
unties it in the middle. Then | she puts it into the steaming-box in
the evening. Now it is soaking in the house during the whole |
night. In the morning, when day comes, | the man invites his tribe
in; but his wife clears | the house, so that it may be clean; and after
10 she has finished clearing it, || she spreads the mats around the house;
and as soon as she has finished, | she takes the kettles and puts them
down by the door of the | house; and after she has finished, she takes
her dishes and | puts them down near the door of the house; and
when she has finished, | she takes her oil and her spoon-basket, and ||
15 these also are put down by the door of the house, and also | two
buckets, and sometimes even four buckets, | for there is much water
(needed) with the kelp with herring-spawn when it is boiled. | Now
everything is ready. As soon as | her husband comes, he starts the
20 fire in the middle of the house; and when || the fire blazes up, he
waits for the young men of his numaym | to come in. As soon as they
come, he sends them to call | his tribe again. Immediately the

- 1 **Herring-Spawn with Kelp** (Qā'x'q!Elis ae'nt).—Wä, hē'smaaxs
la'ē nē'nk!ēx'idēda begwā'nemē qa's lē'lalēxēs g'ō'kūlōtaxa lē'n-
sē. Wä, la dzā'qwaaxs la'ē āx'ē'dēda gēnē'masēxa q!ō'ēlats!ē.
Wä, la gūxts!ō'tsa a'ltē wāp lāq qa negoyā'lēs. Wä, la āx'ē'dxa
5 yaē'loyāla q!axq!eli'sē. Wä, la qwē'lālx yaē'loyā'yas. Wä, la
āxstā'las lā'xa q!ō'lats!āxa dzā'qwa. Wä, lae'm t!ē'ltali se'nbēx
wā'sgemasasa gā'nulē. Wä, g'í'lēmēsē nā'x'idxa gā'lāxs la'ē
lē'lalēda begwā'nemāxēs g'ō'kūlōtē. Wä, lā'la gēnē'mas ē'kwa-
xēs g'ō'kwas qa ē'k!egwīlēs. Wä, g'í'lēmēsē gwā' ē'kwaxs la'ē
10 lēpsē'stali'lēlasa k!wadzō'wē lē'elēwa'ya. Wä, g'í'lēmēsē gwā'lēxs
la'ē āx'ē'dxa hānēnx'la'nowē qa gā'xēs hex'hani't lā'xa ōstā'lilasa
g'ō'kwē. Wä, g'í'lēmēsē gwā'lēxs la'ē āx'ē'dxēs lō'elq!wē qa
gā'xēs mex'ā'līta laxaaxa ōstā'lilasa g'ō'kwē. Wä, g'í'lēmēsē gwā'-
lēxs la'ē āx'ē'dxēs lē'ēna lē'wēs kā'yats!ē yībelō'sgema. Wä,
15 gā'xēmxaā āx'ā'līlēlas lā'xa ōstā'lilasēs g'ō'kwē. Wē, hē'mēlēda
nae'ngats!ē mātse'ma. Wä, nā'ne'mp!ēna mō'sgemēda nae'ngat-
s!ē qaxs q!ē'nemaēda wā'pēl ā'xa q!ā'x'q!Elisaxs hā'nx'lentse'wāē.
Wä, lae'm nā'xwaem la gwa'la. Wä, g'í'lēmēsē gā'xē
la'wūnemsēxs la'ē hē'x'idaem la'qolixēs g'ō'kwē. Wä, g'í'l-
20 mēsē x'ī'qostāxs la'ē ē'selax hā'yā'tāsēs nē'mē'mote qa gā'xēs
hō'gwīla. Wä, g'í'lēmēsē gā'xēxs la'ē yā'laqaq qa lēs ē'tsē'sta-
xēs g'ō'kūlōtē. Wä, hē'x'idaēmēsa hā'yā'ta la xwē'laqa hō'qū-

young men go out again | to call the guests again. Not long and | all the guests come. Immediately the woman takes her || box of 25 dried salmon and puts it down near the door of the house. | Immediately the young men untie the cover, and they scorch (the salmon), and several | of them draw fresh water for the guests to drink first. Now we have | finished with the eating of the dried salmon, for I have already talked | about this. Then the young men take the kelp and || break it into pieces small enough for our mouths. As soon as | it is 30 all in pieces, it is taken out of the steaming-box with the hand, and put into | the kettles; and when they are full, fresh water is poured on; | and they only stop pouring on fresh water | when it shows over the pieces of kelp. Then the || kettles are put on the fire. The 35 young men | take the tongs and stir with them. They keep on | stirring until it begins to boil; and when it has been | boiling for a long time, the kettles are taken off the | fire. Now it is done. At once the young men take || dishes and put them down in a row behind 40 the kettles; | and then the woman takes the large long-handled dipping-ladle | and gives it to the young men. This is used to dip | out the kelp from the kettle and put it into the | dishes. They only stop dipping it into the dishes when (the dishes) are nearly || full. As 45 soon as they have finished, they take oil and | pour it on, and they

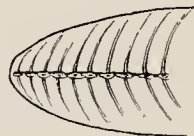
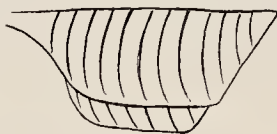
welsa qa's lē ē'tsē'staxa lē'lanemlē. Wä, k'ē'st!a gā'faxs g'ā'- 23
xaē ē'wī'ēlaēla lē'lanemē, wä, hē'x'ida'mēsa tsedā'qē āx'ē'dxēs
xe'myats!ē xetse'ma qa's g'ā'xē hā'nstōlilas lāx ō'stālilasa g'ō'- 25
kwē. Wä, hē'x'ida'mēsa hā'yā'f'a x'ā'x'wīdeq. Wä, lē'da wāō'-
kwē tsä'x altä ē'wa'pa qa na'naqalg'iwēsa k!wē'lē. Wä, lae'mlēns
g'wāl lā'xa xe'msxasaxa xa'ma'sē qaxg'in lā'x'ida'mēk' g'wā'gwe-
x's'ala lāq. Wä, lē'da hā'yā'f'a āx'ē'dxa q!ā'x!elī'sē qa's k!ō'-
k!ūpsa'lē qa ā'ēmēs hē'ldzeqela lā'xens se'msēx, wä, g'ī'l'mēsē 30
ē'wī'wūlx'sexs la'ē gō'x'ūlts!ālayo lā'xa q!ō'lats!ē qa's lē gūxts!o'-
yo lā'xa hāne'nx'lanowē. Wä, g'ī'l'mēsē qō'qūt!axs la'ē gūq!E-
qasōsa ā'tta ē'wāp. Wä, a'l'mēsē g'wāl gū'qasa ā'tta ē'wāp la'qēxs
la'ē nē't'id lāx ō'kūya'yasa k!ō'bekwē q!ā'x'q!elisa. Wä, lē hā'nx'-
Lendayowēda hāne'nx'lanowē lā'xa legwī'lē. Wä, lē'da hā'yā'- 35
f'a āx'ē'dxa k!ō'k!ēplāla qa's xwē'tēs lāq. Wä, la hē'menala-
g'īl'ēim la xwē'taqēxs la'ē mae'mdelqūla. Wä, hē't!a la gē'g'ī-
lil mae'mdelqūlaxs la'ē hānx'sa'nowēda hāne'nx'lanowē lā'xa
legwī'lē. Wä, lae'm L!ō'pa. Wä, hē'x'ida'mēsa hā'yā'f'a āx'ē'd-
xa lō'elq!wē qa's mex'ali'telis lāx ā'lalilasa hāne'nx'lanowē. 40
Wä, lē'da ts!edā'qē āx'ē'dxa tsē'xlaxa g'ilt!EXlala ē'wā'las k'ats!E-
na'qa qa's ts!owē's lā'xa hā'yā'f'a. Wä, hē'ēmis la tseyō'ts!ā'-
layos lā'xa hā'nx'Laakwē q!ā'x'q!elisa qa's lē tsēts!ā'las lā'xa
lō'elq!wē. Wä, ā'l'mēsē g'wāl ts!ēts!ā'laxa lō'elq!wāxs la'ē elā'q
qō'qūt!a. Wä, g'ī'l'mēsē g'wā'f'exs la'ē āx'ē'dxa L!ē'ēna qa's 45
k!ūnx'ī'dēs lāq. Wä, a'l'mēsē g'wāl k!ū'nqasa L!ē'ēnāxs la'ē

47 only stop pouring oil on when | the liquid of the kelp is all covered
with it. Other | young men pass the spoons around among the
guests; and as soon as | every one has a spoon, the dishes are put
50 before them, and they || begin to eat with spoons; and they eat for a
long time, then they have finished. Then they | cool themselves
down with fresh water. As soon as they finish drinking, the | young
men take up the dishes and take them to the wives of the | guests.
Then the guests go out. Kelp with herring-spawn is not eaten | dry.
55 It is only eaten soaked, and || it stays on the fire a long time when it is
being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have for-
gotten about the herring-spawn. It is eaten dry with salmon-berry
shoots, | and it is dipped into oil with salmon-berry shoots when it ||
60 is eaten. That is all about this. |

1 **Mountain-Goat Butchering.**—Now I will talk | about the mountain-
goat brisket. It is cut off beginning at the | soft place between the
lower ends of the ribs and the breast-bone, | in this way:

As soon as it has been taken off, || it is hung up right over
5 the fire of the house. If it is very |
fat, then the side-ribs are cut off
from the backbone | all the way down to the
flanks, and it is in this way; and | it is also hung
up just over the fire of the house, and the other piece also. |



47 ha^εmelqeyi'ndex ^εwa'palāsa q!ā'x'q!Elisē. Wā, lē'da waō'kwē
hā'yā'tē ts!Ewanaēsasa k'a'k'ets!Ena'qē lā'xa k!wē'lē. Wā, gī'l-
^εmēsē ^εwi'lxtoxs la'ē k'ax'dzamolilema lō'elq!wē lāq. Wā, la'x-
50 da'xwē ^εyō'sida. Wā, lē gē'g'ilil ^εyō'saxs la'ē g'wā'la. Wā, lē
k'ō'xwaxōtsa ā'ta ^εwā'pa. Wā, gī'l^εmēsē g'wāl nā'qaxs la'ēda
hā'yā'tē k'a'g'ililxa lō'elq!wē qa^s lē mō't!ōts lāx gēgene'masa
k!wē'lē. Wā, la hōqūwelsēda k!wē'ldē. Wā, lae'm k'lē's hāma^εya
q!ā'x'q!Elisaxs le'mxwāē. Lē'x'aem ha^εmā'pdemqēxs la'ē t!lē'lkwa.
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'nx'LEntse^εwa lā'xa legwī'lē. Wā,
lae'm g'wāl lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wā, hē^εmēSEN ^εneM
L!elē'wēSE^εwa, ae'ntaxs ma'yīmaaxs le'mxwāē lā'xa q!wā'tēmē.
Wā, la ts!epe'laem lā'xa L!ē'na yīxa ae'ntē lē^εwa q!wā'tēmaxs
60 sē'x'asewāē. Wā, laem g'wāl lā'xēq.

1 **Mountain-Goat Butchering.**—Wā, la^εmēSEN ēt!ēde! g'wāgwēxs^εālāl
lāxa lōq!ūbānosa ^εmelxLOWē. Wā, hē^εmēxs laē t!ōsoyā g'āg'ilēla
lāx tētēx^uba^εyas āwūlgawa^εyas gēlemas lē^εwa xaqasa lōq!ūbā-
nowē. Wā, lā g'a g'wālēg'a (*fig.*). Wā, gī'l^εmēsē lāwāxs laē tēx^u-
5 stōts lāx nexstā^εyasa legwīlasēs g'ōkwē. Wā, gī'l^εmēsē ālak'!āla
tsenxwaxs laē tsek'ōDEX gēlg'anodza^εyas lāxēs xē^εmomowēg'a^εyē
lāg'aa lāx pelspanōdza^εyas. Wā, lā g'a g'wālēg'a (*fig.*). Wā, laxaē
tēx^ustōts lāx neqōstāwas legwīlasēs g'ōkwē lē^εwa āpsōdeq!as.

Then it is smoked mountain-goat meat; for that is its name when it is done || this way. (The man) also spreads the suet at a place not too | near the fire, and he euts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He || pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he ehews. | After ehewing it to pieeces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieeces, | and he only stops when he has ehewed it all and || put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the ehewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water || into the dish containing the ehewed kidney-fat; 25 but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searehes for

Wä, laem x'ilx'eld 'mel'melq!ega'ya qaxs hē'maē lēgemisa hē gwēkwē. Wä, laxaē lep!älalōtsa yix'sema'yē lāxa k'!ēsē ālaem 10 'nexwāla lāxa legwīlē. Wä, lä t!ōsālux met!ōsas qa's āx'stendēs lāxa 'wābets!āla loq!wa. Wä, g'il'mēsē 'wī'lāmasxa met!ōsaxs laē aēk'la ts!ōx'wīdeq lāx 'wābets!āwasa loq!wē. Wä, lä āx'üstendeq qa's g'idzōlilēs lāxa ēk'ē alōmas lē'wa'ya. Wä, lä gūx'ēdex 'wābets!āwasa loq!wē. Wä, lä hāng'alilas laxēs k!waē- 15 lasē. Wä, lä āx'ēdxa met!ōsē qa's q!ex'īdē laqēxs laē malēx'wīdeq. Wä, g'il'mēsē 'wī'welx'exs laē dāx'īdeq laxēs semsē qa's lēxts!ōdēs lāxa loq!wē. Wä, lä hana! hē gwēg'ilaxa waōkwē. Wä, al'mēsē gwā!exs laē 'wī'la lā malēg'ikwa qa's lā 'wī'la la lēxts!ā lāxa loq!wē. Wä, lä lents!ēs lāxa l!ema'isē qa's xex'wīdēxa 20 ā!exsemē t!ēsema qa's lā xex'lents lāx legwīlasēs g'ōkwē. Wä, laxaē āx'ēdxa ōgū'lamē loq!wa qa's g'āxē hāng'alilas lāxa mak āla lāx lēxts!ewasasa malēg'ikwē met!ōsa. Wä, lä gūxts!ōtsa 'wāpē lāq xa hā'lsela'mē k'!ēs qōt!a lāq. Wä, laxaē gūq!eqasa 'wāpē lāx lā lēxts!ewatsa malēg'ikwē met!ōsa. Wä, lā!a negoyoxsdāla. 25 Wä, g'il'mēsē gwā!exs laē āx'ēdxa āma'yē laxēs loq!wa qa's aēk'lē . ts!ōxūg'indeq. Wä, g'il'mēsē la ēg'ig'axs laē pex'elg'indeq lāxēs legwīlē qa lem'xūg'ax'īdēs. Wä, g'il'mēsē gwā!exs laē lents!ēs lāxa l!ema'isē qa's alēx'īdēx 'wā'wadā. Wä, g'il'mēsē q!āqēxs laē

- 30 a piece of kelp. When he has found it, || he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts
 35 the red-hot stones, || dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed
 40 kidney-fat begins to melt; and when it is all || melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; |
 45 and he skims off the fat that is now floating on the water, || and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short
 50 broken cedar-wood, and with it he lifts the skum off from the || fat; and when it is all out, he takes up the dish and pours the con-

- 30 p!ōqōdxa ʼmałp!enkʼē lāxens q!waq!waxʼts!ānaʼyēx yīx ʼwāsgemasas
 gʼägʼīlēla lāx ʼōxlāʼyas. Wā, gʼāxē dāsdēsēlaq qaʼs gʼīgʼalīfēs
 lāx makʼāgaʼyasa lōq!wē. Wā, lā ēt!ēd āxʼēdxa kʼats!ēnaqē qaʼs
 gʼāxē hāngʼalīlas. Wā, laʼmē mēmēntsemxʼīdēda t!ēsēmē. Wā, lā
 āxʼēdxēs ts!ēslāla qaʼs kʼīp!īdēs lāxa xʼīxʼīxsemāla t!ēsēma qaʼs lā
 35 hapstents lāxa ʼwabets!āla lōq!wa qa lawāyēsa gūnaʼyē lāx ʼōsgēma-
 ʼyas. Wā, lā āxstents lāxa lēxts!ēwasasa malēgʼīkwē ʼmet!ōsa. Wā,
 lā hanał hē gʼwēgʼilē. Wā, kʼ!ēst!a ālaēm q!lēnema xʼīxʼīxsemāla
 t!ēsēmxs laē medelxʼwīdē ʼwāpalāsa malēgʼīkwē ʼmet!ōsa. Wā,
 hēʼmēs la yaxʼīdaatsa malēgʼīkwē ʼmet!ōsa. Wā, gʼīlʼmēsē ʼwīʼla
 40 yāxʼīdexs laē xwēlaqa āxʼēdxēs ts!ēslāla qaʼs kʼīpūstalēxa t!ēsēmē
 laxa lā tsēxats!ē lōq!waxa ʼyāsekwē qaxs hēʼmaē lēgēmsa lōq!wē.
 Wā, lā kʼībenōlīsēlaq lāxa lēgʼwīlē. Wā, gʼīlʼmēsē ʼwīʼlōstaxs laē
 āxʼēdxa kʼats!ēnaqē. Wā, laxaē āxʼēdxa ʼwāʼwadē qaʼs ēkʼ!axstāla-
 masēq. Wā, lā axʼwītsa kʼats!ēnaqē lāxa lā pexʼāʼlēda ʼyāsekwē
 45 qaʼs lā tsēts!ālas lāxa ʼwāʼwadē. Wā, gʼīlʼmēsē qōt!axs laē lāgʼalī-
 las lāxa onēgʼwīlasēs gʼōkwē qa hālabalēs l!āxʼīda. (Wā, la ʼnēkʼēda
 waōkwē begwānema qa hālabalēs lōxʼwīda.) Wā, la aēdaaqa
 lāxa lōq!wē qaxs kʼlēsʼmaē ʼwīʼlēda ʼyasekwē. Wā, āʼmēsē la
 āxʼēdxa kʼōq!āʼyē k!waʼxlāwa qaʼs k!lūwūstalēxa ts!ēts!ēmōtasa
 50 ʼyāsekwē. Wā, gʼīlʼmēsē ʼwīʼlōstaxs laē dāgʼīlīlaq qaʼs gūxts!ōdēs

tents | into the small dish for cooling tallow. In most cases the 51
 water | in it goes with the fat. He takes it to the corner of the house,
 to a | level place, so that it does not cant over to one side as it stands
 on the floor, so that the cake of tallow will not be | thicker on one
 side than on the other, so that it may be just even. || After it has been 55
 in the corner for one night, the owner goes to take it. | He puts down
 the ice-cold tallow in the dish by the side of the fire, so that | the
 upper side gets warm; and when it is warmed through, he turns it
 around | so that the upper side also becomes warm; and when that
 is also warm, | the tallow is melted all around. Then the || man 60
 lifts up the ice-cold tallow cake and raises it on one side, | and immedi-
 ately the cold tallow cake slips out of the dish. | Then he takes a broad
 piece of soft white cedar-bark and wraps it all around | it and puts it
 into a box. He takes the kelp bottle | and just breaks it off; and
 when he gets all the tallow out of the || kelp bottle, he takes soft 65
 cedar-bark and wraps it around it; | and he puts it into a small box,
 which he keeps by his side. | It is the box in which his wife keeps her
 comb and her | cedar-bark towel; for the Indians use the kidney-
 tallow of the goat to grease their | faces in cold weather in the
 winter, || for it is hard and the color of snow. When the day is hot | 70
 in summer, the men and the women also rub tallow on their faces, |
 so that they may not be sunburned; and when it is very cold in |

lāxa āma^εyē Lōxwats!axa ^εyāsekwē lōq!wa. Wā, lā lānu^xmē ^εwāpa- 51
 ga^εyasa ^εyāsekwē lāq. Wā, lāxaēs lāxa ōnēgwīlasēs gōkwē lāxa
^εnemaēlē qa k!ēsēs tsētalēda lōq!waxs ha^εnēlaē qa k!ēsēs wākwa-
 gawa^εya āpsba^εyasa ^εyāsēkwāsēs āpsba^εyē qa ā^εmēsē ^εnemōkwa.
 Wā, g'il^εmēsē xāmaēl lāxa ōnēgwīlaxs laē āx^εēdēda āxnōgwadāsēq 55
 qa^εs lā hā^εnōlisasa Lōxwats!axa ^εyāsekwē lōq!wa lāxēs legwīlē qa
 ts!Elx^εwīdēs ōsgema^εyas. Wā, g'il^εmēsē ts!Elx^εsāxs laē xwēlēlīlaq
 qa ōgwaqēsa āpsōtāga^εyē ts!Elx^εwīda. Wā, g'il^εemxaāwisē ts!Elx^ε-
 sāxs laē yax^εidē āwī^εstāsa ^εyāsekwē. Wā, hē^εmēs la dāx^εidaatsa
 begwānemaxa Lōxwats!axa ^εyāsekwē lōq!wa qa^εs qōx^εwīdēq. Wā, 60
 hēx^εida^εmēsa Lōxekwē ^εyāsek^u tsax^εwūlts!ā lāxa lōq!wē. Wā,
 hēx^εida^εmēsē āx^εēdxa ^εwadzowē ^εmela k'ādzek^u qa^εs q!Enēpsemēdēs
 lāq. Wā, lā g'its!ōts lāxēs xetsemē. Wā, lā āx^εēdxa ^εwā^εwadē.
 Wā, ā^εmēsē wek'ōlaq. Wā, g'il^εmēsē ^εwī^εlāg'ilēna ^εyāsekwaxa
^εwā^εwadāxs laaxat! āx^εēdxa k'ādzekwa qa^εs q!Enēp!endēs lāq. Wā, 65
 la^εxaē g'its!ōts lāxēs hē^εmenāla^εmē hānōdzilēl xaxadzema lāx
 g'iyīmts!ewasasēs xegēmē lē^εwis dēdegemyīwē q!ōyaak^u ^εmela
 k'ādzekwa yīsēs genēmē qaxs hē^εmaē ^εyasekūlasa bāk'lumaxēs gō-
 gūma^εyaxa ^εwūdālāxa ts!āwūnxēda ^εyāsekwās ^εmet!ōsasa ^εmelxlowē
 qaxs p!ēsaē lōxs yāē gwēstowa nayē. Wā, g'il^εmēsē ts!Elkwēda 70
^εnālāxa hēenxē, wā, lāxaē ^εyāsekūmdnaxwēda bēbegwānemē lē^εwēs
 ts!ēdaqē qa^εs k!ēsē k'lūxwa. Wā, g'il^εmēsē Lōma ^εwūda^εxstālaxa

winter, the tallow is taken and chewed; and | when it is all in pieces,
 75 it is put in the palm of the right hand. || (The man) pushes the palm
 of his left hand over it and rubs the hands together, | so that all the
 fat is between the hands. Then he presses it all over | his face; and
 when the face is covered with it, it is white all over | with tallow.
 Then the cold and the | wind do not go through it. Generally it is
 80 the woman who works on the || kidney-fat of the mountain-goat when
 it is melted; but sometimes the | man melts the kidney-fat of the
 mountain-goat, when his wife does not know | how to do it, for not
 everybody knows how to melt it and | how to handle it. The
 kidney-fat of the goat is not used as food, | for it is only good for
 greasing the face. That is all about this. ||

1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the
 stomach-fat when it is eaten. When the mountain-goat hunter has
 much of it, | he keeps it. Sometimes he has eight | large boxes of
 the stomach-fat of mountain-goats. ||

5 The mountain-goat hunter does not often give a feast of the |
 stomach-fat, for the head chief of the tribe | always gives feasts of
 stomach-fat of the mountain-goat, when, if the hunter has the daughter
 of the head chief for his wife, | he gives as a marriage-present the
 stomach-fat | to his father-in-law; and when the chief has no
 10 daughter, || a canoe will be due the mountain-goat hunter, or his son

73 ts!āwūnxaxs laē āx^ēētse^ēwēda ēyāsekwē qa^ēs malēx^ēwīdēq. Wā, g^īl-
^ēmēsē la ēwī^ēwelx^ēsexs laē āxdzōx^ēts!ānents lāx negedzā^ēyasēs hēl-
 75 k^ī!ōtdzaya^ēyē. Wā, lā lāx^ēitsēs gemxōlts!āna^ēyē lāqēxs laē dzāk^īōdēq
 qa lās gwēgūldzōd lāxēs ēwāx^ēsōlts!āna^ēyaxs laē k^ī!wā^īk^ī!ūx^ēwōts
 lāxēs gōgūma^ēyē. Wā, g^īl^ēmēsē hamelqūmxs laē āem ēmelgemēs
 gōgūma^ēyasa ēyāsekwē. Wā, laem ēwēx^ēsewatsa ēwūdāla lē^ēwa
 yāla lāxēq. Wā, laemlā q!ūnāla hēdēda ts!edāqē ēaxalaxa ēmet!ō-
 80 sasa ēmelxlowaxs laē tsēxaq. Wā, la ēna^ē!nemp!ena hē^ēmēda
 begwānemē tsēxaxa ēmet!ōsasa ēmelxlāxs k^ī!ēsaē q!ālelē^ēs genemax
 gwēg^īlasasa tsēxāq qaxs k^ī!ēsaē ēna^ēxwa q!ālelē^ēda ts!ēdaqax
 gwēg^īlasaq. Hēem k^ī!ēs hā^ēma^ēyēda ēmet!ōsasa ēmelxlowē qaxs
 lēx^ēamaē ēk^ī!ilax ēyasekūlāxa gōgūma^ēyē. Wā, laem gwāl lāq.

1 **Stomach-Fat of Mountain-Goat.**—Wā, la^ēmēsen gwāgwēx^ēs^ēālāl
 lāxa ēyex^ēsema^ēyaxs laē hā^ēma^ēya. Wā, hē^ēmaaxs laē q!lēnemē lā
 axēlax^ēsa tewē^ēnēnoxwaxa ēmelxlowē yīxs ēnā^ē!nemp!enaē qōqūt!ē-
 da ēma^ēltse^ēmē āwā^ī xexetsemxa ēyex^ēsema^ēyasa ēmelxlowē.

5 Wā, la k^ī!ēs q!ūnāla hē k^ī!wēlasa tewē^ēnēnoxwaxa ēmelxlowasa
 ēyex^ēsema^ēyē qaxs hāēda xamagemā^ēyē g^īgāmēsa lēlqwālala^ēyē hē-
 menāla k^ī!wēlatsa ēyex^ēsema^ēyasa ēmelxlowē yīxs geg^ēadaas xūnō-
 kwas. Wā, lā wāwadzēda tewē^ēnēnoxwaxa ēmelxlāsēs ēyex^ēsema-
 ēyasa ēmelxlowē lāxēs negūmpē. Wā, g^īl^ēmēsē k^ī!ēās xūnōkwa
 10 tewē^ēnēnoxwaxa ēmelxlowē laē g^īālāsa xwāk!ūna lāq lōxs xwēsaaq

will receive a marriage-present | (from the chief), or he will give a 11
 marriage-present | to the wife of the mountain-goat hunter.¹ He
 must give a marriage-feast of stomach-fat of the mountain-goat | to
 the chief, although she is his own wife. Now he has given for a marriage-
 feast | the stomach-fat of the mountain-goat, and the dried brisket, ||
 and the dried sides, to his father-in-law; and sometimes | there are 15
 as many as eight large boxes full. When it is thoroughly dried, |
 his wife puts it into boxes; and when he gives it | to his father-in-law
 to give a marriage-feast, then the people at once take a new | small
 canoe and carry it into the house of the chief. They put || it down at
 the left-hand side of the door of the house. They carry in | much 20
 water and pour it into the small canoe; | and when it is nearly half full,
 they stop pouring in the water, | and they open the boxes of dried
 brisket and the boxes of dried sides. | They put them into the water
 in the small canoe. || There they are soaked. When they are all in,
 they put | short boards over them; and they take large stones and 25
 put them | on to keep the dried brisket and the dried sides under
 water. | After they have been soaked for three days, the chief calls |
 all the tribes to come and eat dried || mountain-goat briskets. As
 soon as the one who invites | all the men goes, the chief's numaym carry 30
 up | many fresh stones and put them into the fire in the middle of

qa's begwānemē xūnōkwa, lōxs hē'maē xwēsag'ilxa tewē'nēnoxwaxa
 'melxlowē genemas. Wā, lā wāwadzes 'yex'sema'yasa 'melxlowē 11
 lāxa g'igāma'yē qaxs qes'maaq genema. Wā, la'mē 'wī'la wāwa-
 dzesa 'yex'sema'yasa 'melxlowē lē'wa x'ilkwē lōq'lūbāno. Wā,
 hē'misa x'ilkwē ēwanudzē lāxēs negū'mpē, yīxs 'nāl'nemp!ēnaē
 'malgūnāltsem āwā xēxetsema qaxs g'il'maē ālak'lāla lemx'wēdexs 15
 laē genemas hānts!ōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-
 dzex'īdxēs negūmpaxs laē hēx'īdaem āx'ētse'wa alōlaqē xwā-
 xwagūma qa's lā lēlīlas lāx g'ōkwasa g'igāma'yē qa's lā hāng'a-
 lilem lāxa gēmxōtsālīlasa t!ex'ilāsa g'ōkwe. Wā, lā tsēx'ītse'wa
 q'lēnemē 'wāpa qa's lā gūx'ālexselayo lāxa xwāxwagūmē. Wā, 20
 g'il'mēsē elāq negōxs laē g'wāl gūx'ālexselasa 'wāpē lāq. Wā,
 lā x'ōx'wītse'wa lōq'lūbānoats!ē xēxetsema lē'wa ēwanōdzaats!ē
 xēxetsema qa's lā āx'estalayu lax tōxsasa xwāgwagūmē. Wā
 laem t!ēlase'wa. Wā, g'il'mēsē 'wī'la'staxs la'ē pagēg'intsōsa'
 ts!āts!ax'semē. Wā, lā āx'ētse'wēda āwāwē t!ēsem qa's lā t!āg'ī- 25
 dzoyo lāq qa t!ēbek'ilisa x'ilkwē lōq'lūbāno lē'wa x'ilkwē ēwanō-
 dza'ya. Wā, hēt!a la yūduxūxsē 'nālās t!ēlkwaxs laē lē'lālēda
 g'igāma'yaxa q'lēnemē lēlqwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē
 lōq'lūbānosōx 'melxlowē. Wā, g'il'mēsē g'āxa lā lē'lālaxa 'na-
 xwa bēbegwānemxs laē 'ne'mēmōtasa g'igāma'yē xexūsdēsēlaxa 30
 q'lēnemē ālexsem t!ēsema qa's lē xex'lalas lāx laqawalīlasa

¹ As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
 35 them down at the end of the fire, towards the door of the || house.
 Still others go to get long tongs, and put | them down. As soon as
 everything is ready, | the stones are white-hot, and the oil-boxes are
 filled | with water that has been carried in by others of the chief's
 40 numaym. | When the guests come in, young men take the tongs || and
 take up the red-hot stones, and put them into the | water in the oil-
 boxes. When the water begins to boil, some of the | young men take
 large baskets and put the soaked | briskets and side-pieces into them.
 When | the baskets are full, they put them into the boiling water;
 45 and when || they are all in it, they put more red-hot stones | outside
 around the baskets. Then the water boils hard; | and after it has
 been boiling quite a while, it is done; they take | broad, short boards
 and put them down next to | the oil-boxes on the side towards the
 50 door of the house. || They take the baskets, one man lifting on each
 side, take them out of the oil-box, and | pour out the contents on the
 short boards. Some of the | young men go to get long roof-boards,
 which are laid down flat | in front of the feasters. They pull to pieces
 the cooked brisket, so that | there will be enough for all the feasters.
 55 As soon as they finish, the young men take || the pieces of brisket,

33 k!wēladzats!ē g'ōkwa. Wä, läda waōkwē āx'ēdxa āwāwē k'!ēk'!em-
 yaxlā qa's lä 'mexstōlilēlas lāx g'wēnā'yasa legwīlē lāxa t!EX'ilāsa
 35 g'ōkwē. Wä, läda waōk^u āx'ēdxa g'ilsg'ilt!a k'!ik'!ēplāla qa g'āxēs
 g'walil k'atk'ēdila. Wä, g'il'mēsē 'wīla la g'wāx'g'ililēxs laē
 mēmēntsemēda t!ēsemē. Wä, laemxaē naengoyoxsdalēda k'!ē-
 k'!emyaxlāxa 'wāpē tsānēmsa waōkwē lāx 'nē'mēmotas, wä,
 g'il'mēsē g'āx 'wīlaēla k!wēlaxs laē āx'ēdēda hā'yāf'āxa k'!lplalaa
 40 qa's k'!lplēdēs lāxa x'ix'ixsemāla t!ēsema qa's lä k'!lplstālas lāx
 'wābets!āwasa k'!ik'!lmyaxlā. Wä, g'il'mēsē medelx'wēdexs laēda
 waōkwē hā'yāf'ā āx'ēdxa āwāwē lēlexa qa's mōts!ālēsa t!ēlk^u
 lōq!ūbānō lāq lē'wa ēwanodza'yasa 'melxlowē. Wä, g'il'mēsē
 qōt!axs laē k'!ōxstents lāxa maemdelqūla 'wāpa. Wä, g'il'mēsē
 45 'wīlastaxs laē ēt!ēd k'!lplstalayowa x'ix'EXsemāla t!ēsem lāx
 āwīstāsa laelxa'yē. Wä, la'mē ālak'!āla la maemdelqūlē 'wāpas.
 Wä, hēt!a lā gēg'ilil maemdelqūlaxs laē L!ōpa. Wä, la āx'ētse'wa
 'wīwadzowē ts!āts!EX'sema qa's g'āxē pax'alēlem lāxa mag'inwali-
 lāsa k'!ik'!lmyaxlā lāxa g'ūnālilē lāxa t!EX'ilāsa g'ōkwē. Wä,
 50 lä dādanōtse'wa lexa'yē qa's k'!ōxūstanowē lāxa k'!lmyaxlā qa's
 lä gūgedzōdayuwē g'its!āwaq lāxa ts!āts!EX'samē. Wä, lä āx'ēdēda
 waōkwē hā'yāf'āxa g'ildedzowē saōkwa qa's lä pax'alilās lāx
 L!āsalilāsa k!wēlē. Wä, lä k'lūlk!ūpsālasē'wa L!ōpē lōq!ūbāno qa
 hēlts!extōwēs lāxa k!wēlē. Wä, g'il'mēsē g'wālexs laē āx'ēdēda
 55 hā'yāf'āxa k'lūlk!ūpsaakwē lōq!ūbāna qa's lä g'ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
all been put down, | the chief's speaker speaks, and | tells the guests
to take the meat and to eat it. Then | all the guests stretch out their
hands, take up the cooked soaked brisket, and eat it. || They do not 60
drink water before they begin to eat; for they are afraid to drink |
when eating fat brisket, for fear that the cold water might make hard
the | tallow in their stomachs. After they have eaten, the guests |
take home to their wives what is left. The feasters are told | to
sing their feasting-songs, and the guests at once begin to || sing their 65
feasting-songs. Immediately the young men | open the boxes con-
taining the stomach-fat. They take a new | woven mat and spread
it to the left of the door of the | house. They take stomach-fat out
of the box and | put it on the mat. After it has all been taken out,
two || young men count the number of guests. They carry a number 70
of split | long slender cedar-sticks that have been counted, and they
give one stick to | every one of the guests. These are used to put the
stomach-fat | at one end of the cedar-stick when they melt it in the
fires of their own houses. | There may also be more sticks than the num-
ber of feasters. As soon as they know the || number of the guests, they 75
cut the stomach-fat into pieces, so that every | guest gets one piece.
When it has all been cut up into pieces, they distribute | it. When

yāgūdzowē lāx 'neqemā'līlasa yēyagwadās. Wā, g'il'mēsē 'wilg'a- 56
līl'exs laē yāq!eg'a'lē yāyaq!entēmīlasa g'igāma'yē. Wā, la'em
wāxaxa k!wēlē qa daxalag'is qa's q!es'idē. Wā, hēx'ida'mēsē
'nāxwa dāxēda k!wēlaxa L!ōpē t!ēlk' lōq!ūbānā qa's hām'x'idēq.
Wā, la'em hewāxa nānaqalg'iwālax 'wāpa qaēs k'ilema'e naqēda 60
q!esaxa tsenxwa lōq!ūbānāxa 'wūda'sta 'wāpa qō L!ōx'wīd lāxa
tsenxwa'yas, lax tek'lās. Wā, g'il'mēsē gwāl q!esaxs laē mōt!ō-
yīwē mamōtasa k!wēlē lāxēs gēgenemē. Wā, la'mēsē wāxase'wa
k!wēlē qa's k!wēlg'a'lē denxela. Wā, hēx'ida'mēsē k!wēlē denx-
ētsa k!wēlayalayowē q!emdema. Wā, lālē hēx'ida'mēda hā'yāl'a 65
x'ōx'wīdxa 'yex'sema'yaats!ē xēxetsema. Wā, lā āx'ētse'wa alō-
masē k'!etā lē'wa'ya qa's Lep!alilemē lāxa gēmxōtsālīlasa t!ēx'īlāsa
g'ōkwē. Wā, lā āx'wūts!ālase'wa 'yex'sema'yasa 'melxlowē qa's
lā g'īdzōhīelas lāxa lē'wa'yē. Wā, g'il'mēsē 'wī'laxs laēda ma'lōkwē
hā'yāl'a g'ilpax 'waxaasasa k!wēlē, yīxs dālaaxa hewēkwē xōk' 70
g'ilsg'ilt!a wīswētō k!wa'xlāwa. Wā, lā yāqwasa 'nāl'nemts!aqē
laxa 'nāl'nemōkwē lāxa k!wēlē. Wā, hēem āxba'yaasītsa 'yex'se-
ma'yēda k!wa'xlāwē qō lāl tsēx'āleq lāxa legwīlasēs g'ig'ōkwē. Wā,
laxaē hāyaqax 'wāxasasa k!wēlē. Wā, g'il'mēsē q!āl'alelax
'wāxasasa k!wēlaxs laē t!ōt!ets!endxa 'yex'sema'yē qa's hōsemde 75
lāx 'wāxasasa k!wēlē. Wā, g'il'mēsē 'wīwūlx'sexs laē yax'wīdayo
lāq. Wā, g'il'mēsē gwāl'exs laē ts!ēlwax'ētsō'sa 'yā'yaq!entēmīlasa

- 78 this has been done, the chief's speaker begins to praise them. |
 The guests never eat any of the stomach-fat | of the mountain-goat,
 80 but go out. This important feast || is given to many tribes; namely,
 dried brisket and sides, | and also the stomach-fat of the mountain-
 goat; for there is a myth about it and | about the seal, for it is
 valued more highly than an oil-feast by | many tribes. As soon as the
 former guests enter their houses, | they distribute the split cedar-
 85 sticks, for all the guests carry them || to their wives with the stomach-
 fat. The women at once | bite off a piece of the fat and chew it;
 and after it has been chewed, | they put it on the end of a split cedar-
 stick, so that there is a knob of fat at the end, | for they only wish
 it to be large enough to go into the mouth. They put the knob |
 into the fire; and when the stomach-fat is melted, they put it into
 90 the || mouth and suck the knob. When all the melted tallow has
 been sucked off, | they put the knob into the fire again; and when it
 begins to drip | with the melted fat, they put it back into the mouth;
 and they | only stop when there is only skin left at the end of the
 fat-stick. They only | suck it off and eat it. That is all about this. ||
- 1 **Mountain-Goat Brisket.**—When there are two rival | chiefs in one
 tribe, and each has a | son-in-law who is a mountain-goat hunter,
 they watch each other | when they give feasts. When the chief's
 5 mountain-goat hunter || has ten boxes of dried briskets and | sides

- 78 g'igāma'yē. Wä, laem hēwāxaem hām^x·ēidēda k!wēlaxa 'yex^use-
 ma'yasa 'melxlowaxs laē hōqūwēlsa. Wä, hēem awilgāla k!wēl-
 80 tsōsa q!ēnemē lēlqwālala'yā x'ilkwē lōq!ūbāno lē'wa ēwanōdza'yē;
 wä, hē'mislēda 'yex^usema'yasa 'melxlowē qaxs nūyambalaē lē'wa
 mēgwatē; yīxs hē'maē nalīlelasa l!ē'nāxs k!wēladzemaē lāxaaxa
 q!ēnemē lēlqwālala'yā. Wä, g'il'mēsē laēlēda k!wēldē lāxēs g'ig'ō-
 kwaxs laē ts!āsa xōkwē k!wa^xxlā qaxs 'nāxwa'mē dālēda k!wēldaq
 85 laxēs gēgenemē lē'wa 'yex^usema'yē. Wä, hēx'ida'mēsa ts!ēdaqē
 q!ex'īd lāxa 'yex^usema'yē qa's malēx'wīdēq. Wä, g'il'mēsē 'wī-
 welx'sexs laē āxbents lāxa xōkwē k!wa^xxlāwa qa's lā qoloxbēq;
 yīxs ā'maē 'nēx' qa hēldzeqelēs laxēs semsē. Wä, lā, tsēxlents
 laxēs legwīlē. Wä, g'il'mēsē yāx'ida 'yāsekwaxs laē āxēlas laxēs
 90 semsē qa's k!exūltsemayēq. Wä, g'il'mēsē 'wī'lāwa yāxa yāsekūxs
 laē xwēlaxlents laxēs legwīlē. Wä, g'il'emxaāwisē la ts!ēts!aokū-
 laxs laē xwēlaqa āxēlas laxēs semsē. Wä, a'mēsē gwālexs laē
 āem la l!ēsa āxba'yaxa tsēx'plēqē k!wa^xxlāwa. Wä, ā'mēsē la
 k!ūmtōdeq qa's hām^x·ēidēq. Wä, laem gwā! laxēq.
- 1 **Mountain-Goat Brisket.**—Wä, g'il'mēsē 'wax'sēk!ūsa 'ma'lōkwē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālala'yā, wä, lā q!wālxoem nē-
 negwāyatsa tētewē'nēnoxwaxa 'melxlowē, wä, lalax'ālaxs dōqwa-
 lap!aē yīsa k!wēlatsayasē. Wä, g'il'mēsē lāla tewē'nēnoxwasa
 5 g'igāma'yaxa neqasgemē xēxetsem x'ilk^u lōq!ūbānowats!ā lē'wa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
 hunter of the chief of the other side tries to get also | that number of
 boxes which is the number of goats obtained by his rival; and this
 is also the same | in recent times, when they have kettles. When
 the || mountain-goat hunter gives the marriage-present to the chief 10
 his father-in-law, the latter | soaks the meat, as I described before
 the soaking of dried briskets and | sides when they soak them in a
 small canoe. After three | days they call all the tribes; and as soon
 as | the messenger comes back, they build a fire in the chief's house. ||
 They take large kettles and place them by the side | of the fire, and 15
 the young men go to draw water and pour it into the | kettles.
 When they are half filled with water, the | young men take the
 soaked briskets out of the soaking-canoe, | and they go and put them
 into the kettle. They only stop when || these are filled. They do this 20
 with the other kettles too. | Then the young men put them on the fire;
 and when the water | begins to boil, the young men go again to invite
 all the tribes. | Then the rival chief goes in first with his numaym. |
 They enter the house and sit down at their seats, for they do not
 wish || the rival chief to say that he is afraid to go to the feast; and 25
 after him come all the | other guests. Then they start singing the
 feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza^əyaats!ä; wä, hē^əmēsa ^əyEX^usema^əyasa ^əME'lxlowē. Wä, 6
 lä tewē^ənēnoxwas äpsilasa g'igāmē^ə ōgwaqa lalōL!axa hē^əmaxat!
^əwāxasgem xETSEMē ^əwaxaasas yanemasēs dōqwalap!ōtē, ōgwaqaxwa
 ālē ^ənālāsa lax āxnōgwatsa hānx[·]lanowē. Wä, g'il^əmēsē wāwadzēda
 tewē^ənēnōxwaxēs g'igāma^əyē negūmpaxs laē hēx[·]idaem negetewēx 10
 t!ēlālaēna^əyasa g'alēn g'wāgwēx[·]s'ālasa lāxa lōq!ūbānowē LE^əwa ēwa-
 nōdza^əyaxs laē t!ēlasō lāxa xwāxwagūmē. Wä, laxaē yūdux^up!en-
 xwa^əsē ^ənālāsēxs laē Lē^əlālase^əwa ^ənāxwa lēlqwālaLa^əya. Wä, g'il-
^əmēsē g'āxēda Lē^əlālelg'isaxs laē hēx[·]idaem lāqolilase^əwa g'ōkwasa
 g'igāma^əyē. Wä, lä āx^əētse^əwa āwa^əwē hānx[·]lanowa qa^əs hā^ənōlilemē 15
 lāxa legwīlē. Wä, lä tsāda hā^əyāl^əāxa ^əwāpē qa^əs lä gūxts!ālas lāxa
 hēhānx[·]lanowē. Wä, g'il^əmēsē naengoyoxsdālaxa ^əwāpaxs laē āx-
 wūstēndēda hā^əyāl^əāxa t!ēlkwē lōq!ūbāno lāxa t!ēlats!ē xwāxwagūm
 qa^əs lä āxstents lāxa hānx[·]lanowē. Wä, al^əmēsē gwālqēxs laē
 qōt!a. Wä, lä ^ənāxwaem hē g'wēx[·]īdxa waōkwē hānenx[·]lanā. 20
 Wä, läda hā^əyāl^əa hānx[·]lents lāxa legwīlē. Wä, g'il^əmēsē me-
 delx^əwīdexs laēda hā^əyāl^əa ētsē^əstaxa ^ənāxwa lēlqwālaLa^əya. Wä,
 hēx[·]sā^əmēsa ēpsilē g'igāmē^ə g'alāēla LE^əwis ^əNE^əmēmōtē g'āx
 hōgwīla qa^əs k'lūs^əālilē lāxēs k!wēk!wa^əyē qaxs gwāq!ēlaq ^ənēx[·]sō^əsēs
 äpsilē g'igāmē^ə k'ilēlas k!wēladzemas. Wä, g'āxē ^əwīla ālxla^əyē 25
 waōkwē k!wēlwütLES. Wä, hēx[·]ida^əmēsē wāxasō^ə qa^əs k!wēlga^əlē
 denxelasa k!wē^əlala q!ēmdema. Wä, hē^əmis denx^əēdayuwē k!wē-

As soon as they sing, | the rival of the host rises; and when his song
 30 is ended, || he promises a feast. After he has done so, he sits down.
 Then the | boxes of stomach-fat are opened, and the stomach-fat is
 taken | out of the boxes and placed on mats. It is cut into pieces |
 by the young men. When it is all cut up, the kettles | are taken
 35 from the fire and placed around the || fire, so that they are slightly
 heated on one side and that they hardly | boil on one side. Then
 the stomach-fat which has been cut into pieces | is taken and put
 into the boiling liquid of the boiled goat-briskets. | As soon as it is all
 in, the young men take | spoons and put them down; and when the
 40 brisket is done, || they take many dishes and put them down, and
 they also take long tongs. | With these they take out the boiled |
 briskets and put them into the dishes. There | is one brisket in
 each dish. When | it is all in, the spoons are distributed among the
 45 guests. Then || the dishes are distributed, one dish to each two
 guests. | Two young men carry the kettle, one on each side, | and
 put it down in front of the rival of the host. Then one | of the young
 men says, "Now, eat, chief!" and the chief says, | "I shall do so."
 50 Then the young men do the same with the other kettles || to the other
 guests. Then they all eat with spoons | the tallow that is on top

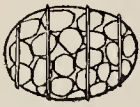
28 la^éyala^éyâsa âpsêlasa k!wêlasê. Wä, g!l^émêsê denx^éidexs laê
 lax^éülilêda âpsêlasa k!wêlasê. Wä, g!l^émêsê lābê q!emdemasêxs laê
 30 qasō. Wä, g!l^émêsê gwālexs laê k!wāg'alila. Wä, lā x'ōx^éwitse^éwa
 'yex^usema^éyaats!ē xetsema. Wä, lā āx^éwūlts!ālayuwa 'yex^usema^éyē
 lāxa xetsemē qa^és āxdzōlēlemē lāxa lē^éwa^éyē. Wä, lā t!ōt!ets!ā-
 lase^éwa yīsa hā^éyāl^éa. Wä, g!l^émêsê 'wī^éwelx^ésexs, laê hānemx^és'a-
 lase^éwa hānenx^élanowē lāxa legwīlē qa^és hānē^éstalayuwē lāxa
 35 legwīlē qa hālsela^émêsê x'igen^éwāla. Wä, la hālselaem la me-
 delqūlē ēpsanā^éyas. Wä, lā āx^éētse^éwa t!ōt!ets!aakwē 'yex^usemē
 qa^és lā āxstanō lāx 'wapalāsa hānx^élaakwē lōq!ūbānosa 'melx-
 lowē. Wä, g!l^émêsê 'wi^éla^éstaxs laēda hā^éyāl^éa āx^éēdxā kāk^é-
 ts!ēnaqē qa^és g'āxē, āx^éālilās. Wä, g!l^émêsê l!ōpa lōq!ūbānāxs
 40 laē āx^éētse^éwa q!ēxla lōelq!wa qa^és g'āxē mex^éalēlema. Wä,
 laxaē āx^éētse^éwa g!lt!a k!līplāla. Wä, lā lex^éüstendxa hānx^éla-
 akwē lōq!ūbānā qa^és lā āxts!ālas lāxa lōelq!wē. Wä, laem
 'na^éenemts!āwēda lōelq!wāxa lōq!ūbānowē. Wä, g!l^émêsê 'wi^élō-
 'staxs laē ts!ēwanaēdzema kāk^éets!ēnāqē lāxa k!wēlē. Wä, lā
 45 k'āx^éidayowa lōelq!wē laem maēma^éēda k!wēlaxa 'na^éenemēxla
 lōq!wa. Wä, lā 'wax^ésanōdēda 'ma^élōkwē hā^éyāl^éaxa hānx^élanowē
 qa^és lā hāngemlilās lāx āpsêlasa k!wêlasê. Wä, lā 'nēk^éēda 'nemōkwē
 hē^él^éa: "Laems hām^éx^éidlōl g'igāmē^é." Wä, lā 'nēk^éa g'igāma^éyē:
 "Hēlen gwālālē." Wä, lā hanāla hā^éyāl^éāsa waōkwē hānhānx^é-
 50 lanō lāxa waōkwē k!wēla. Wä, hēx^éida^émêsē 'nāxwa 'yōs^éidxa
 'yāsekwē lāx ōkūya^éyasa 'wāpalāsa hānx^élaakwē lōq!ūbānō. Wä,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. || At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his || house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of
his house. He picks up || fresh stones and puts them into it. He 10
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; || and he puts pieces across on top for the stones to lie on. | 15

g'il'mēsē 'wīlaxa yāsekwaxs laē q!es'ēdxa L!ōpē lōq!ūbānā. Wā, 52
k!ēst!a q!ēk!es lāqēxs laē g'wāl q!esa. Wā, la'mē hōqūwels
laxēq. Wā, la'em hēwāxa nāx'idex 'wāpaxs laē g'wāl q!esa. Wā,
hēm lēgadaats sāsēmasa k!wēlasasa hē g'wēx's hēmaōmasē L'ēwa 55
mēgwatē; wā hē'mēsa L!ē'na. Wā, āemxaāwisē āpsīlas naqemg'il-
tāx g'wāyi'lālasasa k!wēlasdē. Wā, la'emxaē g'wāla.

Steamed Mountain-Goat Meat.—Wā, g'a'mēs 'nemx'idāla hā'mēx- 1
silaēnēxa 'mel'melq!ega'yaxs gētaēg'axa 'nex'alōdāq lāxa x'ix'ix-
semāla t!ēsema. Wā, hē'maaxs g'ālaē lālanema 'melxlowasa
tewē'nēnoxwē. Wā, lā sap!ēdeq qa lawāyēs hābesēna'yas laxēs
g'ōkwē. Wā, g'il'mēsē g'wāl sāpaqēxs laē hē g'il āx'ētsōxs laē 5
lāxa āL!ē qa's L!Eqālēxa memx'bałts!āna'yas L!Enak'asa q!wā-
xasē. Wā, g'il'mēsē k'ōtaq hēlalēs āxānemaxs g'āxaē gēmxełaq
qa's gēmxe'alilēs lāxēs g'ōkwē. Wā, lā āx'ēdxa lexayē qa's lā dā-
laqēxs laē lents!ēs lāxēs L!ema'isasēs g'ōkwē. Wā, la xex'ts!ā-
lasa ālexsemē t!ēsem lāq. Wā, lā ōxlōsdēsaq qa's lā hāng'alīlas 10
lāxēs g'ōkwē. Wā, lā āx'ēdxēs lemga'yuwē L'ewis pelpelqē. Wā,
lā lemlemx'sents lāxa leqwa qa's hā'yaastowēs. Wā, lā gēben-
tsa hē'fastowē lāx ōgwiwalīlasa t!ēqwapa'yē. Wā, la'em āpsba'ya
gēba'yas. Wā lā k'āk'edenōdeq yīs k'āk'edenwa'yas. Wā, lā
gayi'lālax'idex ōkūya'yas qa xex'demasa t!ēsemē. Wā, g'il- 15

- 16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ||
- 20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-hot. Then he takes his tongs || and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
- 30 of goat-meat and spreads them over it; || and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ||
- 35 spreads them down by the side of it. . As soon as everything is ready, | he takes up the buckets with water and empties them

- 16 'mēsē gwālexs laē āx'ēdxa t!ēts!ats!ē lexā'ya qa's lā gūqeyints lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsa gūlta lāq. Wā, g'il'mēsē x'iqōstāxs laē pelspadzōgwila sākwxā 'mel'melq!ēgā'yē. Wā, lā L!ōL!ēbas'id bexemx'sālaq qa hālabalēs L!ōpa. Wā, g'il'mēsē gwālexs laē āx'ēdxēs 'maltsemē naengats!ā qa's lā tsās lāxa 'wē'wap!emē. Wā, g'āxē hānemg'alīlas lāxa mag'inwalīlasēs t!ē-qwapa'yē, wā laxāē āx'ēdxēs k'!lplalaa qa g'āxēs gwālīla. Wā, lā āx'ēdxa q!ēnemē k'!ā'k'!obana qa's g'āxē āx'ālīlas. Wā, la'mē 'nāxwa lā mēmentsemx'idēda t!ēsemē. Wā, lā āx'ēdxēs k'!lplalaa qa's k'!lpsalēs lāxa x'ix'iq!ayawa'yasa leqwa. Wā, g'il'mēsē 'wīl'axs laē 'nemāk'iyīndxa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxa q!waxē qa's ts!āk'iyīndēs lāx ōkūya'yasa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē lā wākwa q!waxaxs laē āx'ēdxa pelspadzowē sāgūku 'mel'melq!ēgā'ya qa's lepeyīndalēs lāq.
- 30 Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxa xōkwē k!wa'xlawa qa's xwā-leyīndēsa mōts!aqē lāx ōkūya'yasa la lepe'yēxa q!waxē g'a gwālēg'a (fig.). Wā, laxāē āx'ēdxa 'mel'melq!ēgā'yē qa's lepeyīndēs lāxa maldēnas āwāgwīdas lāxens q!wā'q!wax'ts!āna'yēx. Wā, g'il'mēsē 'wī'laxs laē āx'ēdxa nāyīmlē k'!āk'!obanā qa's g'āxē
- 35 lep!ālītelas lāx māg'inwalīlas. Wā, g'il'mēsē lā 'wī'la gwālīlexs laē k'!ōqūlīlaxa nagats!ē 'wabets!āla qa's tsādzeleyīndēs lāx ōkū-

over | (the place) where the cut meat is spread; and he does the 37
 same quickly | with the other one. When (the buckets) are emptied,
 he quickly takes up | the mat covers and spreads them over
 (the meat); and he only || stops when hardly any steam is coming 40
 through. Then | the man who is steaming it rests for a while;
 but he does not leave it long, before it is uncovered; | for then it
 is done, for goat-meat is done quickly when it is steamed. | He
 just invites all the men to come and sit | around the place where
 it has been steamed. They take some of it and eat it; || and when 45
 they all have eaten enough, they carry home the rest for their wives
 in their | houses. This is called "steamed fresh goat-meat," which |
 is treated in this manner. It is called "boiled soaked brisket |
 covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As¹ soon as he arrives at his house | 1
 he skins (the goat), as goats are skinned. | After he has skinned it, he
 cuts off the head so that it comes off, and he | puts it down in the
 corner of the house. Then he cuts up the meat of the || hind-legs 5
 and fore-legs and the meat of the back. | He cuts it into strips.
 Then he takes a basket, and puts | the meat of the mountain-
 goat that has been cut up into it. He goes to the beach
 and | picks up some stones, which he puts on the fire in the
 house. When he has | enough stones, he takes his cooking-box

ya'yasa la LEPE'yē 'mel'melq!Ega'ya. Wä, lä hāalbāla hē gwēx- 37
 'itsa 'nemsgemē. Wä, g'il'mēsē wūlg'its!āxs laē hālabala dāg'ilī-
 laxa 'nayīmē k'!āk'!obanā qa's 'nāseyīndēs lāq. Wä, al'mēsē
 gwālexs laē hālselaem la k'EX'sālēda k'!ālela. Wä, la'mē 'yāwas'id 40
 x'ōs'idēda 'nek'āq. Wä, k'!ēst!a ālaem geyaxs laē lōt!ētse'wa qaxs
 le'maē L!ōpa qaēda 'mel'melq!Ega'yaxs L!ōp!ālaē laxōx 'nek'ase'wē.
 Wä, ā'mēsē Lē'lālase'wa 'nāxwa bēbegwānem qa's g'āxē klūtsē-
 'stālaxa 'neg'asaq. Wä, lax'da'xwē āem dāx'id lāq qa's q!es'ēdēq.
 Wä, g'il'mēsē 'nāxwa pōf'idexs laē mōt!ēda qaēs gegēnemē laxēs 45
 g'ig'ōkwē. Hēem lēgades 'neg'ekwē gēta 'mel'melq!Ega'yaxa hē
 gwēkwē. Wä, hē'mis lēgēmsa hānx'laakwē t!ēlkwē lōq!ūbānowē
 t!ep!eg'ilisxa 'yasekwē hānx'laak^u t!ēlk^u lōq!ūbāno.

Cooking Mountain-Goat Meat.—Wä, g'il'mēsē lāg'aa lāxēs g'ōkwaxs 1
 laē hēx'idaem sap!ēdeq lāxōx sapālaēna'yaxa 'melxlowē. Wä,
 g'il'mēsē gwāl sapaqēxs lae qax'idēq qa lawās xewēqwas. Wä, lä
 g'ēg'alīlas lāx onēgwīlasēs g'ōkwē. Wä, lä seSEX^usendex eldzās
 ālemxla'yas lē'wēs g'alemālg'iwa'yē. Wä, hē'mēs eldzēg'a'yas. Wä 5
 lä L!ōL!ēbas'ēdeq. Wä, lä āx'ēdxa lexa'ya qa's āxts!ōdēsa
 seSEX^usaakwē 'mel'melq!Egē lāq. Wä, lä lāxa L!ema'isē qa's xEX-
 wūsdēsēq lāxa t!ēsemē qa's lä xEX^ulents lāxēs legwīl. Wä, lä
 hēlalēda t!ēsemaxs laē āx'ēdxēs q!ō'elats!ē qa's hā'nōlēsēs lāxa ma-

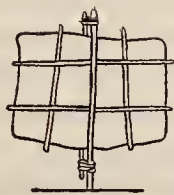
¹ Continued from p. 174, line 35.

- 10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
- 15 water begins to boil, || he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. |
- 20 Then the water begins to boil hard all around the basket || containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the
- 25 mountain-goat. Then he takes the tongs and || picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink
- 30 water; || and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

- 10 g'înwālisasa legwīlas. Wä, lä äx'ēdxēs nāgats!ē qā's lä tsä lāxa 'wāpē qā's lä gūxts!ōts lāxa q!ō'lats!ē. Wä, g'îl'mēsē negōyoxs-dalaxa 'wāpaxs laē gwāl gūxts!ālaq. Wä, lä äx'ēdxēs k'îp-lāla qā's k'îp!ēdēs lāxa x'îx'îxsemala t!ēsem qā's lä k'îp-ts!ālas lāxa q!ō'lats!ē. Wä, g'îl'mēsē medelx'wēdēda 'wāpaxs
- 15 laē k'îōqulīxsa sagūgwats!ē 'mel'melq!egē lexa'ya qā's lä hān'stents lāxa la maemdelqūla 'wāpa. Wä, g'îl'mēsē hān'stēda lexa'yē lāqēxs laē ēt!ēd äx'ēdxēs k'îp!lāla qā's ēt!ēdē k'îp!ēts lāxa x'îx'îxsemāla t!ēsema qā's lä k'îp!stālas lāx ēwanā'yasa lexa'yē. Wä, lāwislē ālak!āla maemdelqūlēda 'wāpē lāx āwē'stāsa lexa'yē
- 20 yīx lä mōts!awatsa sagūkwē 'mel'melq!ega'ya. Wä, k'!ēst!ē ālaem gēg'îlīlexs laē L!ōpa. Wä, hēx'īda'mēsē äx'ēdxa legūdzōwē ts!āts!ax'sama qā's pax'alilēs lāx mag'înwālīlasa q!ō'lats!ē. Wä, lä pax'alīlasa ts!ōq!adzowē g'îl!dedzō lāt!aak^u k!wāgedzō lāx L!āsālīlasa q!esalaxa 'mel'melq!ega'yē. Wä, lä dāx'īdxa k'îp!lālaē qā's
- 25 k'îp!līdēs lāxa q!ō!lkwē 'mel'melq!ega'ya qā's lä k'!ēbedzōts lāxa legūdzōwē. Wä, g'îl'mēsē 'wī'lōsts!ā lāxa lexa'yēda 'mel'melq!ega'yaxs laē äx'ēdxa q!ō!lkwē 'mel'melq!ega'yē qā's lä äxdzōlālas lāxa yagūdzō lāx nēneqemalīlasa q!esālaxa 'mel'melq!ega'yē. Wä, lāx'da'xwē nānaqa!g'īwalaxa 'wāpaxs k'!ēs'maē q!es'ēda.
- 30 Wä, g'îl'mēsē gwāl nāqaxs laēda bēbēgwānemē dāx'īdxa q!ō!lkwē 'mel'melq!ega'ya qā's q!ex'īdē lāq qā's q!es'īdēq. Wä, la 'nax-waem la q!esēda waōkwē. Wä, g'îl'mēsē gwāla q!esāxs laē nāx'ēdxa 'wāpē. Wä, laem hōqūwels laxēq.

Roasted Mountain-Goat Meat.—And also roasted mountain-goat | 1
meat, this also is taken from the hind-legs of the mountain-goat. It is
cut up, | for they only cut along the thigh-bone of the mountain-
goat, so that | it comes off. When it is off, it is sliced so that it
forms one thin || wide piece. . . . The thin slice of meat is placed | 5
between the legs of roasting-tongs. Cedar-bark is tied | on the top
of the tongs. After this has been done, the man takes | thin split
cedar and puts it crosswise (so as to keep the meat open), in this |
manner:

side of
side, it is
black, it
front of
break it



After this has been done, he places it by the
the fire; || and when it is burnt black on one 10
turned over; | and when that side is also burnt
is done. Then it is taken | and put down in
those who are to eat it. Immediately | they
up and eat it. This kind of food is always

eaten entirely. | In this also they do not drink water.||

Mountain-Goat Skin.—An important food of the ancestors of the 15
Denax'da'x^u, | when they stay for a long time on the upper course
of Knight Inlet, is (also) mountain-goat skin. | When the mountain-
goat skin has been | in the house for four days, the man takes the
collar-bone of the eagle and breaks off one side of it. || Now (he takes) 20
one half of it, || and he pulls off the wool from the mountain-goat skin.
He puts | the wool that he has plucked off into a basket for his
wife to make blankets. | When the wool is all off, he puts in the

Roasted Mountain-Goat Meat.—Wä, hē'mēsa L!ōbekwē 'mel'melq!E- 1
ga'ya hēemxaē g'āyōla ālemxla'yasa 'melxlowa lā sax'wītse'wa
yīxs ā'maē t!ōts!E!entse'wa xaqasa ālemxla'yasa 'melxlowē qa
lawēs. Wä, g'il'mēsē lawāxs laē t!els'itse'wa qa's lā 'nemxsa peldzō
la wadzā. . . . Wä, lā āx'ēdxa peldzowē eldza qa's āxōdēs 5
lāx xewēla'yasa L!ōpsayowē. Wä, lāxaē qex'ālelōtsa denasē
lāx ēk'leba'yasa L!ōpsayowē. Wä, g'il'mēsē gwa'lexs laē āx'ēdxa
wiswūltōwas xoyē k!waxlāwa qa's k!aat!ēdēs lāq. Wä, lā g'a
gwālēg'a (*fig.*). Wä, g'il'mēsē gwa'lexs laē lānōlīsax lāxēs legwīlē.
Wä, g'il'mēsē k!ūmax'īdē āpsādza'yasēxs laē lēx'īdeq. Wä, 10
g'il'emxaāwisē k!ūmelx'īdexs laē L!ōpa. Wä, la'mē āx'ētsē'wa
qa's lā pāqemlēlem lāx nexdzamā'yas q!esalaq. Wä, hēx'ida'mēsē
k!ūlpap!eq qa's q!es'ēdēq. Wä, la hēmenālaem 'wīlasōxs q!esase-
'waē gwēx'sdemas. Wä, laemxaē k!lēs nāx'īdxa 'wāpē.

Mountain-Goat Skin.—Wä, hē'mesa hēmawalāsa g'ālā Denax'da'xwa 15
lāxs hēmaōlē g'ōkūlē 'neldzās Dzāwadēxa pesk'ēnasa 'melxlowē,
yīxa pesena'yas. Wä, hē'maaxs laē mōp!enxwadzīlē pesena'yasa
'melxlowaxa 'nāla lāxa g'ōkwē, wä, lā āx'ēdēda begwānemaxa hānas-
xāwa'yasa kwēkwē. Wä, lā k'ōqōdex āpsba'yas. Wä, lā nexsaakūxs
laē ga'its lāx plālemasa pesena'yasa 'melxlowē. Wä, lā āxts!ōdā- 20
lasēs gālanēmē plālem lāxa lexa'yē qa plālemsgemg'ilasō's gēnemax.

23 bone hook and | plucks off the long hair. When it is all off, he
spreads it out | over his fire in order to singe off the hair that
25 is left on. As soon as it is || all off, the skin shrinks, and then
becomes thick on account of the heat when | it is put over the
fire. Then he spreads it on a short board, and | takes his knife,
whatever it may be, a stone knife or | bone knife. Then he cuts it
into strips; and | after it has all been cut, he puts stones on the fire. ||
30 After he has done so, he goes into the woods and takes hemlock-
branches and | much skunk-cabbage. He carries them home and
puts them down in his | house. Then he takes a digging-stick and
digs a hole | near the fire, two spans long and | the same width, and
35 also the same || depth. As soon as he has finished, he goes to get
water with his bucket. | He brings it and puts it down. Then he
takes the tongs and picks up | red-hot stones and places them in the
hole. | As soon as there are many stones in it, he takes hemlock-
branches and | places them over the stones; and when there are
40 enough on them, he spreads skunk-cabbage || over the hemlock-
branches. When this also has been done, | he takes cedar-wood
and pokes holes through the skunk-cabbage leaves. He | takes the
skin that has been cut into strips and coils (the strips) up on the |
skunk-cabbage. When it is all in the hole, he takes more skunk-
cabbage leaves and | spreads them over (the whole). When they are

22 Wä, g'il'mēsē 'wilâwēda p'alemaxs laē g'ēxaxēs gālayowē q'las
p'elwālēx sexsek'ēyas. Wä, g'il'mēsē 'wī'lâxs laē lālabēlālas
lāxēs legwīlē qa 'wī'lâwēs ts!ēx'īdē hābedzedzâ'ēyas. Wä, g'il'mēsē
25 'wī'lâxs laē t!ēmχ'wīda qa's lā wāχ'wīda qa hāsa gūltāxs laē
aaxēlalayâ. Wä, lā lebedzōts lāxa ts!āts!ēχ'samē. Wä, lā
āχ'ēdxēs k'!ēlenxē lāxēs g'wēχ'sdemg'anema lō' t!ēsx'ā lō
xaxx'ā k'!awayâ. Wä, lā bēχ'ēdeq qa t!ēlts!ēq!astōwēs. Wä,
g'il'mēsē 'wī'welx'sexs laē xēχ'ulentsa t!ēsemē laxēs legwīlē. Wä,
30 g'il'mēsē g'wālexs laē lāxa āl!ē qa's āχ'ēdēxaaxa q!waxē lē'wa
q!lēnemē k'!aōk!wa. Wä, g'āxē g'emxelāq, qa's g'emxalilēs laxēs
g'ōkwē. Wä, lā āχ'ēdxa ts!ōyayâxa lēχ'semē qa's 'lap!alilē lāxa
māg'īnwalisasēs legwīlē ma!p!enk'as 'wāsgēmasē lāxens q!wā-
q!wax'ts!āna'yēx, wä, la hēemxat! 'wādzextowē; wä la hēemxat!
35 'walabetalē. Wä, g'il'mēsē g'wālexs laē tsēχ'īdxa 'wāpē yīsa nāga-
ts!ē. Wä, g'āxē hāng'alīlaq. Wä, lā āχ'ēdxa k'!lplālaa qa's k'!lplī-
dēs lāxa x'ix'ixsemāla t!ēsem qa's lā k'!lpts!ālas lāxa 'lābekwē.
Wä, g'il'mēsē q!lēts!āxa t!ēsemmaxs laē āχ'ēdxa q!waxē qa's ts!a-
x'alōdēs lāxa t!ēsemē. Wä, lā hēlalaxs laē āχ'ēd lāxa k'!aōk!wē
40 qa's lā lēpeyīnts lāxa q!waxē. Wä, g'il'emxaāwisē g'wālexs laē
āχ'ēdxa k!wa'xlāwē qa's l!ēnqēmsōlēs lāxa k'!aōk!wē. Wä, lē
āχ'ēdxa t!ēlts!ēq!astowē pesk'ēna qa's lā q!ēlxūyīndālas lāxa
k'!aōk!wē. Wä, g'il'mēsē 'wiltslāxs laē āχ'ēdxa k'!aōk!wē qa's
lēpeyīndālēs lāq. Wä, g'il'mēsē la wākūxs laē āχ'ēdxa k!wa'x-

thickly covered, he takes a piece of || cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening || when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold: therefore | it is eaten right away. This is called
"eating skin steamed underground." || After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some || water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off || of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

lawē qa's L'ENXSōdēs lāx neqeya'yasa k'!aōk!wē. Wä, g'il'mēsē 45
lax'sāxs laē āx'ēdxa 'wābets!āla nagats!ā qa's gūxstōdēs lāx kwa-
xūya'yasa k'!aōk!wē. Wä, g'il'mēsē k'ōtax hēlēda 'wāpaxs laē
āx'ēdxa 'nemxsa k'!aōk!wa qa's lē lepstōts lāxa gūxstōdaasasēsa
'wāpē. Wä, lawēs!ē dzemk'iyīntsa dzeqwa laqēxa la dzāqwa
laxēs kūnsase'wē pesk'ēna. Wä, la'mē hēx'sā gwaē!xa ganulē. 50
Wä, g'il'mēsē 'nāx'īdxa gaālāxs laē lap!eqōdeq. Wä, hēx'īda-
'mēsē lē!lāxēs hā'mōt!aqēxs hē'maē alēs ts!ēlqwē yīxs telqwaaxs
hē'maē alēs ts!ēlqwē. Wä, lā plēsaxs laē 'wūdex'īda, lāg'ilas
hēx'īdaem hā'mx'ītse'wa. Wä, hēem lēgades kūnēk^u pesk'ēnē.
Wä, g'il'mēsē gwāla pēspāsaxa pesk'ēnaxs laē nā'nakwa. 55

Boiled Mountain-Goat Meat.—Wä, hē'mēsa hānx'laakwē gēta 'mel- 1
'melq!ēga'yā. Wä, lā āx'ētse'wa g'āyolē lāx ālemx!a'yasa 'melx-
lowē qa's seSEX^usentse'wē. Wä, g'il'mēsē gwālexs laē āx'ēdxa
hānx'lanowē. Wä, lā āxts!ōtsa eldzē lāq. Wä, lā gūq!eqasa
'wāpē lāq. Wä, g'il'mēsē t!ēpeyaxs laē hānx'lents laxēs legwilē. 5
Wä, g'il'mēsē māemdelq!waxs g'āxaē pēxwala'yē ts!ēx'ās. Wä, lā
āx'ēdēda lē!lānemaxa k'ak'ets!ēnaqē qa's lā tsēgōlaxa ts!ēx'ē
qa's 'yōs'īdēq. Wä, al'mēsē gwāl tsēgōlaxs laē wī'la. Wä, k'!ēst!a
ālaem gēg'īlīl māemdelqūlaxs laē hānx'sanowēda hānx'lanowē lāxa
legwilē. Wä, lā āx'ētse'wēda ts!āts!EX^usamē qa's pax'alēlemē lāxa 10

12 mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow
15 roof-boards and places them in front of || the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ||

1 **Porpoise.**—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was
5 in his hunting-canoe. || As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. | After eating, he takes his butcher-knife and | goes to the place
10 where the porpoises are lying on the beach. He cuts off the || tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place¹ which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

11 mag·inwalilasa °melqēlats!ē hānx·lanowa. Wā, lā āx°ēdxēs ts!ēs-lāla qa°s lex°wīdēxa hānx·laakwē °mel°melq!ēga°ya qa°s lā legūts!ōdālas lāxa ts!āts!ax°samē. Wā, g·il°mēsē °wī°lōlts!āxs laē āx°ēdxa g·ilt!adzowē ts!ēqla saōkwa qa°s lā pax°a!īlaq lāx L!āsex·
15 dzamā°yasa k!wēlē. Wā, hēm lēgades yāgūdzowē. Wā, lā dāg·ilīlaxa L!ōpē eldza qa°s lā g·īdzolīlas lāx nēnexdzamā°yasa bēbegwānemē. Wā, g·il°mēsē q!wālxōgēms laē q!ēs°ēda. Wā, g·il°mēsē g·wālexs laē hōqūwēlsa. Wā, laemxaē hēwāxaem nāx°īdex wūda°sta °wāpa lāxēs wāwaselēlasē. Wā, laemxaē g·wāl laxēq.

1 **Porpoise.**—Wā, g·il°mēsē lāg·alis lāx L!ema°isasēs g·ōkwaxs laē hēx°idaem q!ūlēx°s°em nex°ūltālaxa k!ōlōt!ē lāxēs xwāxwagūmē qa°s āletōgwalisēq. Wā, lā mōltōdxēs k!wēk!wa°yē lēlē°wa°ya L°ewis k!waxlā°yē hē°mesa °nāxwa g·ēx·g·āxs lāxēs ālēwaselela xwāxwagūma. Wā, g·il°mēsē °wīlōltāxs laē ts!ōxūg·īndeq qa °wīlāwēsa
5 elx°elgūxsē. Wā, eg·il°mēsē la ēg·exsexs laē L!lēlēbendeq qa lās ha°nēs lāxa ālā°yasa yax°mutasa °walāsē yexwa.

Wā, g·il°mēsē g·wāl L!exwaxs laē āx°ēdxēs sex°x·ā k!āwayā qa°s lā lāxa yaxyīgwēdzasasa k!lēk!ōlōt!ē. Wā, lā t!ōsōdex k!its!exs-
10 da°yas qa°s g·ig·ālisēq. Wā, lā t!ōs°ēdex ōxlaatā°yas °wālabalaxa ōxla°yas q!wayōsas. Wā, lā g·āg·īlela lāx semsasēxs laē t!ōs°ēdeq lalaa laxa wūlba°yasa t!ōsa°yas lāx ēwanōlxawa°yas. Wā, lā selpōdxa x°ōtas. Wā, lāla āxāla°mē benk!ōdexsta°yas lāxa ōk!wina-

the body | of the porpoise. He puts the porpoise down on its belly and cuts || into the right side on the back of the neck, down along the 15 right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the || butchered porpoise is spread open. 20 He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the || tongue, kidney, liver, 25 and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. || He 30 puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. || When they are in the house, he gives to each two 35

‘yasa k’!ölötē. Wä, la häx’wālisxa k’!ölöt!äxs laē bex’ēdex 15
hēlk’!öt!EX!aatā’yasa k’!ölöt!ē la hexsdendālas hēlk’!öt!endāla
lāg’a’yas. Wä, g’il’mēsē lāg’aē bexa’yas lāxa eldzāxs laē sap!ē-
dex xūdzās. Wä, g’il’mēsē lāg’aē sapa’yas lāx telxelx’ba’ya
gelemas lē’wa häq!wayâx laē bex’ēdxa telxelx’ba’yē. Wä, la’mē
āem la gēlx’īdeq qa’s ‘wa’wax’saakwē. Wä, laem ‘yīl’īdēda ‘yīmel- 20
kwē k’!ölöt!a. Wä, lā äx’ēdxa galgēnē, wä, hē’mis k’!ilemas, wä,
hē’mis kwaxwas, lō’ t!ēwānas. Wä, la q!ūnāla äx’ētse’wa ts!es-
gūnwa’yas. Wä, lā ts!exstendxa ts!eyīmas lāxa demsx’ē ‘wāpa.
Wä, lā ts!āsa x’ōta lē’wa k’its!exsda’yē lāxēs k!waxlā’yē qaxs
hē’māē k!waxlāyanem. Wä, lālēda alē’winox^u sese’x’sendxa k’!i- 25
lemē lē’wa galgēnē lē’wa t!ēwana, wä, hē’misa ts!esgūnwa’yē qa’s
äxts!ōdēs laxa hānx’lanowē. Wä, lā sēx’wīdxa mōts!aqē ‘nāl-
‘nemdendzāyaakwē lāxens q!wāq!wax’ts!āna’yēx, yīx āwādzewasasa
xūdzē g’äg’ilela lāx ōx!aatā’yasa k’!ölöt!ē la hexsdendāla lāq. Wä,
lā ‘nāl’nemp!enk’ē āwāsgemasas lāxens qwāq!wax’ts!āna’yēx. Wä, 30
lā äxts!ōts lāxa hānx’lanowē qa ts!exōlems. Wä, lā gūq!eqasa
‘wāpē lāq. Wä, laem t!epeyālaxa ‘wāpaxs laē hānx’lanō lāxa
lēgwīlasa g’ōkwē. Wä, hēem lēgades yax’yīg’ītag’īlak^u. Wä,
g’il’mēsē gēg’īlī maemdelqūlaxs laē l!ōpa. Wä, lāda ālēwinoxwē
lē’lāla ēselēwinoxūtē qa g’āxēs yāx’yīg’īlga lē’wis k!wēk!waxlā’yē. 35
Wä, g’il’mēsē ‘wī’laēlexs laē yāx’wītsō’sa maēmałts!aqē xūdza.

36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ||

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ||



45 cuts the tail in pieces, cutting in this manner: He puts | the pieces into the kettle and pours water

into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. |

50 Then it is done. Then he takes it out and puts it on || short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |

After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blub-

55 ber; and when || it is off, it is in this way:

He cuts it crosswise and places it on the fire. | If he intends to



36 Wä, lä mak·ilēda yāx·yig·ilaq. Wä, hēem g·il q!Es·itse·wa yax·yig·ilē. Wä, lä mās·itsa xūdžē lāq. Wä, lä mamelēgoq. Wä, g·il·mēsē °wi·laxs laē hōqūwelsa. Wä, a·l·mēsē ts!ents!enx·wīd lāxēs g·ig·ōkwē. Wä, laem g·wāl laxēq.

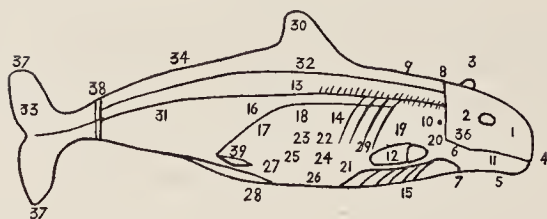
40 Lēx·a·ma k!wax·la·yaxs ōgwaqa·maē sakwīlaxēs x·ōta l·ē·wa k!ts!exsda·yē qaēs °nē·nemōkwē, yīx k!wēk!wax·la·yasa waōkwē ēselēwinoxwa qaxs k!lēsaē l!āl!ayokūla k!wēk!wax·la·yasa yīxs ā·maē sapōdex xūtsema·yasa x·ōta. Wä, g·il·mēsē lawāxs laē xūsēlax·ē·ideq qaēs āxts!ōdēs lāxa hānx·lanowē. Wä, la se·se·x·u-

45 sendxa k!ts!exsda·yē g·a g·wālēg·a (fig.) yīx sākwa·yas. Wä, lä āxts!ōts lāxa hānx·lanowē. Wä, lä gūq!ek·asa °wāpē laq. Wä, g·il·mēsē nēleyax·ē·idēda °wāpē lāqēxs laē hānx·lendeq lāxēs lēg·wīlē. Wä, g·il·mēsē la gēg·il! māemdelqūlaxs laē hānx·sanō lāxa lēg·wīlē. Wä, laem l!ōpa. Wä, lä lēxwētse·wa qaēs āxdzōdayuwē lāxa ts!āts!ex·samē lēgūdzā. Wä, hēem g·wēg·ilē g·wēg·ilasasa q!Esāxa yax·yig·ilaxs laē q!Esāq. Wä, la āem hēx·ē·idaem hōqūwelsexs laē g·wāl q!Esā qaēs lä ts!ents!enkwa lāxēs g·ig·ōkwē.

50 Wä, g·il·mēsē xamaēla °yīmelkwē k!ōlōt!a lāxa g·ōkwaxs laē se·se·x·u·sentse·wa. Wä, laem sapōyewē xūdzās. Wä, g·il·mēsē lāwāxs laē g·a g·wālē g·a (fig.). Wä, lä gēgēx·sendqēxs hānx·lende·laq. Wä, g·il·mēsē °nek·āleq lāxa x·ix·ixsemāla t!ēsemxs laē āem

steam it on red-hot stones, he | spreads it out in the way it is, being 57
 cut, but not cut through. | If it is to be boiled, then it is cut
 into pieces along the lines marked in the sketch. | The meat
 is also cut into pieces; and when it is all in pieces, || the kettle is 60
 put on the fire, water is poured | into it, and when it is half
 full, the cut pieces of meat are put | into it. When the meat is all
 in, he waits for the water to boil; | and after it has been boiling for
 a long time, the blubber is put in | on top of the meat. It does not
 boil very long, || before it is done. Then the kettle is taken off the 65
 fire; | and then it is done as they do when eating the boiled insides. |
 The only difference when it is steamed is, that it is cut up | after it is
 done, and also that they put | the pieces of meat and blubber in with
 the red-hot stones, || and they pour four bucketfuls of water over 70
 them. Then they | put an old mat over them so as to keep the steam
 in. It does not | take long before (what is in the kettle) is done;
 and they also do | the same as they do when eating boiled insides.
 This is only eaten when it is | hot. When it is cold, they throw it
 away. || That is all about this. | 75

LEP!ālōts lāxēs laēna^εyē bEXEKwa. Wā, la k'!ēs hayīm^xs^εa. Wā, 57
 g'il^εmēsē hānx'Laakūxs laē hayīm^xs^εa NEGELENōxa xwēxūldek^{wē}.
 Wā, laxaē SESEX^uSENTSE^εwē eldzās. Wā, g'il^εmēsē ^εwi^εwelx^εSEXs laē
 hānx'LEndayuwēda hānx'LANowē lāxa legwīlē. Wā, lā gūxts!ōyowa 60
^εwāpē lāq. Wā, g'il^εmēsē NEGōyoxsdālaxs laē āxstōnowa sāg'ikwē
 eldzē lāq. Wā, g'il^εmēsē ^εwi^εlastaxs laē ēselasō^ε qa MEDelx^εwīdēs.
 Wā, hēt!a la gēg'ilil maEMdelqūlaxs laē sēstanowa xūdzē lāx
 ōkūya^εyasa eldzē. Wā, k'!ēst!a xENLEla gēg'ilil maEMdelqūlaxs
 laē L!ōpa. Wā, laEM hānx'SENDayowēda hānx'LANō lāxa legwīlē. 65
 Wā, lā âEM NEGEltowē gwēg'ilasasa q!Esaxa yāx'yīg'ilaxs laē q!Es^εē-
 deq. Wā, lēx'a^εmēs ōgū^εqalayōsa ^εNEG'ikwa a^εmaē hāyīm^xs^εEND
 SESEX^uSENTsōxs laē L!ōpa. Wā, hē^εmēsēxs ^εNEMāx^εīda^εmaē āx^εā-
 lodayo lāxa x'ix'ixSEMāla t!ēsema SESEX^usaakwē eldzē LE^εwa
 xūdzē. Wā, lā tsas^εētsōsa mowēxLa nagats!ē ^εwāpa. Wā, lā nā- 70
 s^εitsōsa k'!āk!obanē qa k'!ēsēs k'EX^usālēda k'!ālēla. Wā, k'!ēst!a
 âlaEM geyaxs laē L!ōpa. Wā, âEMxaāwisē naqEMg'iltāx gwē-
 g'ilasasa q!Esāxa yāx'yīg'ilē. Wā, lā lēx'aEM ha^εmāpdemqēxs
 ts!Elqwaē. Wā, g'il^εmēsē wūDEX^εīDEXs laē âEM k'!ādayâ. Wā,
 laEM gwāl laxēq. 75



These are the names belonging to the body of the porpoise:—|

1. Head.	15. Breast-bone.	30. Dorsal fin.
2. Eyes.	16. Spine.	31. Side of back part of dorsal fin.
3. Blow-hole.	17. Kidney.	32. Place for butcher- ing.
4. Mouth.	18. Liver.	33. Tail.
5. Chin.	19. Lungs.	34. Small of back.
6. Jaw-bone.	20. Windpipe.	35. Sides.
7. Collar-bone.	21. Diaphragm.	36. Cheeks.
8. Place for cutting off head.	22. Milt.	37. Flukes.
9. Occiput.	23. Gall.	38. Place for cutting off tail.
10. Ear.	24. Stomach.	39. Nipples.
11. Tongue.	25. Intestines.	40. Blubber.
12. Fins.	26. Belly.	41. Meat.
13. Backbone.	27. Bladder.	
14. Ribs.	28. Rectum.	
	29. Heart.	

This is the number of the names of the body of the porpoise. |

Wä, g'a^εmēs ɭēɭegems ōgwida^εyasa k'!ōlot!ē:—

1. x'ōta.	15. hāq!wayō.	29. paɣwa.
2. ɣeyages.	16. dōgwił.	30. ɭāg'a ^ε yē.
3. k'εwas.	17. ɣaɭɣēnē.	31. ēwanots!exsdē.
4. sēms.	18. t!ēwana.	32. εyīmlas.
5. ōxɭasx'ā ^ε yē.	19. kwaxwa.	33. k'īts!exsdē.
6. weyōq!ūxɭāsx'ā ^ε yē.	20. pets!exa ^ε wē.	34. āwagōɭē.
7. hānāsxa ^ε wa ^ε yē.	21. saēł.	35. āwanōdzē ^ε .
8. qag'asxa x'ōta.	22. tsālayo.	36. āwanōlemē ^ε .
9. ōxɭaatā ^ε yē.	23. tēx'mas.	37. p!ēwayōxsdē.
10. hōɭagalas.	24. ts!esgwe ^ε wē.	38. tsek'ōdaas.
11. k'!ilem.	25. ts!eyîm.	39. dzemdzemɣūlas.
12. bāsbelē.	26. tek'!ē.	40. xūdz.
13. hāmōmō.	27. tēxats!ē.	41. mäs, eldz.
14. ɣelɣanōdzē.	28. āwāgē.	

Wä, hēem εwaxē ɭēɭegemas ōgwida^εyasa k'!ōlot!ē.

Seal Butchering.—As¹ soon as (the seal-hunter) arrives on the beach, 1 he brings | his hunting-canoe sideways to the beach. Then he pulls out the | hair-seals so that they remain in shallow water, for | generally the hunter comes home at high tide. || When they are all out, 5 he washes his hunting-canoe. | When it is clean, he and his steersman carry it up and | put it down above the line of the spring tide. After | eating, he goes down to the beach, takes | another small canoe, and goes to get driftwood to singe off the hair of the || seal and 10 to steam it. When the little canoe is full, | he goes home. As soon as he arrives on the | beach, he unloads the driftwood that he has gathered; and when it is | all out, he takes two logs and puts them down on the beach. | These are two spans apart. || They are the side- 15 pieces of the fire on which the seal is singed. Then he | splits dry driftwood and makes a fire on the beach. As soon as it | begins to burn, he hauls up the seal and lays it across with the | head on the seaward side-piece, for the head and neck are singed first. | When all the hair of the head and neck || has been singed off, he turns it over 20 and singes the hair on the back of the head. He | shoves it forward, and keeps on rolling it over. When he comes to the | flippers, he takes the tongs and spreads out the flippers | so that the fire reaches

Seal Butchering.—Wä,¹ gîl^émēsē lāg[·]alis lāxa L!Ema^éisaxs laē gē- 1 g[·]alisasēs ālēwaseLEla lāxa L!Ema^éisē. Wä, lā nēxEMōltōdxa mēgwatē qa hē^émēs mekumstalisa dēmsx[·]ē ^éwāpa qaxs hēME- nāla^émaē wāwelgēmēxs g[·]āxaē nā^énakwa ēsELēwēnoxwē. Wä, g[·]îl^émēsē ^éwîlōltāxs laē tsōxūg[·]îndxēs ālēwaseLEla xwāxwagūma. 5 Wä, g[·]îl^émēsē ēg[·]îg[·]axs laē LLElElbendeQ L^éwis k!waxlā^éyē qa^és lā hāng[·]alīsas lāx ālā^éyasa ^éya^éx[·]mōtasa ^éwālasē ^éyîxwa. Wä, g[·]îl^émēsē g[·]wāl L!EXwaxs laē lents!ēs lāxa L!Ema^éisē qa^és lā āx^éēdxa ōgū^éla^émē xwāxwagūma qa^és lā q[·]lēxaxa q[·]lēxala qa^és ts!EX[·]dēmaxēs mēgwatē. Wä, hē^émis qa^és q[·]lōldēmaq. Wä, g[·]îl^émēsē qōt!ē xwa- 10 xwagūmas laē nā^énak^u lāxēs g[·]ōkwē. Wä, g[·]îl^émēsē lāg[·]alis laxēs L!Ema^éisē laē hēx[·]idaēm mōltōdxēs q[·]lēxānēmē. Wä, g[·]îl^émēsē ^éwîlōltāxs laē āx^éēdxa ^émałts!aqē qa^és k[·]atēmg[·]alīsēs lāxa L!Ema^éisē. Wä, lā ^émałp!enk[·] lāxēnsq!wāq!wax[·]ts!āna^éyēx yîx āwālagōlidzasas. Wä, hēem k[·]āk[·]ēdenwīłtsa ts!EX[·]dēmaxa mēgwatē. Wä, lā 15 mēnmēndzEX[·]sēndxa lēm[·]xwē q[·]lēxalāxs laē lēgwēsa. Wä, g[·]îl^émēsē x[·]îqostāxs laē nēx[·]ūs[·]dēsxa mēgwatē qa^és lā gālōteyīndēs x[·]ōtās lāxa L!āsa^éyē xwālenwa^éya qaxs hāē g[·]îl ts!EX[·]asōsē x[·]ōtās L^éwēs q!oq!ōnē^é. Wä, g[·]îl^émēsē ^éwîla ts!enk[·]wē x[·]ōtās L^éwē q!ō- q!onāxs laē lēx[·]īdeq qa^és ts!EX[·]īdēx ōxlāatā^éyas. Wä, lā wēgū- 20 ^énakūlaq wāx[·]dzāla lēx[·]īlālaq. Wä, g[·]îl^émēsē lāg[·]aē ts!EX[·]a^éyas lāx gēlq!ayāsēxs laē āx^éēdxa ts!ēslāla qa^és k!wētalēs lāxa gēlq!ayo qa lālagōdēsa x[·]îqēla lāx āwāgawa^éyas L^éwa ēwanōdza^éyasa mē-

¹ Continued from p. 178, line 9.

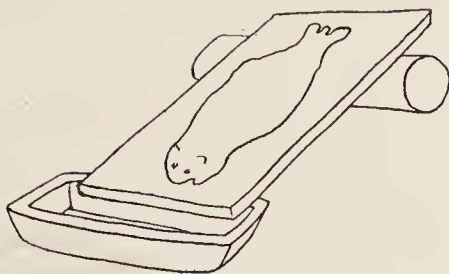
the folds and the sides of the seal. | As soon as the flippers have been
 25 singed, he strikes them || with the tongs until the singed off (hair)
 comes off.¹ . . . Then | he pushes it ahead and turns it over; and as
 soon as he passes the middle, | he pulls it off the fire for singeing on
 the beach. He turns it the other way, and | takes a split cedar-
 stick and lays it across the hind-flipper so as to | spread it
 30 open, in this way, and he does the same with the || other
 hind-flipper. When this is done, he puts it | backward
 on the fire, so that the hind-flippers are over the fire for
 singeing. When | all the hair has been singed off, he pushes
 it backward and rolls it around; and when | he comes up
 to the place where it had been singed before, in the
 middle, he rolls it from the | fire for singeing. Now he is through
 35 with the singeing. || Then he takes a short board to cut open the seal.
 He lays it down by the | side of the seal. He takes a short block of |
 driftwood one span in diameter | and lays it crosswise at the upper
 end of the cutting-board. | He takes another block of driftwood of
 40 the same length, a little || less in diameter than the first one, and puts
 it down at the upper end of the cutting- | board. He puts it cross-
 wise so as to keep the | cutting-board off the beach. Then he takes a
 dish and puts it | under the lower end of the cutting-board, in this



gwa^{tē}. Wä, g'il^{mēsē} 'wī^{la} ts!enk^{wēda} gēlq!ayāxs laē kwēxēltse-
 25 mēsa ts!ēslāla lāxa lā ts!enkwa qa lawālēsa ts!āx'mōtē.¹ . . . Wä,
 lā wī^xwīdeq qa^s lēx'īlālēq. Wä, g'il^{mēsē} hāyāqax negoyā^{yas}
 sēxs laē nēxsendeq lāxa ts!ex^{dema} legwēsa. Wä, lā xwē^{ēdeq} qa^s
 āx^{ēdēxa} xōkwē k!wa^{xlāwa}. Wä, lā k'itlēts lāxa dzēk!wayā qa
 dzēdexalēs g'a gwalēg'a (*fig.*). Wä, laxaē hēem gwēx^{īdxa} āpsōl-
 30 tsēdza^{yē} dzēk!wayā. Wä, g'il^{mēsē} gwalēxs laē k!ax^{lents} qa
 nexlālēsa dzēk!wayowē lāxa ts!ex^{dema} legwīsa. Wä, g'il^{mēsē}
 'wī^{la} ts!ex^{īdexs} laē wī^xwīdeq qa^s lēx^{īdēq}. Wä, g'il^{mēsē} lā-
 g'aē ts!ex^{a^{yas}} lāxa ts!ex^{a^{yē}} lāxa negoyā^{yaxs} laē lēx^{s^{ēdeq}} lāxa
 ts!ex^{dema} legwīsa. Wä, laem gwāla lāxēs ts!enēna^{yē}. Wä, lā
 35 āx^{ēdxa} ts!āts!ex^{semē} 'yīmēldzōxa mēgwa^{tē} qa^s pax^{ālisēq} lāxa
 māg'inōdzēlesasa mēgwa^{tē}. Wä, lā āx^{ēdxa} ts!ex^{stowē} temg'ik^u
 q!ēxalaxa nēmp!enx^{sāwas} 'wāg'idas lāxens q!wāq!wax^{ts!āna^{yēx}}
 qa^s gāyaabōdēs lāx ēk!^{eba^{yasa}} 'yīmēldzowē ts!āts!ex^{sema}. Wä,
 lā āx^{ēdxa} hēmaxat! 'wāsgēmē temg'ik^u q!ēxala. Wä, lā wāwila-
 40 lagawēsa g'ilx^{dē} gāyaabōlidzēms lāxa ēk!^{eba^{yasa}} 'yīmēldzowē
 ts!āts!ex^{sema}. Wä, lā gāyaabolisasa lāxa benba^{yē} qa waēsēsa
 'yīmēldzowē ts!āts!ex^{sema}. Wä, lā āx^{ēdxa} lōq!wē qa^s k'aābōdēs
 lāxa benba^{yasa} 'yīmēldzowē ts!āts!ex^{sema} g'a gwalēg'a (*fig.*).

¹ Continued on p. 607, line 9, to p. 608, line 14.

manner: |
blood run
up the seal
with the
at the
board. . |
knife and
chin | of



This dish serves to let the
into it. || Then he takes 45
and puts it on the board
head | towards the beach,
lower end of the cutting-
Then he takes his butcher-
makes a cut under the
the seal down to the

collar-bone. He | cuts along each side of the tongue and pulls it
out. Then he cuts around || the neck; and when he has cut all 50
around it, he turns the | seal over so that it lies on its belly, and cuts
the back of the neck towards | the hind-flippers. The cut goes
between the right hind-flipper | and the tail. When his cut passes
through the | blubber, he cuts under it towards the || belly of the 55
seal. The shoulder-blade and the fore-flipper remain | with the
blubber. When he reaches the cartilage between | the ribs and
the lower end of the breast-bone, | he cuts through along it. He fol-
lows along and cuts open the | belly. Then the blood begins to run
into the dish. Then || he takes hold of the tongue and pulls at it 60
while he cuts with his butcher-knife | underneath the windpipe, and
pulls at it, cutting towards the | lower end of the hair-seal, and cutting
under the backbone and the diaphragm and | the kidneys. He cuts
all this off with the intestines, | liver, and stomach. When he reaches

Wä, laem k'ak'alasa lōq!wē qa ts!ā^εx^uts!ā!atsa elkwa. Wä, lä
däg'ilisxa mēgwatē qa^εs lä yāgūdzōts lāq. Wä laem L!āstā!a 45
lāxa L!ēma^εisē lāx benba^εyasa ^εyīmēldzowē ts!āts!ēx^usema. Wä,
lä āx^εēdxēs se^εx^uä k!āwayā. Wä, hē^εmis g'il bex^εētsō^εsē āxlas-
x^εāyasa mēgwatē lāg'aa lāxa wūq!ēxāwa^εyas. Wä, lä bēbe-
xēnōdzēndex k!īlema^εs qa^εs gēl^εx^εūqōdēq. Wä, lä t!ōtsestā!ax
ōxawa^εyas. Wä, g'il^εmēsē lā^εsta t!ōsa^εyasēxs laē lēx^εīdxa mē- 50
gwatē qa hēxwalelīsēxs laē bex^εēdex ōx!aatā^εyas gūyō!ēla
lāx dzēk!wayās. Wä, lä nāqōdā!ax hē!k!ōtsēdza^εyē dzēk!wayās
lē^εwa L!ōdzayoxsda^εyē. Wä, g'il^εmēsē lāx^εsāwē bexa^εyas lāxa
xūdzāxs laē sap!ēdeq. Wä, laem g'wāgwaaqē sāpa^εyas lāx
tek!^εāsa mēgwatē. Wä, la k!ūdedzōya lāq!ūdenē lē^εwa gēl^εq!ayowē 55
lāxa xūdzas. Wä, g'il^εmēsē lāg'āē sāpa^εyas lax āwelgawa^εyas tel-
telxba^εyasa gēlemē lō^ε teltelxba^εyas ēk!^εēba^εyasa xāqasa hāq!wa-
yāxs laē nege!ēnd bebexsendeq. Wä, hēbenda^εmēsē lā ^εyīm!īdex
tek!^εās. Wä, hē^εmis lā tsax^uts!ā!atsa elkwa lāxa lōq!wa. Wä, lä hēem
g'il^ε dax^εitsō^εsē k!īlema^εs qa^εs nēxalēqēxs laē bexasēs se^εx^uä k!āwayo 60
lāx āwabā^εyasa pēts!ēxawa^εyas. Wä, lä nēxax^εax^εsām^εq gūyō!ēlas lāx
benba^εyasa mēgwataxs bexaax āwābo^εyasa dogwē!ē lē^εwa saē!ē lō^ε
āwabā^εyasa gā!gēnē. Wä, laem ^εwī!a āxā!aq lē^εwa ts!ēyīmē lē^εwa
t!ēwana lē^εwa pōxūnsē. Wä, g'il^εmēsē lāg'aa lāxa āwānā^εyasa

- 65 the lower end of the || intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
- 70 Then he first cuts off the tongue and puts it down. || He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
- 75 opened out, he squeezes out what is inside of the intestines; || and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
- 80 taste. Then || he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
- 85 places it | by the side of the fire, and he takes a cutting-board || and puts it down by the side of the basket with the insides in it. | Then he

- 65 ts!eyîmaxs laē bexsendeq. Wä, lä äx^ēēdxā lexā^{yē} qa^s lä häng[·]alisas läx māg[·]inōdzēlisasēs [·]yîmlase^{wē} mēgwata. Wä, lä äx^ēēdxā yax[·]yîg[·]ilē qa^s lä lexts!ōts lāxā yax[·]yîg[·]i[·]lats!ē lexā^{yā}. Wä, lä lents!ēs lāxā L!ema[·]isē k[·]!ōqūlaq. Wä, laem dālaemxēs se^xu^xā k[·]!āwayâ. Wä, hē[·]mis g[·]il t!ōsoyosēda k[·]!ilemē qa^s g[·]ēg[·]alisēs.
- 70 Wä, lä ēt!ēd t!ōsōdxā [·]mek!ūbâ^{yē} [·]le[·]wa kwax[·]wa. Wä, lä ēt!ēd t!ōsōdxā t!ēwana [·]le[·]wa ga[·]gēnē. Wä, lä t!ōsōdxā tex[·]masē [·]le[·]wa tsälayo qa^s ts!ex[·]ēdē. Wä, lä t!ōsōdex āwanâ^{yā} ts!eyîmē lāxā pōxūnsē. Wä, lä bex[·]enēq qa dā[·]idēs lāxēs [·]wāsgemasē. Wä, g[·]il[·]mēsē lā delkūxs laē x[·]ix[·]idēdeq qa [·]wi[·]lōlts!āwēs g[·]its!ā-
- 75 waq. Wä, g[·]il[·]mēsē [·]wi[·]lōlts!āwē g[·]its!āwaqēxs laē !exalīsaq. Wä, lä hēemxat! gwēx[·]id[·]xā pōxūnsē. Wä, g[·]il[·]emxaāwisē [·]wi[·]lōlts!āwē g[·]ēts!āwāqēxs laē äx[·]ēdxā lexā^{yē} qa^s ts!ōx[·]semdēq. Wä lā[·]la k[·]!ēs ts!ōxōdex elkwāsa k[·]!ilemē [·]le[·]wa ga[·]gēnē [·]le[·]wa kwax[·]wa [·]le[·]wa t!ēwana qaxs hēmaael ēg[·]imsēs elkwāxs āxālaē laq. Wä, laem
- 80 äxts!ōts lāxā lexā^{yē}. Wä, lā[·]la ts!ōx[·]wīdxā x[·]ig[·]ikwē ts!eyîma qa^s leqeyīndēs lāxā la g[·]ēts!āxā yax[·]yîg[·]i[·]lats!ē lexā^{yā} [·]le[·]wa pōxūnsē. Wä, lä k[·]!ōx[·]ūsdēselaq lāxā L!ema[·]isē qa^s lä häng[·]alīlaq lāx māg[·]inwalīsasēs legwīlē. Wä, lä äx[·]ēdxā hānx[·]lanowē qa^s häng[·]alī-
- 85 ts!ax[·]sema qa^s pax[·]ālīfēs lāxā mag[·]inwalīlasa yax[·]yîg[·]i[·]lats!ē le-
xa^{yā}. Wä, lä äxwūlts!ōdxā pōxūnsē qa^s lä g[·]ēxas lāxā onēgwī-

takes out the stomach and puts it in the corner | of the house. He 87
 goes back and sits down by the basket, | takes his butcher-knife, and
 takes out the tongue, | places it on the cutting-board, and cuts it into
 two || pieces lengthwise. He cuts each half in two | lengthwise and 90
 puts the pieces into the kettle. He also takes out | the kidneys, puts
 them on the cutting-board, | and does the same to them. He cuts
 each into four pieces lengthwise. | He takes out the liver, places it ||
 on his cutting-board, and cuts it into pieces, | each strip one finger- 95
 width wide is the width of the | cut liver. When it is all cut up,
 he throws it into the | kettle; and he takes the lungs, puts them on
 the | cutting-board, and he cuts off the heart || and cuts it into four 100
 pieces, which he puts into the kettle; and he cuts the | lungs in the
 same way as he cut the liver, | and puts it into the kettle. He takes
 the intestines | and makes a braid of them, beginning to pull through
 one end [I | shall send you a thread to show how the gut is braided].
 When || the intestines are four fingers long, | he cuts them off; and 5
 he does the same to the rest. | He makes them into braids of the same
 length, and throws them into the kettle. | Then he pours water on;
 and when it shows over the insides, | he puts the kettle on the fire.

asēs g'ōkwē. Wä, lä aēdaaqa qa's lä k'wanolīlaxa lēxa'yē. Wä, 87
 lä dāx'īdxēs sex'x'ä k'lawayā. Wä, laxaē dōlts!ōdxa k'īlēmē
 qa's g'ēdzōlīlēs lāxa sāgūdzowē ts!āts!ax'sema. Wä, lä sex'send qa
 małts!ēs lāxēs g'īldōlasē. Wä, laxaē małts!endxa āpsōdīlē lāxaaxēs 90
 g'īldōlasē qa's āxts!ōdēs lāxa hānx'lanowē. Wä, laxaē āxwūłts!ōd-
 xa galgēnē. Wä, lāxaē g'īdzōts lāxa sāgūdzowē ts!āts!ax'sema.
 Wä, hēmxaāwisē gwēx'īdeq maēmox'sendeq lāxēs g'īldolasē
 lāxa 'nāl'nēmē. Wä, laxaē āxwūłts!ōdxa t!ēwana qa's g'īdzōdēs
 lāxēs sāgūdzowē ts!āts!ax'sema. Wä, lä sese'x'sendeq qa 'nāl- 95
 'nemdene laxens q!wāq!wax'ts!āna'yēx yīx āwādzewasasa t!ēwa-
 nāxs laē sāg'īkwa. Wä, g'īl'mēsē 'wī'welx'sexs laē āxts!ōts lāxa
 hānx'lanowē. Wä, laxaē āx'ēdxa kwaxwa qa's āxdzōdēs lāxa
 sāgūdzowē ts!āts!ax'sema. Wä, lä sak'ōdxa 'mek!ūbā'yē. Wä,
 mōx'sendeq qa's āxts!ōdēs lāxa hānx'lanowē. Wä, laxaē sesa'x'- 100
 sendxa kwāxwa lāxēs gwēx'īdaasaxa t!ēwanāxs laē sex'wīdeq.
 Wä, lāxaē āxts!ōts lāxa hānx'lanowē. Wä, lä āx'ēdxa ts!eyīmē
 qa's q!a'ēdēq qa q!elkwēs lāxēs ānēnem nēxsālax ōba'yas. (Hē-
 laxs'emlenlas gwālasasa ts!eyīmaxs laē q!elkwa.) Wä, g'īl'mēsē
 mōden lāxens q!wāq!wax'ts!āna'yēx, yīx 'wāsgemasasa q!elkwē ts!e- 5
 yīmxs laē t!ōts!endeq. Wä, laxaē et!ēdxa waōkwē. Wä, lä hē'staēm
 āwāsgema q!elkwē ts!eyīma. Wä, lä āxts!ōts lāxa hānx'lanowē.
 Wä, lä gūq!eqasa 'wapēlaq. Wä, g'īl'mēsē t!epeyaxs laē hānx'-
 lents laxēs legwīlē. Wä, lä lents!ēs lāxa l!ema'isē dālaxēs

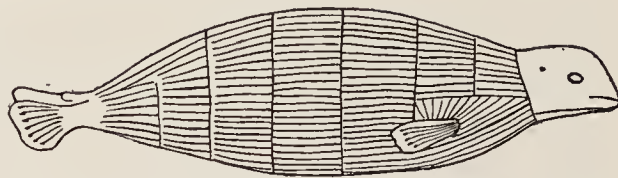
- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then
 15 he coils the || blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it
 20 until it is half full. || Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for
 25 awhile, and looks at the end of his stirrer. || When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then
 30 it is cooked too much, and the || boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

- 10 *SEX^ux·ä k·!āwayâ lāx āxāsasa ts!enkwe mēgwata. Wä, lä denē-k·ōdxa nēmdenē lāxens q!wāq!wax·ts!āna^yēx yix wādzewasasa xūdzē. Wä, laem g·äg·ilēlē denēk·a^yas lāx ōxawa^yasa mēgwatē la māg·ilēnē yimlasē lāq qa^s lā hēxsdendālaq. Wä, g·il^mēsē lāwāxs laē dālaq. Wä, hē^mesa elx^uts!āla lōq!wa qa^s lā q!elōdzōlilaxa*
 15 *xūdzē lāxa sāgūdzowē tsāts!ax^usema. Wä, lä seSEX^usendeq qa mōdenēs āwāsgemasas lāxens q!wāq!wax·ts!āna^yēx. Wä, hēt!a la gēg·ilil maemdelqūlēda yax·yig·ilaxs laē āxstentsa xūdzē lāq. Wä, lā āx^edxa ōgū^la hānx·lanowa qa^s ts!ōxūg·indēq. Wä, g·il^mēsē ēg·ig·axs laē gūxts!ōtsa wāpē lāq qa negoyoxsdalīsēxs laē hānx·*
 20 *lents lāxa legwīlē. Wä, lā āx^edxa wāpē qa^s gūq!eqēs lāxa lex^uts!āla elkwa qa^s xwēt!ēdēq. Wä, g·il^mēsē lelgōxs laē gūq!eqas lāxa wābets!āwasa ālē hānx·lendayōs hānx·lanowa. Wä, lāxaē xwēt!ēdeq. Wä, la^mēsē ālak·!āla la q!lāq!alālaq. Wä, lāna^xwa yāwas^{id} xwēt!ēdeq qa^s dōx^ewidēx ōba^yasēs xwēdayowē.*
 25 *Wä, g·il^mēsē k·!ēx^uwidēda elkwāxs laē hēx·idaem hānx·sendeq lāxēs legwīlē. Wä, laem hēwāxa medelx^ewidēxs laā l!ōpa elx^ustag·ilakwa qaxs hē^mmaē lēgēmsē. Wä, hēem gwēg·ilatsa ēg·ilwatē elx^ustag·ilakwa. Wāx·ida yāg·ilwatē, lā hēlq!alāq medelx^ewida. Wä, hēx·ida^mēsē q!ōltsē^{sta}. Wä, laem hēx·ida^mma*
 30 *l!ōpē elk^u lā wī^la wuns^{ida}. Wä, ā^mēs lā q!ōkūyālēda wāpē, wāx·ida ēg·ilwatē lā genk·a. Wä, g·il^mēsē l!ōpexs laē hānx·sanowēda hānx·lanowē lāxa legwīlē. Wä, lāxaē hānx·sendxa yax·yī-*

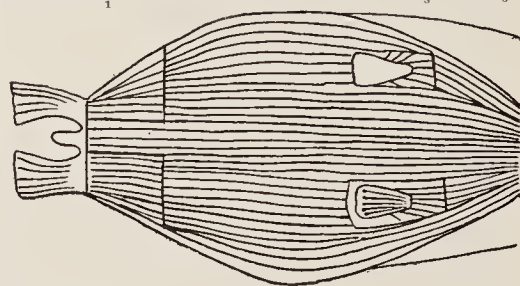
with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. || Then he takes his tongs 35 and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the 40 tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal 45 to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood- 50 soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | 55 blood-soup is given with it. That is all about this. |

g'íí'íats!ē hānx'lanowa. Wä, lä äx'ēdxä legüdzōwē ts!äts!ax'semē 33
 qa's pax'älííēq lāx māg'ínwalílasa yax'yíg'íí'íats!ē hānx'lanowa.
 Wä, lä äx'ēdxēs ts!ēsLāla qa's lex'wídxä yax'yíg'ííē qa's lä 35
 güdzōts lāxa legüdzowē. Wä, g'íl'mēsē 'wí'ladzōdexs laē äx'ēdxä
 yägüdzowē g'íldedzō ts!ēq!adzo lat!aak^u k!wāgedzō saōkwa qa's lä
 pāxdzamōlilas lāxa yāx'yíg'ílg'íLaxa yāx'yíg'ííē. Wä, g'íl'mēsē
 ḡwā'älííexs laē k!ünxelílaxa legüdzowē. Wä, äx'ēdxä 'nemts!aqē
 xüdza Lē'wa 'nemē g'ayōl lāxa k!ílemē Lē'wa g'āyōlē lāxa 40
 galgēnē Lē'wa 'nemē g'ayōl lāxa t!ēwana Lē'wa 'nemē g'ayōl
 lāxa kwāxwa Lē'wa 'nemē g'ayōl lāxa 'mek!übbā'yē. Wä, hē-
 'misā 'nemts!aqē lāxa q!elkwē ts!eyíma. Wä, lä 'naxwa em hē
 ḡwālē äx'älēlemas qaēda waōkwē yax'yíg'ílg'elxa yāx'yíg'ííē. Wä,
 g'íl'mēsē q!wālxogemalōlē äx'älēlemas lāx 'wāxaasasa bēbegwānē- 45
 maxs laē dāg'íílaq qa's lä äxdzamōlilas yax'yíg'ííē lāxa q!esāla.
 Wä, laem g'ēdzōlííelas lāxa yägüdzowē. Wä, g'íl'mēsē 'wílg'älí-
 íexs laē äx'ēdxä k'āk'ets!ēnaqē qa's k'ās'idēs lāxa yax'yíg'ílg'e-
 laxa yax'yíg'ííē. Wä, lä k!lōqülílxä elx^ustag'ííats!ē hānx'lanowa
 qa's lä hānx'dzamolilas lāxa elx^uax^uLaxa elx^ustag'ííakwē qaxs 50
 hē'maē Lēgēmsē. Wä, lax'da'xwē q!es'idxa yax'yíg'ííē. Wä, la-
 naxwē 'yōs'id lāxa elx^ustag'ííakwē. Wä, la hē'menālaem 'wā'wi-
 laa 'yōs'idxa elx^ustag'ííakwaxs Lē'wa yāx'yíg'ííaxs yāx'yíg'ííāē.
 Wä, g'íl'mēsē 'wí'laqēxs laē hōqūwelsa yíxs lēx'a'maēda g'íg'ígā-
 ma'yē Lē'lālasō qa lä g'ílg'esex yax'yíg'íílasa mēgwatē. Wä, la'masa 55
 elx^ustag'ííakwē lāq. Wä, laem ḡwāl lāxēq.

57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to ten seals, and when | a



seal-feast is given to not very many people, then the blubber is cut ||
60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way: |



1 and 2, the hind-flippers, are given to the young chiefs; ||
65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of
70 blubber, he stands up in the house, || takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when
75 it is given to them, they || put it around the neck, and they

57 G'aem gwālaats xūsēla^ēyē lāxa mēgwatē g'ada mēgwatbōlak k'!ata-
^ēya (*fig.*) yīxs mōsgemaēda mēgwatē lōxs neqasgema^ē yīxs sakwī-
lase^ēwaē qaēda k'!ēsē q!ēnem bēbegwānema. Wā, lāla hayōlisē
60 xūsēla^ēyasa mēgwataxs maḡūnaltsemg'ustā^ē lōx lak'!endaē, yīxs
dōkūlilaxa q!ēnem lēlqwālala^ēya. Wā, hēm ^ēwālas sakwēlēxa
mēgwatē. Wā, ā^ēmēsē sāpoyewē xūsenā^ēyasa mēgwatē lāxēs eldzē.
Wā, lā Lep!alidzema qa^{ēs} hāyimbendē xūsēlase^ēwa g'a gwālēga (*fig.*).

Wā, laem yaq!wēmasa ālō^ēstā g'īg'īgāma^ēya (1) lō^ē (2) xa dzē-
65 k!wayowē. Wā, hē^ēmis yaq!wēmasa mā^ēk'īlāqē (3) lō^ē (4) ḡelq!a-
yowē. Wā, hē^ēmis yaq!wēmasa xamagema^ēyē g'īg'īgāma^ēya (5)
hāq!wayowē. Wā, la yāx^ēwīdayowēda ḡīlsg'īlstowē xūsē^ēlak^u lāxa
bēbegwānemq!ālamē. Wā, hē^ēmaaxs laē yax^ēwītse^ēwa ^ēnāl^ēnēmōkwē
begwānemsā ḡīlsg'īlstowē xūsēlakwa, wā, lā hēx^ēidaem lāx^ēūlīla
70 qa^{ēs} dāx^ēidēq qa^{ēs} qenxōdēs. Wā, lā hēx^ēidaem q!Ek'ā^ēlaxa xūdzē
lāxa k!ūdzēg'a^ēyē qa^{ēs} mek'ēq lāxēs habanakwap!aēna^ēya q!Ek'ā^ēlaxa
xūdzē lāxa k!ūdzēg'a^ēyē. Wā, ḡīl^ēmēsē ^ēwīlāwē xūdzāxs laē ts!ē-
xalīlaxa k!ūdzēg'a^ēyē qa^{ēs} ētlēdē dāk'!āla qa^{ēs} yāx^ēwītse^ēwasa
ḡīlsg'īlstowē xūsē^ēlakwa. Wā, ḡīl^ēmēsē yāx^ēwītse^ēwaxs laē ētlēd
75 qenxōts. Wā, lāxaē ētlēd q!Ek'ā^ēlaxa xūdzē qa^{ēs} mek'ēq. Wā,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This || is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ||

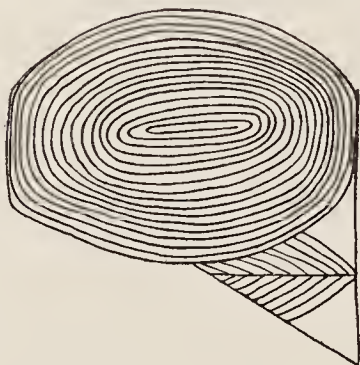
Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They || put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.¹ When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one || mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

lēda ēg'ilwatē 'nāl'nemp!ena q!EL!ets!axk'!esxa g'ilsg'ilstowē xūsē- 76
'lakūxs laē pōl'ida. Wā, la LEMqē nāq'asēxs q!ēk'!esaēxa ēg'il-
watē qaxs k'!esaē 'naxwa ēg'ilwata begwānemē mek'aq. Wā,
lālēda g'ig'igāma'yē ex'im ha'yalaq'ilil q!esaxa lāsłala. Wā, hēm
lēgades dōkwase'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80
laxa q!ēnemē mēgwata. Wā, g'il'mēsē gwālexs laē hōqūwelsa.
Wā, hēx'ida'mēsē la la'stax'da'xwēda mēmek'!ēnoxwē qaxs 'nāxwa-
'maē q!elsēs ōgwīda'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laem
gwāł laxēq.

Hēm gwālē t!ēqwapa'yē qa q!ō'lasxa mēgwatē, gwālaasasa 'nek'ā- 85
xa met!āna'yē. Lēx'a'mēs ōgū'qalayōsēxs k'!esaē 'lāp'wūts!ewakwa
yix t!ēqwapa'yē qa q!ō'lasxa mēgwatē. Hē'maaxs laē tsēnabewak'.
Wā, g'il'mēsē x'iqostāxs laē Lē'lālaxa g'āyōlē lāx 'nē'mē'motasa
sakwēlalaxa mēgwatē qa āx'ēdēsēxa q!ēnemē k'!ēk'!imyaxła qa's
lā mēxelśelas lāxa māg'inwalasasa t!ēqwabekwē qa memk'ōlsēs 90
g'a gwālēga¹. Wā, g'il'mēsē gwālexs laē āx'ēdxēs āwāwē naenga-
ts!ā qa's lā tsā lāxa 'wāpē qa's lā gūxts!ālas lāxa k'!ēk'!imyaxłē.
Wā, g'il'mēsē benk'!ōłts!ēxs laē gwāla. Wā, lā āx'ēdxa g'ilsg'ilt!a
k'!ēk'!īplālaa, 'nāl'nemp!enaē mōts!aqa. Wā, hē'misa 'nāl'nēmē
lē'wē qaēda 'nāl'nemsgēmē k'!ēk'!imyaxła. Wā, g'il'mēsē 'wī'la 95
gwāłaxs laē mēmēntsemx'īdēda t!ēsemāxs laē hēx'idaem āx'ēdē
hā'yā'f'ās 'nē'mēmotasxa k'!ēk'!īplālaa qa's k'!īplīdēs lāxa x'ix'ix-

¹ Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

- 200 pick up the red-hot | stones, and throw them into the water in the
 oil-boxes. | When the water begins to boil, they take || long strips of
 blubber and throw them into the boiling | water. When the boxes
 are nearly full, they take the tongs, | pick up the red-hot stones, and
 put them on top of the | blubber that they are steaming. When the
 water is boiling hard | in the oil-boxes, they take the mats and spread
 5 them || over them, so that the water does not boil over. Then the young
 men leave them. | Afer the water has been boiling a while, they go to
 look at them; | and when it stops boiling, they take off the mats and
 put them away. | They take cutting-boards and lay them down back
 10 of the | oil-boxes. They take the tongs, and || take out the blubber
 and place it on the cutting-boards. | When it has all been taken
 out, the
 eat it. |
 of this
 length-
 hundred
 15 this way:
 blubber.
 ehiefs try
 do each
 tribe do
 given |



young men call those who are to
 I spoke about this on page 458
 writing. | They cut the blubber
 wise. When | there are more than a
 seals, they cut it spirally, in
 so that it is || one long strip of
 This is done when two rival
 to give great seal-feasts to out-
 other. Two | ehiefs of one
 this; and the long strip is
 to the speaker of the rival

- 98 semāla t!ēsema qa's lä k'lipstālas lāxa 'wābets!āwasa k'lek'lim-
 yaxla. Wä, g'il'mēsē 'nāxwa la maemdelqūlaxs laē āx'ēdxa
 200 g'ilsg'ilstowē xūsē'lakwa qa's āxstendēs lāxa maemdelqūla
 'wāpa. Wä, g'il'mēsē elāq qōt!axs laē āx'ēdxa k'liplāla qa's
 k'lip!ēdēs lāxa x'ix'ixsemāla t!ēsema qa's lē k'lipēyindālas lāxa
 xūsē'lakwē q!ōlasō's. Wä, g'il'mēsē ālak!āla la maemdelqūla
 'nāxwēda k'lek'limyaxlaxs laē āx'ēdxa lēelwa'yē qa's lepeyindālēs
 5 lāq qa k'lesēs medelx'wūltāle 'wāpalās. Wä, ā'mēsē la bawēda
 hā'yāfās. Wä, g'il'mēsē gēg'īls maemdelqūlaxs laē dōx'wīdeq.
 Wä, g'il'mēsē gwāl medelqūlaxs laē āx'ēdxa lēelwa'yē qa's g'ēxēq.
 Wä, lä āx'ēdxa āwādzowē ts!āts!ax'sema pax'alēsēq lāx ālanālisasa
 k'lek'limyaxla. Wä, lax'daxwē āx'ēdxa k'lek'liplāla qa's sawō-
 10 'stendēs lāxa xūsē'lakwē, qa's lä sēdzōdālas lāxa sēdzowē ts!āts!ax'-
 sema. Wä, g'il'mēsē 'wīladzōdexs laē lē'lālēda hā'yāfāxa q!ē-
 sālē. Wä, hē'mēsen wāldem lāx (458) xsa k'lādekwa. Laē āem
 hāyīm'x'sentsō' seSEX'sentse'wa lāxēs g'ildōlasē. Wä, g'il'mēsē
 hāyāqax lāk'!ēndēda mēgwataxs, wā la SEX'sē'stālasē'wa g'a gwālēg'a
 15 (fig.) qa g'ilsg'ilstowēs xūsē'lakwa, yīxs sakwēlap!aēda 'wāx'sēk'!ēsē
 g'ig'igāmēsa 'nemsgēmakwē lēlqwālaLa'ya. Wä, hē'mis yāx'wīda-
 yōxa āyīlkwasa āpsēk'!ēsē g'igāma'ya senāla g'ilt!a xūsē'lakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, || takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singed skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. || They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ||
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |

Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the || red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-

yíxs laē q!Elx^{uts}!â lāxa lōqūlīē. Wä, hē^{mis} la k!ūqeyaak^{sa} 18
L!ē^{na}. Wä, g!il^{mēsē} lā k!āgemlilem lāxa āyilkwaxs laē lāx^{ū-}
līla qā^s dābendēx ōba^{yasa} xūsē^{lakwyē} qā^s qenxōdēsēxs laē 20
q!Ek!ā^{lax} xūd^{zās} lāxa k!ūd^{zēg}!ā^{yē} qā^s mek!ēq. Wä, g!il^{mēsē}
ēg!ilwata hē g^{wēg}!ilaxs laē hālselaem k!ēs yūdux^{up}!enk! laxens
bā^{lax}, yīx hā^{maakwas}. Wāx!ā yāg!ilwatē; wä, la k!ēs neq!ēbōdē
hām^x!it^{se}wasēxs laē yāx!ida. Wä, ā^{mēsē} la qasā mēgwatxa,
yīxa ayilkwasa g!igāma^{yē}. Wä, lā^{la} k!ēs se^x!sēstālakwē yīya- 25
q!wēmasa k!ēsē āpsāk!etsa g!igāma^{yē} qaxs neqaōlisaē sākwa^{yā}
g!ilsg!ilstowa xūsē^{lakwē} hē g^{wālē} sākwa^{yasa} k!adedzā^{yax} 458.
Wä, lā qenxōdaemxaasa xūd^{zē}. Wä, laxaē mek!aemxaaq. Wä,
lā k!ēs k!ūnq!ēgek^{sa} L!ē^{na} qaxs lēx!āmaē k!ūnq!ēgek^{wē} lōqūlās
āyilkwasa āpsāk!esē g!igāma^{yā}. Wä, g!il^{mēsē} g^{wālēxs} laē 30
hēx!idaem hōqūwēlsa qā^s lā hōx!wits lāx ālanā^{yasēs} g!ōkwē
qaxs ālak!ālaē ts!enk!ūlema. Wä, g!il^{mēsē} g^{wālēxs} laē la^{stex}!ida
lāxa q!ōltaakwē ^ēwāpa ^ēlē^{wa} kwātslē. Wä, laem g^{wāla}.

Steamed Seal-Meat.—^ēneg!ik^u mēgwata; yíxs hē^{maē} g^{wālēda} 1
t!ēqwapā^{yē} qā ^ēneg!asxa mēgwatē ^ēlē^{wa} k!ōlōt!ē g^{wālaasasa} ^ēneg!a-
saxa met!āna^{yē}. Wä, lēx!ā^{mēs} ōgūqalayosēxs laē āxse^{wa} k!ē-
k!aōk!wa ^ēlē^{wa} q!ēnemē q!wāxa qā^s lā āxnōlidzem lāxa la
x!x!ixsemāla t!lēsema. Wä, g!il^{mēsē} ^ēwīloqāwēda gūlta lāxa x!x!ix- 5
semāla t!lēsemxs laē āx^ētsē^{wēda} q!waxē qā^s xes!alōdālayiwē lāx

7 branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces
 10 of seal-meat, || places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber |
 15 which he has cut as described on page 458. He spreads them || over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ||
 20 young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may
 25 cool off. Then they take short boards, || put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |

1 **Seal-Head.**—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

7 ōkūya^əyasa x'ix'ixsemāla t'lēsema. Wä, g'il^əmēsē wākūxs laē āx^əēd-
 xa k'ek'!aōk!wa qa's LEPEYINDālēs lāxa q!waxē. Wä, ā^əmisē
 'nemx'dzekwāfaxs laē gwāla. Wä, lā āx^əēdxa SESEX^usaakwē eldz
 10 qa's āxdzōdēs lāxa k'!ek'!aōk!wa. Wä, g'il^əmēsē 'wī^əladzōdexs laē
 āx^əēdxa ēx'ba k!wa^əxlāwa qa's L!ENXsalēs lāxa k'!ek'!aōk!wa qa
 kwakwōdzewē qa g'ayimx'sālat^əsa 'wāpē ɽ^əwa k'!ālela. Wä, g'il-
 'mēsē gwālexs laē āx^əēdxa SESEX^usaakwē xūsē^əlak^u hē gwālē
 sākwa^əya k'ladedzāyax 458 k'lādekwa qa's LEPEYINDēs lāxa
 15 sāg'ikwē eldza. Wä, g'il^əmēsē 'wī^əla lā LEPEYēxs laē āx^əēdxa
 lēl^əwa^əyē qa's āx^əelsēs lāx māg'inwa^əyasa 'nek'asōlē mēgwata. Wä,
 lā āx^əēdxa mōsgemē āwā naengats!ē qōqūt!axa 'we^əwā'p!emē
 q!wālxewegwēsa mōkwē hā^əyā^əla. Wä, lax'da^əxwē tsādzeLEYINTs
 lāx ōkūya^əyasa SESEX^usaakwē mēgwata. Wä, hēx'ida^əmēsa waōkwē
 20 hā^əyā^əla dāx'īdxa lēl^əwa^əyē qa's nās'idēs lāq. Wä, len k'ōtaq
 yūdux^uts!ageLElag'ila lāxa q!lāq!alak'!ayaxens 'nālāqē 'wā^əwats!aa-
 sasēxs laē L!ōpa. Wä, la^əmē L!ōpa. Wä, la^əmē lēt!ētse^əwēda nayīmē
 qa's LEPlālidzemē qa lem^əx^əwidēs. Wä, hē^əmis qa k'ak'ox^əwida-
 lisa 'neg'ikwē mēgwata. Wä, lā āx^əētsē^əwēda 'wādzowē ts!āts!ax^use-
 25 ma qa's pax^əalisēq. Wä, ā^əmēs la negeItōdxen g'ag'ilēyē wāldemaxs
 laē sēdzoyo lāxa sēdzōwe ts!āts!ax^usema ɽō^əxs laē q!Es^əētse^əwa.
 Wä, laem gwāl lāxēq.

1 **Seal-Head.**—Lēx'aem lēda x'ōta yīxs hē^əmaē k!waxlā^ə'yanemsa
 k!waxlā^əyasa hānL!ēnoxwaxa mēgwatē, yīxs ā^əmaē qāx^əitsōxs

hair has been singed off. Then it is given to the steersman. If | 3
there are many seals, the hunter does not give the head to his ||
steersman, but he pays him five pairs of blankets for | one hundred 5
seals, which are equal to five dollars; for | the head is always left on
the body when there are many hair-seals. When | they let the chief
buy the seal, then the head is cut off, and | it is given to the old
people, for it is never given with the || meat in a seal-feast. The 10
old people just take off the blubber of the head | and cut it into strips,
in this manner:

poured into it,
house. It takes
done. | When it



It is just put into a | kettle, water is
and the kettle is put on the | fire of the
a long time to boil it before it is
is done, the boiled head is taken off
the fire. || They take a small dish and put it down alongside of 15
the kettle with boiled head. | They take tongs and take hold of
the | blubber of the boiled heads, and put it into the small dish. |
When it is all in, they take dried halibut, break it into pieces, and
put it into | another small dish. Now it is to be eaten with the
strips of blubber of the || boiled seal-head. If there is no dried hali- 20
but, dried salmon is eaten | with it; and the dried salmon and dried
halibut are eaten with strips | of blubber which is not eaten at the
great seal-feast which is given when there are many seals. | This is

laē gwāl ts!EX·āSE^{wa} qa's lä ts!EWē lāxa k!waxlā^{yē}. Wä, g'il- 3
mēsē q!ēNEMA mēgwataxs laē yāx·stōdzEMsa hāNLēnoxwē lāxēs
k!waxlā^{yē}. Wä, ā^{misē} hālāqa yīsa sek'!axsa p!ElxELasgEM qaēda 5
lāk'!Endē mēgwata ^{en}EMāx'is lō^ē sek'!asgEM dāla, qaxs hēMENā-
lā^{maē} āxālēda āx·ōtaxs q!ēNEMAēda mēgwatē. Wä, g'il^{mēsē} lāyī-
wēda mēgwatē lāxa g'igāma^{yaxs} laē hēx·idaEM qax·id qa's ts!E-
wēs x·ōtās lāxa q!ūlsq!ūlyakwē qaxs k'!ēsaē lāyowēnōx lāxa sa-
kwēlāxa mēgwatē. Wä, ā^{mēsa} q!ūlsq!ūlyakwē sapōDEX xūtseMA- 10
yax qa's xūsēlax·idēq g'a gwālēg'a (*fig.*). Wä, ā^{mēs} la āxts!ōts lāxa
hānx·lanowē qa's gūq!Eqēsa ^ēwāpē lāqēxs laē hānx·LEnts lāx le-
gwīlasēs g'ōkwē. Wä, la^{mēsē} gēg'ilil maEMdelqūlaxs laē L!ōpa.
Wä, g'il^{mēsē} L!ōPEXS laē hānx·SENDxēs x·ōtstag·i'elats!ē hānx·lanowa.
Wä, lä āxēdxa lālogūmē qa's k'āg'alilē lāxa māg'inwa'ilasa x·ōtsta- 15
g·i'elats!ē hānx·lanowē. Wä, lä āxēdxa ts!ēSLāla qa's k'!ip'lidēs lāxa
xūtseMA^{yasa} x·ōtstag·i'elakwē qa's lä k'!ipts!ōts lāxa lālogūmē. Wä,
laē g'il^{mēsē} ^ēwīlaxs āxēdxa k'!āwasē qa's lä k'!ōpts!ōts lāxa ōgū-
la^{mē} lālogūma. Wä, la^{mē} mayīmnōx^{LES} lāxa xūtseMA^{yasa}
x·ōtag·i'elakwē. Wä, g'il^{mēs} k'!ēās k'!āwatsēxs laē xamasē mayīmas 20
lāq. Wä, lāxaa mayīma xamasē lē^{wa} k'!āwasē lāxa g'ilsg'ilstowē
xūsē^{lakūxs} māmōtaē lāxa ^ēwālasē sakwēlaxa q!ēNEMē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all
about the seal. ||

- 1 **Whale.** (A whale found dead on the beach).—When | the hunter
finds a dead whale, he goes home to his | house; and when he comes
to the beach in front of his house, he stands | up in the bow of his
5 small hunting-canoe and promises || a whale-feast to his people.
Then his people learn that he has | found a dead whale. He gives
to his daughter the name Place-of-cutting-Blubber, for he invites them
on her behalf. Then the tribe | make ready. They sharpen their
butcher-knives that day. | In the morning, when daylight comes, the
10 whole tribe launch their small canoes || for carrying whale-blubber.
Their | wives steer the canoes when they start. He who | found the
dead whale goes ahead of his tribe. When | they arrive at the place
where the whale is lying, his father, if he has one, goes up to the |
whale with the daughter of the one who found the whale; that is,
15 with Place-of-cutting-Blubber. || They stand behind the neck of the
whale; and when the | guests arrive at the beach where the dead
whale lies, | his father speaks, and says, "O tribe! come and cut
the blubber of the | salmon of Place-of-cutting-Blubber, for it is
very fat." Then he speaks again, | calling the head chief of the tribe.
20 He says, "You shall have for your dish || the dorsal fin, Chief Place-

23 Wä, hēem lēgades x'ix'ōtagāxa x'ōtāsa mēgwatē yixen la wāldema.
Wä, laem gwāl lāxa mēgwatē.

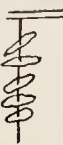
- 1 **Whale.** (GWE^εyīm yīxs lēdzelaē lāxa L!ema^εis).—Hē^εmaaxs laē
lēselēda hānL!ēnoxwaq, wä, lä hēx^εida^εmēsē lä nā^εnakwa lāxēs
g'ōkwē. Wä, g'il^εmēsē lāg'aa lāx L!ema^εisasēs g'ōkwaxs laē lax^εū-
lēxs lāx āg'iwa^εyasēs hānaL!aats!ē xwāxwagūma. Wä, lä qāsa
5 gWE^εyīmxa qaēs g'ōkūlōtē. Wä, laem q!ā!ē^εalēlē g'ōkūlōtasēxs
lēselāaxa gWE^εyīmē. Wä, lä lēx^εēts K'!āmaxalasē lāxēs xūnō-
kwē qaxs hē^εmaē Lē^εlālag'ilē. Wä, hēx^εida^εmēsa lēlqwālaL^εyē xwā-
na!ēida. Wä, laem t!eqaxēs sēse^εx'ä k'!āk'!ewayāxa ^εnāla. Wä,
g'il^εmēsē ^εnax^εidxa gaālāxs laē ^εwī^εla wī^εx^εstendēda lēlqwālaL-
10 ^εyaxēs k!wayats!ēLaxa gWE^εyīmē xwāxūxwagūma. Wä, la^εmē
^εwī^εlaem k!wēk!waxlāxēs gēgenemaxs laē ālē^εwīda. Wä, hē^εmis
g'ālag'iwa^εya lēselāxa gWE^εyīmasēs g'ōkūlōtē. Wä, g'il^εmēsē lāg'aa
lāx yāgwidzasasa gWE^εyīmaxs laē ōmpas qō āyadlaxō lasgēmēxa
gWE^εyīmē lō^ε xūnōkwasa lēselāxa gWE^εyīmē, yīx K'!āmaxalasē qa^εs
15 lä laxwāla lāx ōxlaatā^εyasa gWE^εyīmē. Wä, g'il^εmēsē g'āx mēxa-
la^εya Lē^εlānemē lāx L!ema^εisa yāgwidzasasa gWE^εyīmaxs laē yāq!ē-
g'a^εlē ōmpas, wä, la ^εnēk'a: "Wä, gēlag'a k'!ēx^εidēx g'ōkūlōt lāxg'a
k'!ōtelag'as K'!āmaxalasē, laemg'a tsenxwa." Wä, lä ētsē^εsta
xamagēma^εyē g'igāmēsēs g'ōkūlōtē. Wä, lä ^εnēk'a: "Laems lōq!wa-
20 des nexsemēlēlā lāg'a^εyē g'igāmē^ε Yāqo^εlas," yīxs L!aL!asiqū-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
 he calls the common people. | His tribe goes ashore at once, and they
 stand at the right-hand side | of the whale. They stand according to
 their seats | at the feast; but Place-of-Property stands near the dorsal
 fin || of the whale. The whale lies on its belly, and (the head chief) 25
 holds in each hand | a butcher-knife. He puts these on the |
 back of the whale's neck, and measures one fathom. | Then he moves
 backward, cutting along the two sides of the whale | towards the
 tail, back of the dorsal fin. Then he stops. The (people) || cut 30
 around the neck of the whale, beginning at the back of the | whale's
 head; and the one next in rank to Property-Place cuts off a piece of
 blubber half | a fathom wide, beginning at the cut made | by
 Property-Place, downward to the belly of the whale. | The one next
 in rank cuts a piece of the same width, || and all the men receive 35
 pieces of the same width as they | cut off the blubber crosswise down-
 ward. As soon as all | the blubber is off, the women | cut a hole in
 the thin side of the whale, and cut off the inside fat. | When it is all
 off, they put it aboard the canoes. || Next they cut off a piece of the 40
 tail of the whale; | and when it is all off, they go home to their
 houses. | Then they unload the blubber and put it down above |

laēda Lē^lānemē. Wä, lä Lē^lälaxa ogwida^éyē g[·]ōkūlōts. Wä, hēx[·]i- 21
 da^émēsē hōx^éwūltowē g[·]ōkūlōtas qa^és lä q!^lwāg[·]alis lāx hēlk[·]!ōdenō-
 dza^éyasa gwe^éyīmē. Wä, la hēm lax^éwalaatsēs k!^lwayaxs k!^lwēlaē
 lāxa g[·]ōkwē, yīxs lāalē Yāqōlasē lax^éwalā lax nexsemēlelās lāg[·]a-
^éyasa gwe^éyīmē. Wä, la hē gwig[·]endxa gwe^éyīmē lāxēs ^éwāx[·]sen- 25
 kūlaēna^éyaxa seSex[·]xa k!^lak!^lewayā. Wä, hē^émis hāx^éwālelē
 ōxlaatā^éyasa gwe^éyimaxs laē bā^lfīdxa ^énem^lenk[·]ē lāxens bālāxs
 laē k!^la[·]nnakūla xūldē^énakūlaxa ^éwax[·]sōdēg[·]a^éyasa gwe^éyīmē la
 hēxsdendāla lāx gwak[·]!ōt!^lexlā^éyasa lāg[·]a^éyaxs laē ^éwala. Wä, lä
 k!^lastentse^éwa ōxawa^éyasa gwe^éyīmē g[·]äg[·]īlela lāx ōxlaatā^éyasa 30
 gwe^éyīmē. Wä, lēda makīlāx Yāqōlasē k!^lēx^éīdxā neq!^lebōdē
 lāxens bālāx yīxs ^éwādzewasasa k!^leyōlē, g[·]äg[·]īlela lāx āwūnxa-
^éyas āxa^éyas Yāqōlasē, babanaaqa lāx tek[·]!āsa gwe^éyīmē. Wä,
 lāxaē ōgwaqēda makīlāq, hēmxaē ^éwādzowē k!^lāyas. Wä, lä
^éna[·]xwaem hē āwādzowē k!^lāyasa ^énā[·]xwa bēbegwānema lāxēs ge- 35
 gēxsalaēna^éyaxēs k!^lamaxelase^éwē. Wä, g[·]īl^émēsē ^énā[·]xwa k!^lē-
 kūxs laē sāpōdxā k!^lēk!^leyōlē. Wä, g[·]īl^émēsē ^éwī^lāxs laēda ts!^lē-
 daqē k!^lēx[·]sodex pelnodza^éyasa gwe^éyīmē qa^és k[·]ex[·]īdēx tsenx-
 tsenwīlas. Wä, g[·]īl^émēsē ^éwī^lāmasexs laē mōxsaq laxēs yā^éyats!^lē.
 Wä, laemxaāwisē ^éwī^lā k!^layap!^lxa k!^lits!^lexsda^éyasa gwe^éyīmē. 40
 Wä, g[·]īl^émēsē ^éwī^lōlqēxs laē nā[·]nakwa lāxēs g[·]ōkwē. Wä, hēx[·]i-
 da^émēsē mōltōdxā k!^leyōlē qa^és āx[·]āliselēs lāx āla^éyasa ^éwālasē

43 high-water mark. After it has all been taken up, the man takes | a
 short board for cutting blubber. He puts it down, takes the blub-
 45 ber, || and puts it on the board to be cut. He measures it so that it is
 cut in pieces four | finger-widths wide. He continues this the whole |
 length of the blubber. After a piece is off, he | cuts it crosswise, so
 that it is half a finger-width thick. | After it has all been cut up, he puts
 50 the pieces into a kettle for boiling. || He puts the kettle on the fire on
 the beach | to try out the oil. He takes the tongs and stirs it, and |
 he continues stirring it. His wife takes a box and | places it by the
 side of the fire on which the oil is being tried out. She also takes a
 large shell of a horse-clam. | When it boils up, she takes the large
 55 clam-shell || and skims off the whale-oil and pours it into the box. |
 She only stops when all the whale-oil is off the boiled blubber. | Then
 she takes a large basket, takes the boiled blubber | out of the kettle,
 and puts it into the basket. When | it is all in, she puts it down in
 60 the corner of the house. || The people also take the oil-boxes at each
 end and another man | puts them down in the corner of the house.
 (The owner's) wife | takes cedar-bark, splits it into long strips, and |
 carries it to the basket containing the boiled blubber, next to which
 she sits down. | Then she takes out one of the pieces of boiled blubber,
 65 and she ties it in the middle with the cedar-bark. || She takes another

43 ^εyā^εx^umota. Wä, g'il^εmēsē ^εwī^εlōsdēsexs laē āx^εēdēda begwānemaxēs
 bexdzōwē ts!āts!a^εx^usema qa^εs pax^εālisēq. Wä, lä āx^εēdxa k'!Eyolē
 45 qa^εs pagēdzōdēs lāxēs bexdzowē. Wä, lä mens^εīdxa mōdenē lāxens
 q!wāq!wax'ts!āna^εyēx qa ^εwādzewatsa k'!Eyołaxs laē bex^εēdeq hāxe-
 la lax ^εwāsgemasasa k'!Eyolē. Wä, g'il^εmēsē lāwāxs laē geg^εēx'sela
 bex^εēdeq qa k'!ōdenēs lāxens q!wāq!wax'ts!āna^εyēx yīx wīwogwa-
 sas. Wä, g'il^εmēsē ^εwī^εwelx'sexs laē āxts!ōts lāxa semgrats!ē hānx'-
 50 lanowa. Wä, lä hānx'!ents lāxa legwisē lāxa l!ema^εisē semx'de-
 maxa k'!Eyolē. Wä, lä āx^εēdxa ts!ēslāla qa^εs xwētelga^εyēs lāq. Wä,
 lä hēmenālaem xwētelgēq. Wä, lä genemas āx^εēdxa lāwatsa qa^εs
 hānōlisēs lāxa semx'dema legwīsa; hē^εmisa ^εwālasē xalaētsa met!ā
 na^εyē. Wä, g'il^εmēsē medelx^εwīdēxs laē āx^εēdxa ^εwālasē xalaētsa
 55 met!āna^εyē qa^εs a^εx^εwīdēs lāxa gwēk'!ēsē qa^εs lä āxts!ālas lāxa lāwa-
 tsa. Wä, lä ā^εem gwā^εlēxs laē ^εwī^εlāwēda gwēk'!esē lāxa semyak'a-
 wa^εyē, laas āx^εēdxa ^εwālasē lexa^εya qa^εs āx^εwūłts!ālēxa semyak'awa-
^εyē lāxa hānx'lanowē qa^εs lä āxts!ālas lāxa lexa^εyē. Wä, g'il^εmēsē
^εwīłts!ā lāxa lexa^εyaxs laē hānēgwīlas lāxa onēgwīlasēs g'ōkwē. Wä,
 60 lāxāē dādanōdxa gwēk'!edzats!ē lāwatsa lē^εwa ōgū^εlamē begwā-
 nema qa^εs lä hānēgwīlas lāx onēgwīlasēs g'ōkwē. Wä, lāla genemas
 āx^εēdxa denasē qa^εs dzedzēxsēndēq qa ts!ēłts!ēq lās g'ilsg'īłstā. Wä,
 lä dālaq qa^εs lä k!wanōlīłxa semyak'awayaaats!ē lexa^εya. Wä, lä,
 dāłts!ōdxa ^εnemts!aqē semyak'awayaya qa^εs mōg'oyōtsa denasē lāq.
 65 Wä, lä ēt!ēd āx^εēdxa ^εnemē qa^εs mōg'oyōdēs lāx ēk'!ēlēlās. Wä, lä

one and ties it in the middle. | She continues doing so, and does not 66
 stop until the | strips of split eedar-bark are all used up; and when
 it is done, it is in this way: blubber is changed, and it
 After all this has been done, the fire of the house, and
 dry. | After they have been  Now, | the name of the boiled
 is called "tied in the middle." | she hangs up the pieces || over 70
 evaporates them until they are hanging there for one month, she
 takes a small kettle and | puts into it one string of blubber tied in
 the middle, together with the eedar-bark. | She pours water on it;
 and when the water shows on | top, she puts it on the fire. After it
 has been boiling a long time, || she takes it off. She takes a | small 75
 dish and puts it down near the kettle in which the pieces tied in the
 middle have been cooked. | She takes the tongs and takes hold of the
 boiled | pieces and puts them into the small dish. After | she has
 taken them all out of the kettle, she tries to eat it at once, || while it 80
 is still hot, for it is tender while it is hot, | but it gets tough when it
 gets cold. After she has eaten enough, | she puts away what is left;
 and when she wants to eat more, she | takes her kettle, pours water
 into it, and puts it on the | fire of the house. When it begins to boil,
 she takes it off || the fire. She takes the cold pieces of blubber tied 85
 in the middle | and places them in the hot water; and when she
 thinks that they are | hot, she takes them out with her tongs and |

hanał hē gwēg'ilē. Wā, ałēmēsē gwāłexs laē q!ūlbēda g'ilsg'ilstowē 66
 dzEXEK^u denasa. Wā, lā g'a gwāłaxs laē gwāla (*fig.*). Wā, laēmē L!ā-
 yowē lēgEMasa semyak'awa'yē lāxēq. LaEM lēgades mōmX^uSE-
 mak^u laxēq, wā g'ilēmēsē 'wīla hē gwēx'ēdqēxs laē tēx^ustōts lāx
 neqostāwasēs legwīlē. Wā, laēmē x'īlaq qa lemx'wīdēs. Wā, g'il- 70
 'mēsē la 'nemsgemg'ilaxa 'mekūlāxs laē āx'ētsē'wa ha'nemē qa's
 āxts!oyāēda 'nemts!aqē mōmX^usemakwa 'wīla lē'wa denasē lāq.
 Wā, lā gūq!eqasa 'wāpē lāq. Wā, g'ilēmēsē nē'idēda 'wāpē lāx
 ōkūya'yasēxs laē hānx'Lents lāxēs legwīlē. Wā, g'ilēmēsē gageg'ī-
 lilela maemdelqūlaxs laē hēx'ēdaem hānx'sendeq. Wā, lā āx'ēdxa 75
 lālogūmē qa's hā'nōlilēs lāx māg'īnwalīlāsa mōmX^usemakwē'lats!ē
 hānx'Lanā. Wā, lā āx'ēdxa ts!ēslāla qa's k'īp!īdēs lāxa hānx'Laa-
 kwē mōmX^usema qa's lā k'īpts!ālas lāxa lālogūmē. Wā, g'ilēmēsē
 'wīlō'sta lāxa hānx'Lanowaxs laē hēx'ēdaem hayałemk'!a q!ēs'ēd-
 qēxs hē'maē ālēs ts!elqwē qa's telqwaaxs ts!elqwaē. Wā, lā 80
 hēx'ēdaem plēs'idēxs laē 'wūdex'ēda. Wā, g'ilēmēsē pōl'idēxs laē
 g'ēxaq yīx hāmx'sā'yas. Wā, g'ilēmēsē ēt!ēd hamaēxsd lāqēxs laē
 āx'ēdxēs ha'nemē qa's gūxts!ōdēsa 'wāpē lāq qa's hānx'Lendēs lāx
 legwīlasēs g'ōkwē. Wā, g'ilēmēsē medelx'wīdēxs laē hānx'sendeq
 lāxa legwīlē. Wā, lā āx'ēdxa 'wūda hānx'Laak^u mōmX^usemakwa 85
 qa's āxstendēs lāxa ts!elx^usta 'wāpa. Wā, g'ilēmēsē k'ōtaq laem
 ts!elx'wīdēxs laē xwēlaqa k'īp'wūstentsēs ts!ēslāla lāq qa's xwē-

places them in small dishes, and they eat it | before it gets cold.
 90 After she has eaten enough, || she puts it away, and she just heats it
 whenever she wants to eat of it. | This is called "eating boiled blubber
 tied in the middle."

1 **Boiled Whale-Tail.**—And this is eating boiled | whale-tail while it
 is fresh. When the man goes and takes | a piece of the tail, he cuts
 it in strips two | finger-widths thick, and he cuts it the same length, ||
 5 so that the pieces are square. The length of the square is | one span.
 As soon as many pieces have been cut, | the man takes his kettle and
 pours water into it. | When it is more than half full, he puts it on the
 fire of his house; and when | it is on, he takes a piece of blubber of the
 10 whale-tail, || and he bites the end of it, holding at the same time the
 opposite end and stretching it. | Now he pulls it; and after he has
 stretched it, | the blubber of the whale's tail is two spans long. | It
 is now as thick as the little finger. | He does this to all the pieces;
 15 and after he has done so, || he waits for the water to boil. When it
 boils up, | he takes the pieces one by one. He takes the stretched
 blubber | of the whale's tail and puts it into the boiling water. | He
 puts it into it quickly. When the pieces are all in the kettle, he takes
 20 the | tongs and stirs the water quickly. After doing so || he takes

88 laqē k'!ipts!ālas lāxa lalogūmē. Wā, hēx'ida'mēsē hā'ya'lo'māla
 q!Es'ēdqēxs k'!ēs'maē 'wūdex'ida. Wā, g'il'emxaāwisē pōl'idexs
 90 laē g'ēxaq. Wā, ā'misē ts!Elx'uts!Elqwaqēxs hā'maēxsdaaq. Wā,
 hēem legades mōm'x'semagūg'ēxa hānx'laakwē mōm'x'semakwa.

1 **Boiled Whale-Tail.**—Hē'misa ts!ets!asnēg'āxa hānx'laakwē ts!as-
 nēsa gwe'yimē, yix hē'maē ālēs gētē. Hē'maaxs laē āx'ēdēda
 begwānemaxa g'āyulē lāxa ts!āsna'yē. Wā, lā bex'ēdeq qa māldenēs
 wāgwasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la'xaē hēem 'wadzōxs
 5 laē bex'ēdeq qa k'!ewelx'ūnēs. Wā, la 'nemp!enk' lāxens q!wā-
 q!wax'ts!āna'yēx yix 'wāsgemasas. Wā, g'il'mēsē q!lēnemē bexa-
 'yasēxs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq. Wā,
 la ēk'!ōlts!ēxs laē hānx'lents lāx legwīlasēs g'ōkwē. Wā, g'il'mēsē
 hānx'lālaxs laē dāx'idxa 'nemts!aqē xūsē'lakwē k'its!exsdēsa gwe-
 10 'yimē. Wā, lā q!lex'bēqēxs laē dāfax āpsba'yasēxs laē ts!ās'ēdeq.
 Wā, laem nēxaq. Wā, g'il'mēsē gwāl ts!āsaxs laē ma!p!enk'ē
 lāxens q!wāq!wax'ts!āna'yēx, yix la 'wāsgematsa xūsē'lakwē k'ī-
 ts!exsdēsa gwe'yimē. Wā, la yūem la 'wāg'itens selt!ax'ts!āna'yēx.
 Wā, lā 'nāxwaem hē gwēx'idxa wāōkwē. Wā, g'il'mēsē 'wī'laxs
 15 laē ēsela qa medelx'widēsa 'wāpē. Wā, g'il'mēsē medelx'widexs
 laē hēx'idaem 'nā'nemts!aq!emk'a āx'ēdxa ts!ākwē xūsē'lak'
 k'its!exsdēsa gwe'yimē qa's āxstālēs lāxa maemdelqūla 'wāpa. Wā,
 lā hālabalaxs laē āxstālas. Wā, g'il'mēsē wīla'staxs laē āx'ēdxa
 ts!ēslāla qa's hālabalē xwēt!ēdeq. Wā, g'il'mēsē gwālexs laē
 20 hānx'sendeq lāxa legwīlē. Wā, lā hālabala gūx'ēdex 'wāpalās

the kettle off the fire and pours off the liquid. | When the water has 21
all been poured off, he takes a small dish and | places it by the side
of the kettle in which the tail-blubber has been cooked. | He takes
hold of the kettle on each side and pours the contents | into a small
dish. The people eat it while it is still || hot; and when they have 25
eaten enough, they put away the rest. | As soon as the owner wants
to eat more, he puts the kettle | over the fire of the house; and when
the water boils, | he takes the kettle off the fire, and he takes the
boiled | whale-tail and puts it in; and || when he thinks that it is 30
warm enough, he takes it out and eats it, | for it is tender while it is
warm. Not many tribes are invited | to this food, for only the
owner | eats the boiled whale-tail, | but they do not stretch the
blubber of the dorsal fin when they boil it. || This is cut in the same 35
way as the tail-blubber of the whale is cut, | and after a short time
it is put into boiling water. | When it is all in, the kettle is taken off
the fire | and the liquid is poured out. Then the blubber | of the dorsal
fin of the whale shrivels up. When it is done, the (woman)
puts it || into a small dish. She does not eat this at once, for, | 40
although the blubber of the dorsal fin gets cold, it never | gets tough
when it is cold: therefore she cooks much of it at the same time. |
When she has eaten enough of the fin-blubber, | she puts it away;

Wä, g'il'mēsē 'wīlōlts!āwē 'wapalāsēxs laē āx'ēdxa lālogūmē qa's 21
hālabalē k'anōlīlas lāxa k'īts!EXsdēg'īlats!ē hānx'lanowa. Wä,
ā'misē tetegenōdxa hānx'lanowē qa's gūxts!ōdēs g'ēts!ōx'dē lāq
lāxa lālogūmē. Wä, lax'da'xwē hēx'idaem q!Es'īdqēxs hē'maē
ālēs ts!Elqwē. Wä, g'il'mēsē pōl'īdexs laē g'ēxaxa waōkwē. Wä, 25
g'il'ēmxaāwisē ēt!ēd ha'mēxs lāqēxs laē hānx'LEndxēs hānx'la-
nowē lāxa legwīlasēs g'ōkwē. Wä, g'il'mēsē medelx'wīdē 'wāpa-
sēxs laē hānx'sendeq lāxa legwīlē. Wä, lā āx'ēdxa hānx'laakwē
xūsē'lakwē k'īts!EXsdēsa gwe'yīmē qa's āxstendēs lāq. Wä, g'il-
'mēsē k'ōtaq laem ts!Elts!Elq!ūx'ēdexs laē āx'wūstendeq qa's q!Es'ē- 30
dēq, qa's telqwaaxs ts!Elqwaē. Wä, laem k'lēs lē'lalayo lāxa
q!lēnemē lēlqwalala'yē g'wēx'sdemas qa's lēx'amaēda āxnōgwadās
hā'māpxēs hā'mēx'sīla'yē xūsē'lak' k'īts!EXsdēsa gwe'yīmē. Wä,
lāla k'lēs ts!ākwē xūsē'lakwasa lāg'a'yaxs hā'mēx'sīlasē'waē. Wä,
lāla hēem g'wālē bēxa'yasē xūsē'lakwē k'īts!EXsdēsa gwe'yīmē. 35
Wä, lā lōmax'īd 'nemāl'īdexs laē āxstanō lāxa medelqūla 'wāpa.
Wä, g'il'mēsē 'wīla'staxs laē xwēlaqa hānx'sendxa hānx'lanowē
qa's gūx'īdēx 'wāpalās. Wä, ā'mēsē la t!ēmkwamētalēda xūsē-
'lakwē lāg'ēsa gwe'yīmaxs laē l'ōpa. Wä, laem l'ōpa yīxs laē axts!ō-
yo lāxa lālogūmē. Wä, la'mēs ēx'em yālag'īlīdexs laē hāmx'īdeq, 40
qaxs wāx'maē lā 'wūdēda xūsē'lakwē lāg'a'ya. Wä, la hēwāxa p'lēs-
īda laē 'wūdex'īda. Wä, hē'mē lāg'īlas q!lēq!ENEMXS hāmēx'sī-
lasē'waē qaxs g'il'maē pōl'īdēda q!Esāxa xūsē'lakwē lāg'a'yaxs laē

45 and when she wants to eat some more, she just takes the || cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

- 1 **Boiled Devil-Fish.**—When¹ this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out
5 the devil-fish harpoon, and he pushes || the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving
10 about. | When it stops moving, he takes the spear and jerks it || out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians “phosphorescence.” | When he gets them off, he strikes it again on the rock to
15 kill it entirely, || and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

g'ēxaq. Wä, g'il'mēsē ēt!ēd q!ets!ēxsDEX'ēIDEXS laē âEM āx'ēdxa
45 'wūda t!Emg'ik^u xūsē'lak^u lāg'ēsa gWE'yīmē qa's q!ES'ēdēq, qa's hewāxaē p!ēs'ēda. Wä, laEM gwāl lāxēq.

- 1 **Boiled Devil-Fish.**—G'il'mēsē¹ gwāLEXS laē nēsaxa teq!wāxs laē x'ats!aēsa. Wä, g'il'mēsē q!āx g'ōkwasa teq!wāxs laē sēgēlas p!ē-wayōba'yasēs nēdzayowē lāx t!EX'ilāsa tegwats!ē. Wä, g'il'mēsē p!ēx'walelaxa teq!wāxs laē xwēl'idxēs nēdzayowē qa's sēgēlēs
5 LEX^uba'yasēs nēdzayowē lāxa t!EX'ilāsa tegwats!ē. Wä, lā p!ē-xwaxa p!ēsa. Wä, g'il'mēsē p!ēx'walelaxa p!ēsāxs laē sēx'ēdēq. Wä, lā yāwas'ēd bāsēs nēdzayowē qa selt!ēdēsa teq!wa qaxs dōqūla'maēda nēts!ēnoxwaxēs nēdzayāxs yalaē yawēx'ila. Wä, g'il'mēsē selt!ēDEXS laē dāk'līndxēs nēdzayowē qa's ōdax'ēidē
10 nēx'wūlsa q lax t!EX'ilāsa tegwats!ā. Wä, g'āx'EM āxba'ya teq!wa lāq. Wä, lā hek'ōdxa nēdzayowē lāxa teq!wa. Wä, lā xūsxūts!ō-deq lāxa āwīnak!wa. Wä, g'il'mēsē la 'mēlx'ēidēda teq!wāxs laē lawayōDEX bēx'bēk'!asxa yax'yīg'ilas gWE'yāsa bāk'lūmē bēx'bēk'!a. Wä, g'il'mēsē lāwāxs laē ēt!ēd xūsxūts!ēdeq qa ā'lak'lālēs lē'la.
15 Wä, hē'mis qa telqwēs qō lāl textax'wīdLEq. Wä, hēx'ida'mēsē la nā'nakwē nēts!ēnoxwē lāxēs g'ōkwa. Wä, lā āx'ālilasa teqa!wāxs laē hēx'idaEM āx'ēdxa hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq qa ēk'lōldza'yēs. Wä, lā hānx'lents lāx legwīlasēs g'ōkwē. Wä, g'il'mēsē mēdēlx'wīdē 'wābets!āwasēxs laē gasx'ig'ililaxa teq!wa

¹ Continued from p. 152, line 36.

he takes up the devil-fish || and puts it into the kettle which is on the 20
fire. | When it is in the kettle, the man who is cooking the devil-fish
takes the | tongs and stirs it; and after stirring it for some time, he |
lets it boil again. Then he stops stirring it. He may keep it | for
about an hour, according to the watch, || boiling this length of time. 25
Then the devil-fish is done. | He takes the kettle off the fire, and
places it at the | door-side of the fire. He takes a dish and | puts it
by the side of the kettle in which the devil-fish is cooked, | and he
pours fresh water into the dish. Then he takes the || tongs, lifts the 30
devil-fish, and puts it into the | dish. He takes a knife and cuts
around the upper end of the | arms close to the body, and he cuts off
the | stomach close to the upper end of the body. Then he puts
down | his knife, takes off the arms, and pulls off the || loose skin that 35
hangs together at the end, and | he pulls off the loose skin along the
side of the suckers; | and when the loose skin is off, he gives it to one
of those who are to eat the devil-fish. | He goes on and does the same
with the other arms. | After this has been done, he takes the stomach
and pulls off the loose skin; || and after this has been done, he bites 40
off the joint over the head and | spits it out. He looks for the four
shells which are on | each side of the stomach of the devil-fish.

qa's gax'sets!ödēs lāxa hānx·lāla lāxa legwīlē hānx·lanowa. Wä, 20
g'il'mēsē la'staxs laēda begwānemōxa teqwēlāxa teq!wa āx'ēdxa
ts!ēsLāla qa's xwēt!ēdēs lāq. Wä, g'il'mēsē gēg'ilil xwētaqēxs laē
ēt!ēd medelx'wēda. Wä, hē'mis la gwālots xwētaq. Wä, wāla-
anawisē lō' ēnemts!āgelelag'ila lāxa q!lāq!alak!ayaxens ēnālāqē
ēwā'waselīlasas maemdelqūlaxs laē L!ōpa teqwēlāxa teq!wa. Wä, 25
lā hānx'sendxa hānx·lanowē lāxa legwīl qa's hāng'alilēs lāxa
obēx·lālilāsēs legwīlē. Wä, lā āx'ēdxa tayax'sē'lats!ē lōq!wē qa's
hā'nōlilēs lāxa mag'inwalīlasa teqwē'lats!ē hānx·lanowa. Wä,
lā gūxts!ōtsa ēwūda'sta ēwēwāp!em lāxa lōq!wē. Wä, lā āx'ēdxa
ts!ēsLāla qa's k'lip!idēs lāxa teq!wa qa's lā k'lipts!ōts lāxa 30
lōq!wē. Wä, lā āx'ēdxa k'lawayo qa's t!ōtsē'stālēx ēwaxlā'ayas
dzēdelemas mā'abāla lāx bak'awa'ayas. Wä, laxaē t!ōsōdex
gawās mak'abāla lāx ēk'anā'ayasa bak'awa'yē. Wä, lā g'ēg'a'ilil-
xēs k'lawayuwē qa's dāg'ilts!ōdēxa dzēdzelemē qa's k'ūlpōdxa
ēnemts!aqē laqēxs hē'maē ālēs elagālasēs lenp!ena'yē. Wä, lā 35
x'ik'ōdex lenp!ena'ayas wālabāla lāx ēwāx'sanōdza'ayas k'lūmt!ena-
'ayas. Wä, g'il'mēsē ēwīlāwē lenp!ena'ayasēxs laē ts!ās lāx textaq'-
laq. Wä, ā'mēsē lā hē gwē'nakūlaxa waōkwē dzēdzelema. Wä,
g'il'mēsē ēwīlaxs laē āx'ēdxa gawās. Wä; lā nexālax lenpsema-
'ayas. Wä, g'il'emxaāwisē ēwīlāxs laē q!ēk'ōdex q!enxlā'ayas qa's 40
kwēs'ōdēq. Wä, lā alēx'ēdxa mōts!aqē dāp!enk' āxāla lāx
ēwāx'sanōlema'ayas gāwāsa teq!wa. Wä, g'il'mēsē q!lāqēxs laē

43 When he finds them, | he pulls them out and throws them away.
Then he breaks it into strips, | and gives a strip to each of his guests. ||
45 He who eats the body takes off the loose skin, | and pulls out the
mouth-parts of the devil-fish and eats them, | and he eats the body.
After | they have eaten enough, they go out. They only invite the |
numaym to eat devil-fish. They do not cook devil-fish for many ||
50 tribes. That is all about this. |

Scorched Devil-Fish.—When the devil-fish hunter | comes home,
he takes his knife and | cuts off one of the arms. | He puts it by the
55 side of the fire, with its loose skin; and when || the outside is scorched,
he turns it so that the | raw side is towards the fire; and when it is
also scorched, he | takes it off and pulls off the loose skin. When it is
all off, | he eats it. Some Indians call this “eating devil-fish |
60 roasted by the fire,” although only the legs are roasted; || and they
call it “eating devil-fish.” Only the | females are roasted this way;
for they are afraid, when they are boiled, | that they will get an
itchy eruption and have to scratch themselves | wherever the liquid
touches the skin, when the female devil-fish is boiled. | Therefore
65 they do not wash the female devil-fish, and || therefore also it is not

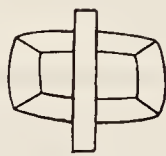
43 hekūmōdeq qa^{ʼs} ts!EX^ʼēdēq. Wä, lä k!ülk!ülpsedeq qa ts!ēts!E-
q!astowēsēxs laē ts^ʼEWanaēsasa ^ʼnāl^ʼnemē lāxēs L^ʼēlānemē. Wä,
45 lāla hēm bebāk^ʼawēg^ʼxa bak^ʼawa^ʼyaxs laē lāwīyōdex lēnpse-
ma^ʼyas. Wä, hē^ʼmis g^ʼil gēlx^ʼōyosē gwāwilba^ʼyasa teq!wa qa^{ʼs}
gūgwawēg^ʼix^ʼīdēq. Wä, lä hām^ʼx^ʼīdxa bak^ʼawa^ʼyē. Wä, g^ʼil^ʼmēsē
pō^ʼīdexs laē hōqūwēsa. Wä, laem lēx^ʼaem teqwēlag^ʼilaxa
teq!wēda ^ʼne^ʼmēmōtē. Wä, laem k^ʼlēs teqwēla qaēda q^ʼlēmēmē
50 lēlqwālala^ʼya. Wä, laem gwāl lāxēq.

Scorched Devil-Fish (Ts!ēdzek^u teq!wa).—Wä, hē^ʼmaaxs g^ʼālāē
g^ʼāx nā^ʼnakwēda nēts!ēnoxwaxa teq!wa, wä, lä āx^ʼēdxēs k^ʼlāwa-
yowē qa^{ʼs} t!ōsōdēxa ^ʼnemts!aqē lāxa dzēdzelemasa teq!wa. Wä,
lä k^ʼādnlōlīsas lāxēs legwīlē ^ʼwī^ʼla L^ʼēwīs lēnp!ēna^ʼyē. Wä, g^ʼil^ʼmēsē
55 k!ūmelx^ʼīdē L^ʼāsot!ēna^ʼyas lāxa legwīlaxs laē lēx^ʼīdeq qa L^ʼāsō-
t!ēndēsa k^ʼlilx^ʼk^ʼlōdēna^ʼyē. Wä, g^ʼil^ʼēinxāāwisē k!ūmelx^ʼīdexs laē
āx^ʼēdeq qa^{ʼs} x^ʼik^ʼālēx lēnp!ēna^ʼyas. Wä, g^ʼil^ʼmēsē ^ʼwī^ʼlāxs laē
hām^ʼx^ʼīdeq. Wä, la ^ʼnēk^ʼēda waōkwē bāk!ūma ts!ēts!ēdzek^ug^ʼixa
ts!ēdzekwē teq!wa wāx^ʼēmaē lēx^ʼaem ts!ēsase^ʼwē dzēdzelemas.
60 Wä, lä texteqwaxa teq!wa ^ʼnēk^ʼīq. Wä, laem lēx^ʼaem hē
g^ʼwēg^ʼilase^ʼwa ts!ēdāqasa teq!wa yīxs k^ʼilemaē hānx^ʼlentsē^ʼwa
qaxs laxaē hēx^ʼīdaem q!ūlē yīxs hēmena^ʼla^ʼmaē q!ūlax lāg^ʼaale-
lasas ^ʼwāpalāsēs ts!ōxwāxa hānx^ʼlaakwē ts!ēdāq teq!wa. Wä,
hē^ʼmis lāg^ʼīlas k^ʼēs ts!ōxwase^ʼwēda ts!ēdzekwē teq!wa. Wä, hēm-
65 xaāwis k^ʼlēsēlas hānx^ʼlentsē^ʼwē. Wä, g^ʼil^ʼmēsē ^ʼwī^ʼla ts!ēdzekwē

boiled. After they have eaten the roasted | arms, they throw the 66
body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1
way of cooking devil-fish. When the | devil-fish hunter comes home
with the devil-fish, and when he has many | devil-fish, perhaps as
many as twenty or thirty, || he cooks them all at one time on his fire. 5
He | does it in the same way as I described the cooking of devil-fish
before, and he | takes off the loose skin in the same manner. When
all the loose skin is off, | the devil-fish hunter takes his knife and a
large dish | and puts them down. He takes a small piece of wood
and puts it || over the sides of the dish crosswise in the middle. 10
This is named | “the cutting-board for devil-fish.”

He takes the arms of the devil-fish and | puts them on
the short board. He takes his chopping- | knife and
chops the arms into pieces. Then | he takes another
arm and cuts it up too. After || they have all been
chopped up, he takes a large kettle and | washes it out. When it
is clean, he takes with his hand the chopped | arms and throws
them into the kettle for cooking them. | When the kettle is almost
full, he pours a little | water into it and puts it on the fire. After ||
boiling quite a while, it is taken off. | Then many dishes are 20



15

dzēdzelemasēxs laē âem ts!eqeweldzema bak'awa'yē lē'wa gāwa 66
lāx l!āsanâ'yasēs g'ōkwē. Wä, laem gwāl lāxēq.

Devil-Fish with Oil (Temx^ustaak^u teq!wa lāxa l!ē'na).—Wä, 1
g'aem 'nemx'îdāla hā'mēx'sīlaēnēxa teq!wēg'a. Yīxs g'il'maē g'āx
nā'nakwēda nēts!ēnoxwaxa teq!wa. Wä, g'il'mēsē q!eyōla yīxs nē-
ts!anemaaxa maltsemg'ustā teq!wa lōx hāyāqaax yūdux'semg'ustā.
Wä, lā 'nā'nemp!eng'ila hānx'LEndeq lāxēs legwīlē. Wä, lā âem 5
neqemg'iftewēx teqwēlaēna'yasen g'alē wāldema lō' lawālaē-
na'yax hēnp!ēna'yas. Wä, g'il'mēsē 'wī'lāwē hēnp!ēna'yasēxs laē
āx'ēdēda nēts!ēnoxwaxēs k'lāwayowē, wä, hē'mēsa lōq!wa 'wālasa
qa's k'āg'alilēs. Wä, laxaē āx'ēdxa āma'yē leqwa qa's k'at!ēdēs lāx
ōgwāgā'yasa lōq!wē gayāse la lāx negōyā'yas. Wä, hēem lēgades 10
temgūdzōxa teq!wa. Wä, lā āx'ēdxa dzēdzelema teq!wa qa's
k'adedzōdēs lāxa temgūdzowē. Wä, lā āx'ēdxēs temgwayowē
k'lāwayo qa's temtemx^usalax'îdēxa dzēdzelemē. Wä, la 'wī'laxs
laē ētlēdxa waōkwē qa's temtemx^usalax'îdēq. Wä, g'il'mēsē
'wī'la lā temtemx^us'aakūxs laē āx'ēdxa 'wālasē hānx'lanowa. Wä, 15
la ts!ōxūg'indeq. Wä, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa temtem-
x^ustaakwē dzēdzelemē lāxa temx^ustaakwī'lats!ē hānx'lanowa.
Wä, g'il'mēsē elāq qōt!ēdēda hānx'lanowaxs laē xal!aqa gūq!ē-
qasa 'wāpē lāq. Wä, lā hānx'lents lāxēs legwīlē. Wä, la gēx-
lāla maemdelqūlaxs laē hānx'sanowa lāxa legwīlē. Wä, lā 20

22 taken and put down by the side of the | kettle in which the chopped
 devil-fish has been cooked. The man takes a ladle and | dips out
 the chopped devil-fish, and puts it into the | dishes. It contains
 25 little water. When the || chopped devil-fish is in the dishes, he takes
 oil and pours it over it; | and he only stops pouring oil over it when it
 is covered. | After doing so, he takes many spoons and | gives them
 to those who are to eat the chopped arms of the | devil-fish. After
 30 this has been done, he places the || dishes in front of his guests, and
 they begin to eat the chopped devil-fish | with oil. When it is
 finished, they | go out at once, for this food makes them feel like
 vomiting. | Then they all hurry out to go back of the houses, where |
 35 they vomit. After vomiting, they drink water. || That is all about
 this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the
 water on a rock while she is gathering clams, she | spears it and puts
 it into her small clam-digging canoe. | When she has many clams, she
 40 steams them. Then she || puts the devil-fish with them when she is
 about to pour water on her steamed clams. | After the water has been
 poured on, the devil-fish is covered over | with the clams, and it is
 steamed with the clams that are | steamed to be made into dried

21 ăx^ētsē^ēwēda q!lēnemē lōelq!wa qa mex^ēalīlēs lāx māg^īnwalīlāsa
 temx^ustaakwī^ēlats!ē hānx^llanowa. Wā, lā ăx^ēdxā tsēx^llā qa^s
 tsēx^ēīdē lāxa temx^ustaakwē dzēdzelema qa^s lā tseyōselas lāxa
 lōelq!wē. Wā, laem holelqelaxa ^ēwāpē. Wā, g^īl^ēmēsē ^ēwī^ēlōsa
 25 hānx^llaakwē temx^ustaakūxs laē ăx^ēdxā L!ē^ēna qa^s k!ūnq!Eqēs
 lāq. Wā, ā^ēmēsē gwā^l k!ūnqasa L!ē^ēna lāqēxs laē t!ep!Egēlēsa.
 Wā, g^īl^ēmēsē gwā^lēxs laē ăx^ēdxā q!lēnemē k^āk^ēts!ēnaqa qa^s
 k^ās^ēīdēs lāxa tetemx^ustaag^uLaxa temx^ustaakwē dzēdzelema
 teq!wa. Wā, g^īl^ēmēsē gwā^lēxs laē k^āx^ēdzamolīlāsa tetemx^ustaax^u-
 30 ts!āla lōelq!wa lāxēs L!ē^ēlanēmē. Wā, lax^ēda^ēxwē ^ēyōs^ēīdxa temx^u-
 staakwē teq!wa lāxa L!ē^ēna. Wā, g^īl^ēmēsē ^ēwī^ēlaxs laē hēx^ēī-
 daem hōqūwēlsa qaxs ālaē ts!enk!ūlema hē gwēk^u hā^ēmēx^ēsila^ēyē.
 Wā, lax^ēda^ēxwē hē^ēnākūlaem lax ālanā^ēyasēs g^īg^ēōkwē qa^s lā
 hōx^ēwida. Wā, g^īl^ēmēsē gwā^l hōqwaxs laē nax^ēīdxa ^ēwāpē. Wā,
 35 laem gwā^l lāxēq.

Steamed Devil-Fish (^ēneg^ēek^u teq!wa).—Wā, hē^ēmaaxs k!ūnsa-
 ēda ts!ēdāqaxa teq!wāxs ts!ēk^āaaxa g^āwēq!ānemē. Wā, lā sex^ē-
 īdeq qa^s k!wēt!alēxsēs lāxēs ts!ēg^āats!ē xwāxwagūma. Wā,
 g^īl^ēmēsē q!eyōlxa g^āwēq!ānemāxs laē ^ēnek^āaq. Wā, hē^ēmis la
 40 legenwayaatsa teq!wāxs laē elāq tsās^ēētsa ^ēwāp ēlāxēs ^ēnek^āase^ēwē.
 Wā, g^īl^ēmēsē tsās^ēētsa ^ēwāpē lāqēxs laē nānask^īnaemxa teq!wa.
 Wā, lā ^ēnemāx^ēīdaem L!ōpa lē^ēwa ^ēneg^ēekwē g^āwēq!ānemāxs
 k^ā!ōts!ase^ēwaē qaxs k^ā!ōmats!ēlē. Wā, g^īl^ēmēsē L!ōpēxs laē lēt!^ē

elams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and || washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the || tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at || spring-tide. That is all about this. | 55

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the || little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks at the end of the sea-slug spear. | He puts these near the end of the harpoon-shaft, and ties them on with split | long strips of cedar-bark. When it is finished, it is this way: ||



tse^{wa}. Wä, hē^{mis} g'il āx^{ētse}wa ^{neg}ikwē teq!wa qa^s ts!ōx-
wītse^{wē} lāxa ^{we}wap!emē. Wä, āem^{xaāwisē} la negetewēx gwē- 45
g'ilasasen g'ag'ilēyē wāldemāxs laē textax^{wīdeq}. Wä, laem ōgūx-
p!aemxs ^{neg}ekwaē qaxs laē gwe^{yōsē} gwēp!aasasa k'!ōts!aakwē
g'āwēq!ānem lāxa ^{neg}ekwē teq!wa. Wä, laemxaē gwāla.

Hēemlas lā q!āla nanēsamensaxa teq!wāxs wāx^{maē} āma^{ya} x'ā-
ts!āyēxēs āmāgawīx'demxs laē nexsa^{ya} ^{mekūla}. Wä, la^{mēsē} k'!ā- 50
dedze^{wē} lāx k'!ādekwasā tatēlāxa teq!wā lōqwalaxa p!āyē
qaxg'in senōlmēk' gwāgwēx^{sāla} laqēxs laē nanēdzayowaxa g'il!a
nanēsamendza^{yāxa} teq!wa ^{le}wis gwāyilālasē. Hēmesen lāg'ila
^{nēk}ōl laem ^{wī}la q!ālelaq ^{le}wa lem^{xūlēse}la nēsaxa teq!wa lāxa
^{wālasē} x'āts!āya. Wä, laem gwāl laxēq. 55

Boiled Sea-Slugs (Aelyaxa ālasē).—Wä hēem g'il āx^{ētsō}sa 1
aelyaēnoxwaxa ālasa saents!āsa yālnēk!wēnoxwaxa k'!ōk!ūtela.
Wä, lā āx^{ēdxa} małts!aqē wīswūl k!waxlāwa, ^{nā}nemp!enk'ē
āwāsgemasas lāxens ts!ex^{ts}!āna^{yēx}. Wä, lā wāwīla^{agawēsens}
selt!ax^{ts}!āna^{yasens} q!wāq!wax^{ts}!āna^{yēx} lāxēs pēpexk'!ōt!E- 5
nēna^{yē}. Wä, lā āx^{ēdxa} denasē qa^s dzedzexsēndēq qa ts!ēłts!E-
q!ēs. Wä la āx^{ēdxa} małts!aqē gēgalbiłtsa aelyayōp!ēqlē. Wä,
lā āxbents lāx māx^{ba}ya^{sa} saents!ō qa^s yī^{ālelōdēsa} dzexekwē
g'il!a denas lāq. Wä, g'il^{mēsē} gwāłexs laē g'a gwāłēg'a (fig.).

- 10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down
15 into the water; and || when he secs a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and
20 puts it down crosswise over his canoe. || He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

“Now you will be as stiff as the wedge of your grandfather.” ||

- 25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts |
30 her basket into the small canoe; and the woman takes || one of the

- 10 Wä, lä ēsela qa k'!emaqelēsēxa x'āts!aēsē. Wä, g'il'mēsē k'!e-māqelaxs laē wī'x^ustendxēs aelyats!ēlē xwāxwagūmā. Wä, lä āx'ēdxēs aelyax'sayasē sē'wayā lē'wēs t!ōt!Esemyōlē k'āwayō lāxa ālasē. Wä, hē'misēs aelyayop!ēqē. Wä, lä sēx'wīda qa's lä lāxēs q!ālē q!āyatsa ālasē. Wä, lä hānx'īda. Wä, g'il'mēsē
15 dōx'walelaxa q!aēdzasasa ālasexs laē āx'ēdxēs aelyayop!ēqē qa's L!engensē lāxa demsx'ē. Wä, laem benba'yē gēgalba'yasēs aelyayop!ēqē. Wä, lä gālelisa lāx negōyā'yasa ālasaxs g'āxaē galotawēltewē lāxa mālē gēgālbēsa aelyayop!ēqē. Wä, lä nexōstōdxēs aelyayop!ēq qa k'at!ēdēs la ēwāx'sotāga'yasēs aelyaats!ē xwāxwagūma qa gayalēs. Wä, lä dāx'īdxa ālasē qa's āx'ēdēdxēs k'!āwayō qa's t!ōt!ets!exōdālēq. Wä, lä x'ix'īdeq qa lawāyēs yāx'yīg'ilas. Wä, lä xūsālexsas lāxēs xwāxwagūmē. Wä, lä nēg'etewēxs laē xūsālexsas:—

“Laems hēl L!āxalaēnēlē Lemg'ayās gāgasa.”

- 25 Wä, lä q!wālxoem ēnēk'ixs laē xūs'ālexsas ālasē lāxēs xwāxwagūmē. Wä, g'il'mēsē q!eyōlexs laē nā'nak^u lāxēs g'ōkwē. Wä, g'il'mēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē genemas āx'ēdxax lexa'yē qa's lä lalala; hē'mis, qa's lä nanagwāla. Wä, lä hāng'aa!exsasēs lexa'yē lāxa xwāxwagūmē. Wä, lä dāx'īdēda ts!edāqaxa
30 ēnemē ālasa qa's x'ix'īdē ēwāsgemasas ōgwide'yas lāxēs dālaēna-

sea-slugs, squeezes down the whole length of its body, holding it by 31 the | hind part, the head downward; and when what is left of the insides has come out, | she throws it into the basket. She does this to all | of them. When they are all in, she carries | her basket of sea-slugs up the beach and takes it || into the house. She puts it 35 down in the corner of the house. | Then she takes a large low steaming-box and pours some | fresh water into it. When it is half full, she takes the basket of sea-slugs | and pours them into the water in the box. She leaves them there | for two nights with the water over them. Then they are ready || to be boiled. The man takes the 40 kettle for boiling sea-slugs | and pours water into it until it is half full. | He puts it over the fire; and when the kettle for boiling sea-slugs | is on the fire with the sea-slugs in it, he goes into the woods and breaks off hemlock-branches. | He carries these back and puts them down where the sea-slugs are boiling || in the kettle. After he 45 has done so, he takes the low steaming-box in which the sea-slugs are, | and places it by the side of the fire, | and also the tongs. When the water begins to boil, his wife | takes one of the sea-slugs and squeezes the body so that | the liquid comes out from the inside. Then she puts it into the boiling water. || Her husband stirs it with 50 the tongs. The woman | squeezes out the whole number of sea-slugs; and when they are all | in the kettle, the man continues to

‘yax օxsde‘yas. Wä, lä benxtâla. Wä, g’il‘mēsē ‘wī‘lāwē grēg’a- 31 yayawa‘yas yāx·yīg·ilasēxs laē lexts!ōts lāxēs lexa‘yē. Wä, lä ‘nāxwa hē gwēx·ēidxa waōkwē. Wä, g’il‘mēsē ‘wīlts!āxs laē k’!ox‘wūl-tōdxēs elyats!ē lexa‘ya qa’s lä k’!ōx‘wūsdēsēlaq qa’s lä k’!ōgwē-lelaq laxēs g’ōkwē. Wä, lä k’!ox‘walīlas lāx onēgwīlasēs g’ōkwē. 35 Wä, lä āx‘ēdxā ‘wālasē kūtēlīl q!ō‘lats!ä. Wä, lä gūxts!ōtsa ‘we-‘wāp!ēmē laq. Wä, g’il‘mēsē negoyoxsdālaxs laē āx‘ēdxā elyats!ē lexa‘ya qa’s lä gūxstents lāx ‘wābets!āwas. Wä, lä bās. Wä, hēt!a lā mālexsē gānulas q!ōgūlīlēda ālasaxa ‘wapāxs laē hēlāla lāx hānx·lentsē‘wē. Wä, lēda begwānēmē āx‘ēdxēs elsēlats!ēlē hānx· 40 lanowa. Wä, lä gūxts!ōtsa ‘wāpē lāq qa negoyoxsdalēs. Wä, lä hānx·lents laxēs legwīlē. Wä, g’il‘mēsē la hānx·lālē elsē‘lats!ēlasēxa ālasaxs laē lāxa āl!ē qa’s L!ex‘wīdē lāxa q!wāxē. Wä, g’āxē gēmxēlaq qa’s lä gēmxstendēq lāxēs elsē‘lats!āxa ālasē hānx·lanowa. Wä, g’il‘mēsē gwālexs laē āx‘ēdxā q!ōgūlīlē elya- 45 ts!ē kūtēlīl q!ō‘lats!ä qa’s g’āxē hā’nōlīsas lāxēs legwīlē; Wä, hē-‘mēsa ts!ēsLāla. Wä, g’il‘mēsē medelx‘wīdēda ‘wāpaxs laē gēne-mas āx‘ēdxā ‘nēmē ālasa qa’s x’ix·‘īdēx ōk!wina‘ya qa lāwāyēs ‘wāpaga‘yasēxs laē ts!ēmxtents lāxa maemdelqūla ‘wāpa. Wä, lāla lā‘wūnemas xwētasa ts!ēsLāla lāq. Wä, lä ‘nāxwaem 50 x’ix·‘īdēda ts!edāqax ‘waxaasa ālasē. Wä, g’il‘mēsē ‘wī‘lāstēda ālasaxs laē hēmenālag·ilī‘ēm xwētēda begwānēmaq. Wä, g’il-

53 stir them. When | the water begins to boil, the man picks up
handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then || it stops boiling over, for the | water of the
sea-slugs almost always boils over, and only | dirt from the floor of
the house stops the boiling-over. The man | tries to take hold of one
of them with the tongs; and when he succeeds in taking one, | it is
done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when || they are raw, and he can not get hold of them with
his tongs. | When they are done, he takes off the fire the kettle for
cooking sea-slugs. | He takes a large dish and puts it by the side of
the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the || sea-slugs, and
puts them into the dish for washing the boiled | slugs. As soon as they
are all in, the man sits down by its side | and washes them, they being
stiff. After he has | washed one of them, he gives it to one of his guests |
to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. || The man washes the sea-slugs quickly, | and gives
one to a second man; and he continues doing this with his other |
guests; and when the first one finishes eating a sea-slug, | he is given
another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, || when they are

53 ^εmēsē tenx^εīdexs laēda begwanēmē k^ε!āg^εīlīkxa t!EX^εt!EG^εīlasēs
g^εōkwē, qa^εs k^ε!a^εstendēs lāxa la tentenk^εīla. Wā, hēx^εīda^εmēsē
55 xūt!ēdēda tentenk^εīla elsēlas qaxs xENLElaē hēmenālaem tenx^εī-
idē ^εwāpalāsa ālasaxs hānx^εLEntse^εwaē. Wā, lēx^εa^εmēs xūt!ēda-
masa t!EX^εt!EG^εīlasa g^εōkwaq. Wā, lā, hēmenāla^εma begwānēmē
gūnx^εīd k^ε!ak^ε!ap!ENasa ts!ēSLāla lāq. Wā, g^εīl^εmēsē k^ε!īp!ENDqēxs
laē L!ōpa. Wā, laēm xūlxūnx^εīdexs laē L!ōpa. Wā, lā tsāx^εENxs
60 k^ε!īlx^εaē. Wā, laēm k^ε!ēās gwēx^εīdaats k^ε!īp!Entsēs ts!ēSLāla lāq.
Wā, g^εīl^εmēsē L!ōpEXs laē hānx^εSEndeq lāxēs legwīlēs elsēlax^εdema.
Wā, lā āx^εēdxa ^εwālasē lōq!wa qa^εs k^ε!anolīēs lāxa elsē^εlats!ē
hānx^εLANowa. Wā, lā gūxts!ōtsa ^εwāpē lāq. Wā, g^εīl^εmēsē ēk^ε!ōl-
dza^εya ^εwapē lāqēxs laē āx^εēdxa ts!ēSLāla qa^εs k^ε!āk^ε!ap!ENēs lāxa
65 ālasē qa^εs lā k^ε!īpstālas lāxa ts!ōts!ox^εūnats!ē lōq!waxa hānx^εlaakwē
ālasa. Wā, g^εīl^εmēsē ^εwī^εlōSEXs laēda begwānēmē k^ε!wag^εāgELīlaq
qa^εs ts!ōts!ox^εūnx^εīdē lāxēs laēna^εyē L!ax^εīda. Wā, g^εīlnaxwa^εmēsē
g^εwāl ts!ōts!ox^εūnaxa ^εnēmē ālasEX laē yax^εwits lāxēs Lē^εlānēmē
qa g^ε!alq!ESēs elsasxa ālasē. Wā, lā hēx^εīdaem elsas^εīdēda g^εālē
70 yāx^εwitSE^εwa, yīxs laē hanakwīla ts!ōts!ox^εūnēda begwānēmEX
yaq!wēmaLasa māK^εīlaq. Wā, lā hē g^εwe^εnakūlaxa waōkwē Lē^εlā-
nems. Wā, g^εīlnaxwa^εmēsē ^εwī^εlēda g^εālē yax^εwitsō^εsa ālasEXs laē
ēt!ēd yāx^εwīdeq. Wā, g^εīl^εmēsē pō^εīdexs laē mōTELaxēs ānēx^εsā^εyē
qaēs g^εENēmē, yīxs lēx^εa^εmaē elsasdemxa ālasēda ts!āwūnxē lāx

good. They are bad in summer. That is all about | one way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and || puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the || fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another ||
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

Eyāx'sdemas. Wä, lāla 'ya'yax'sxa hēenxē. Wä, laem g'wāl lāxa 75
'nemx'ēidāla hā'mēx'sīlaēnē'xa ālasē.

Roasted Sea-Slugs (Penēdzekwē ālasa lāxa onālisasa legwīlasa 1
g'ōkwē).—Wä, hē'maaxs laē malp'enxwa'stalil q!ōgūliā ālasē
wä, lāda ts'edāqē āx'ēdxa lōq!wa qa's lā dālaq qa's lā k'anolīlas
lāxa elyats!ē kūteliil q!ōlats!ā. Wä, lā āx'wüstālaxa ālasē qa's lā
āxts!ālas lāxa lōq!wē. Wä, g'il'mēsē hēl'alaxs laē k'alaxa elts!āla 5
lōq!wa qa's lā k'anōlisas lāxa legwīlasēs g'ōkwē. Wä, lā k'ade-
nōliselas lāxa āwābā'yas k'ak'edenwa'yasēs legwīlē. Wä, ā'mēsē
hēmenālaem lēx'elalēda ts'edāqaq. Wä, g'il'mēsē ālax'ēd lā
L!āx'ēdexs laē L!ōpa. Wä, g'il'mēsē L!ōpexs laē k'elts!ālasēs ts!ēs-
lala lāq. Wä, lā āx'ēdxa ōgū'lamē lōq!wa qa's gūxts!ōdēsa 10
'wāpē lāq. Wä, lā āxstentsa penēdzekwē ālasē lāq. Wä, lā
āx'ēdxa k!wa'xlādzēsē qa's k'exālayōxa gūna'yaxs laē k!wē-
k!ūt!enēxa penēdzekwē ālasa. Wä, g'il'mēsē 'wī'lāxs laē q!wēdze-
lendeq qa lāwāyēs 'wāpaga'yas. Wä, lā yaxts!ōts lāxa ōgū'lamē
lōq!wa. Wä, laxaē ēt!ēd āx'ēdxa 'nemē ālasa qa's k'exālēxa 15
gūna'yaxs laē k!wēk!ūt!enēxa penēdzekwē ālasa. Wä, lā q!wē-
dze'lendeq qa lāwāyēs 'wāpaga'yas. Wä, laxaē yāxts!ōts lāxa
lōq!wē. Wä, lāna'xwaem hē g'wēx'ēdxa wāōkwē. Wä, g'il'mēsē
'wī'lāxs laē yāx'wīts lāxa elsasLaxa penēdzekwē ālasa. Wä,

20 those who are to eat the roasted sea-slugs. || At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-
25 box. | She digs a hole in the hot ashes and puts the || sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the
30 fire. That is || all. |

1 **Roasted Chiton**.—This is called by the L!aL!asiqwāla *k'!nēl*, but by the Kwāg'u! it is called | *mē'smets!a*. |

When a woman gets ready to | go to get chitons, she takes her
5 basket to put the chitons into, and also flat-pointed || hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | "instrument for peeling chitons off the rock." As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the
10 chitons on her back, and goes home || carrying the basket up the

20 hēx'ida^εmēsē elsa^εīdeq. Wā, g'il^εmēsē pōl^εīdexs laē mōtelaxēs hām^εx'sā'yē qaēs gēgenēmē. Wā, laem g'wāl lāxēq.

Baked Sea-Slugs (Dzamēdzek^u ālas lāxa gūna^εyasa legwīlasa g'ōkwē).—Hēemxaa āx'ēdēda ts!edāqaxa ālasa kūtēlīlē q!ō^εlats!ē. Wā, lā 'lap!ālisa lāxa ts!elqwa gūna^εya. Wā, lā lex^εwalīsa
25 ālasē lāxa 'lābekwē gūna^εya. Wā, lā dzemk'eyīntsa gūna^εyē lāq. Wā, laxent!a nexseg'ilelag'ila lāxox q!lāq!alāk!a'yē lāxens 'nālāxs laē 'lāp!eqālisaq. Wā, lā k'lip!itsēs ts!ēsLala laq qa's lā k'lip!alī-lēlas lāxa onālisasēs legwīlē. Wā, hēem g'wāyi'lālē g'wēg'ilasasen wāldeme lāx māk'īlasasek' lāxa penōlīdzekwē ālasa. Wā, laemxaē
30 g'wāla.

1 **Roasted Chiton**.—K'!nēl, hēem lēqela^εyēsa L!aL!asiqwālāq; wā, lāla mēsmets!axelasō'sa Kwāg'u!ē.

Wā, hē'maaxs laē xwāna^εlēda ts!edāqē qa's lā k'!āk'!enlaxa k'!nēlē. Lā, āx'ēdxēs k'!n'ēlats!ēlē lex^εya hē'mēsa pexbaakwē
5 L!enāk'sa q!wāxē yūdux^up!enk' lāxens q!wāq!wax'ts!āna^εyēx, yīx 'wāsgemasas. Wā, lā pexba. Wā, hē'mis daax^usēq yīxa lēgadās k'!āk'!enlayāxa k'!nēlē. Wā, g'il^εmēsē lāg'aa lāx q!eyaasasēxs laē L!ōk!ūg'i'lalaq qa's ts!exts!ālēs lāxēs lex^εya. Wā, g'il^εmēsē q!eyōlqēxs laē ōxlex^εīdxēs k'!n'ēlats!ē lex^εya qa's lā nā'nak^u
10 ōxlōsdēselaxa k'!n'ēlats!ē lex^εya. Wā, lā ōxleg'alīlas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
 takes a large dish and pours some | fresh water into it, until it is half
 full, and she pours the chitons into it. | After they have been four
 days in the water, she takes her | fish-knife and goes and sits down
 by the side of the dish of chitons. She || takes out one of the chitons 15
 and scrapes it with her fish-knife so that | all the green stuff comes off
 that covers it. When the green stuff is all off, | (the chitons) are white.
 When they are done, | she puts them into another dish which is half
 full of | fresh water; and she does this with the others. || As soon as 20
 they are all done, she leaves them in the water in the dish for one
 night. | In the morning, as soon as day comes, the woman takes
 drift wood, | which she gathers on the beach in front of her house,
 and she puts down one crosspiece | at the upper end; and she puts
 down two | side-pieces, one on each side. She puts kindling-wood in
 the space between the || side-pieces, and she places medium-sized 25
 driftwood crosswise | on top of it. Then she takes her basket and
 goes to pick stones on the | beach. When her stone-carrying basket
 is full with stones, | she carries it on her back, and puts it down out-
 side of the place where she is going to steam the chitons. She | puts
 them on top of the crosspieces of driftwood; and when they are all
 on, || she lights the fire under (the whole). When the fire blazes up, 30
 she goes to the beach | and gathers kelp that grows on the rocks; |

gwiłasēs g'ōkwē. Wä, lä äx'ēdxä 'wālasē lōq!wa qa's gūxts!ōdēsa
 'we'wap!Emē lāq qa negoyoxsdālēsēxs laē gūxstentsa k'linēlē lāq.
 Wä, hēt!āla mōxsē 'nālās q!ōg'ililēxs laēda ts!Edāqē äx'ēdxēs
 xwālayowē qa's lä k!wag'äg'ililāxa k'linēhtalilē lōq!wa. Wä, dās-
 tendxa 'nemsgēmē k'linēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15
 'wīlāwēsa lēnxa lāx ōsgema'yas. Wä, g'il'mēsē 'wīlāwa lēnxa
 lax ōsgema'yasēxs laē 'mēlsğema. Wä, g'il'mēsē g'wālēxs
 laē äxts!ōts lāxa ōgū'lamē lōq!wa laxat! negōyoxsdālaxa
 'we'wap!Emē. Wä, lä 'naḡwaem hē g'wēx'idxa waōkwē. Wä,
 g'il'mēsē 'wīlaxs laē xa'maēl q!ōg'ülilxa 'wāpē lāxa lōq!wē. 20
 Wä, g'il'mēsē 'nāx'idxa gāälāxs laēda ts!Edāqē äx'ēdxä q!ēxalē
 qa's q!āp!ēg'alīsēq lāx L!ema'isasēs g'ōkwē. Wä, la'mē ḡwā'itsa
 'nemē qa gēg'iwālitsē. Wä, lä k'āk'edenōtsa małts!aqē lāx 'wāx'sa-
 no'yas. Wä, laxaē mōmagōtsa g'ālastoyolas lax āwāgawa'yasa
 k'āk'edenwa'yas. Wä, lä ḡwāleyīndālāsa hā'yāl'astowē q!ēxał lāx 25
 okūya'yas. Wä, lä äx'ēdxēs lexā'yē qa's lä xeqwax t!ēsema lāxa
 L!ema'isē. Wä, g'il'mēsē qōt!ē xegwats!ās lexāxa t!ēsemaxs laē
 ōxlosdesaq qa's lä ōxlanōlīsas lāxēs 'neg'asLaxa k'linēlē. Wä, lä
 xeqūyīnts lāxa gēk'īya'yē q!ēxāla. Wä, g'il'mēsē 'wilk'iyīndēxs laē
 tsēnabotsa gūłta lāq. Wä, g'il'mēsē x'iqōstāxs laē lāxa L!ema'isē 30
 qa's k!ülx'idēxa L!ESL!Ekwē q!wāxa lāxa t!ēdzek!wa. Wä, g'il-

32 and when her basket is full, she carries it on her back, and puts it
down | by the side of the place where she is going to steam the
chitons. Then she goes into the woods to get | skunk-cabbage and
35 old fern. She puts these into a || basket, and carries the basket with
fern on her back; and she carries the skunk-cabbage under her arm. |
Then she goes home, and puts down the skunk-cabbage | by the side
of the place where she is going to steam the chitons; and she also puts
down the | basket with old ferns. Her husband cuts sticks | one
40 span long, of red pine, with sharp points || and round, for spits for the
chitons. As soon as these are finished, | she takes one of the chitons
and pushes the spit of | red-pine wood through the middle of it.
She does this with every one of them, | one spit for each chiton, in
this manner: When they are all on the spits, | they are
ready, and she puts them into a basket. Then the man
45 takes the || tongs and takes away the driftwood that is not
burned; | and as soon as all the fire has been taken away, he
takes the kelp and lays it | on the red-hot stones, and he
puts old fern | over the kelp; and he takes the skunk-
cabbage and | spreads it over the old fern. As soon as this is
50 finished, he takes the || chitons on their spits and pours them on the
skunk-cabbage. When this is | done, he takes a cedar-stick and
pokes holes through the skunk-cabbage for | the water to pass through



32 'mēsē qōt!ē L!egwats!ēs lexāxs laē ōxlōsdēsaq qa's lā ōxlanōlisas
lāxa 'neg'aslaxa k'!inēlē. Wā, lā ālē'sta lāxa āl!ēk'as lā āxa
k'!ik'aōk!wa, wā, hē'misa LEq!Emsē. Wā, laem āxts!ōts lāxa
35 lexayē. Wā, lā ōxlālaxa LEq!Emdzats!ē lexāxs laa!a! gemxelaxa
k'!ik'!aōk!wāxs laē nā'nakwa. Wā, lā gemxenōlisasa k'!ik'!aōk!wa
la mag'īnwalisasēs 'neg'aslaxa k'!inēlē. Wā, laxaē ōxleg'alisasa
LEq!Emdzats!ē lexā lāxaaq. Wā, lā!a lā'wūnemas k'!āxwaxa
'nāl'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx wūnāgūla qa eēx'bēs;
40 wā, hē'mis qa lēelx'īnēs qa ōdēmsa k'!inēlē. Wā, g'īl'mēsē gwā-
lēxs laē āx'ēdxa 'nemsgēmē lāxa k'!inēlē qa's ōt!ēdēsa ōdēmē
wūnagūl lāx nexsema'yas. Wā, lā 'naḡwaem 'nemts!axsemālēda
k'!inēlaxa ōdēmē g'a gwālēg'axs laē ōdekwa (fg.). Wā, la'mē 'nāḡwa
gwālā!axs laē g'its!ā lāxa lexayē. Wā, lā āx'ēdēda begwānemaxa
45 k'!īplāla qa's k'!īps'ālax'īdēxa k'!ēsē q!ūlx'ēitsa q!ēxālē. Wā,
g'īl'mēsē 'wīlēda gūltāxs laē āx'ēdxa L!ESL!ekwē qa's ts!ax'ālōdēs
lāxa x'īx'ixsemāla t!ēsema. Wā, lā āx'ēdxa LEq!Emsē qa's ts!ā-
k'īyīndēs lāxa L!ESL!ekwē. Wā, lā āx'ēdxa k'!ik'!aōk!wa qa's
LEpeyīndē lāxa LEq!Emsē. Wā, g'īl'mēsē gwālēxs laē āx'ēdxa
50 ōdekwe k'!inēla qa's g'ēdzōdalēs lāxa k'!ik'!aōk!wa. Wā, g'īl'mēsē
gwālēxs laē L!ENqemx'sālasa k!wa'xlāwē lāxa k'!ik'!aōk!wa qa
lax'sālat'sa 'wāpē lō' qa k'īx'sālat'sa k'!ā!ēla. Wā, g'īl'mēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53
and he takes some skunk-cabbage | leaves and spreads them over the
top; and when it is all covered, he || takes mats and covers (the 55
whole). When this is done, he | leaves it. After about four hours |
(the chitons) are done. Then he takes off the cover-mats and | also
takes off the skunk-cabbage cover. When the | cover is all off, he
calls the people who are walking about to come and eat the chitons. ||
When they sit down, he gives each | one a spit with a chiton on it, 60
and immediately they | begin to eat chitons. Nobody gets two |
spits of steamed chitons, for they taste very salt; | and when they eat
many chitons, these cause diarrhoea. || After they have finished, 65
they all go home. They do not invite | many tribes for this, and it
is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat
chitons, and also the Koskimo | and Gwats!ēnox^u and G'âp!ēnox^u
and the L!asq!ēnox^u. | Only those eat it. That is all about this. ||

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1
they are eaten in the following manner:) At once (the woman) sends
her husband to go and | invite his numaym. Immediately the woman
takes | her kettle and pours water into it; and when it is half full, |
she puts it on the fire. When it begins to boil, || the woman takes the 5
basket of chitons by the handle and pours | them into the kettle.

lexs laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdxā wāōkwē k'lik'!aō- 53
kwa qa's LEPEYINDĀLĒS lāq. Wā, g'il'mēsē hamelqeyaxs laē
āx'ēdxā lēl'wā'yē qa's nāseyindēs lāq. Wā, g'il'mēsē gwālexs laē 55
bās. Wā, laxent!a mōts!agelelag'ila lāxens q'lāq!alak'!ayoxens
'nālāqēxs laē L!ōpa. Wā, la'mēs lēt!ēdex nāyīmas lēl'wā'ya.
Wā, laxaē lāwi'yōdxā nayīmē k'!aōk!wa. Wā, g'il'mēsē 'wī'lāwē
nayīmasēxs laē Lē'lālaxa q'lūnamē'sta qa lās k'lin'k'!a'īdxā
k'linēlē. Wā, g'il'mēsē k'lūs'ālisexs laē ts!EWANAGEMĒDA 'nāl- 60
'nemts!aqē ōdek^u 'neg'ik^u k'linēl lāq. Wā, lā 'nāxwāem hēx'ei-
daem k'lin'k'!a'īdxā k'linēlē. Wā, laem k'leās małts!axk'!etsēxa
ōdek'wē 'neg'ek^u k'linēla, qaxs Lōmaē dēmp!a. Wā, hē'misēxs ālaē
wulēliselamasex q'lēk'!edzayaēda k'linēlaxs hā'mā'yaē. Wā, g'il-
'mēsē gwālexs laē 'wī'la nā'nakwa. Wā, laem k'les Lē'lālayo lāxa 65
q'lēnemē lēlqwāla'ya. Wā, lāxaa k'les hā'māsa Kwāg'ulē, la
lēx'a'ma L!āl!asiqwāla k'lin'k'!ālxā k'linēlē Lē'wa Gōsg'imoxwē
Lē'wa Gwats!ēnoxwē Lē'wa G'âp!ēnoxwē, wā hē'misa L!asq!ē-
noxwē. Hēem 'waxēda hā'māpaq. Wā, laem gwāl lāxēq.

Boiled Chiton.—Wā, hē'x'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās 1
Lē'lālaxēs 'nē'mē'mōtē. Wā, la hē'x'ida'mēsēda ts!Edā'qē āx'ē'd-
xēs hānx'Lā'nowē qa's gūxts!ō'dēsa 'wā'pē lāq qa 'negoyā'lē-
sēxs la'ē hā'nx'Lents la'xēs legwī'lē. Wā, g'il'mēsē medelx'wī-
dexs la'ēda ts!Edā'qē k'!ō'qūlīxēs q!E'nyats!ē lexā'ya qa's gūx- 5
stē'ndēs la'xa hā'nx'Lanowē. Wā, la āx'ē'dxēs k'lipLā'la qa's

7 Then she takes her fire-tongs and | pokes the chitons in the water;
and as soon as the skin comes off, | they are done. Then she takes
the kettle off of the fire. | She takes a large dish and dips up with
10 a spoon || the chitons in the water, and she puts them into the dish.
She does not | put the liquid into the dish also. As soon as the dish
is full, | the woman pours fresh water on the chitons in the dish, |
and she puts it down before the guests of her husband. | They eat at
15 once with their hands. || They peel off the shells on the back, and they
throw them into the | dish, with the guts. As soon as they finish
eating the chitons, they | wash their hands in the water of their food;
and | after they have eaten, those who have eaten chitons go out. |

Large Chiton (Getting large chiton).—When a man wants to eat ||
20 chitons, he launches his | small canoe at low water, and he goes to a
place where he knows there are many chitons. | When he arrives
there, he puts the stern of his chiton-catching | canoe ashore and
gets off. He picks up chitons which | lie on the stony beach, and
25 he throws them into his small chiton-catching canoe. || When he has
many, he launches | his chiton-catching canoe, goes aboard, and he |
paddles back. He picks up driftwood where there is much of it,
and | he puts it into his chiton-catching canoe. As soon as it is |

dzek·elga'yēs la'xēs q!E'nsēla. Wā, g'í'!ēmēsē qūs'ē'dēs L!ētse-
7 ma'yē, wā, lae'm L!ōpa laxē'q. Wā, hē'x'idaēmēsē hā'nxs'ēndeq.
Wā, la āx'ē'dxa ēwā'lasē lō'q!wa qa's xelō'tsōdēsa k'ats!Ena'qē
la'xēs q!E'nsēla qa's lē xelts!ā'las la'xa lō'q!wē. Wā, lae'm k'!ēs
10 ō'gwaqa lē ēwa'palās lā'xa lō'q!wa. Wā, g'í'!ēmēsē qō't!ēda lō'-
q!wāxs la'ēda ts!ēdā'qē gū'q!eqasa ā'ta ēwā'pē lā'xa la lēx'ts!ā'la
q!anā'sa. Wā, lē k'ax'dzamo'līlas lax Lē'lanemasēs lā'wūnemē.
Wā, hē'x'idaēmēsē xa'max'ts!ā'naxs la'ē dā'x'idxēs hā'ma'yē.
Wā, lae'm sēx'ā'lax xē'ldzēg'a'yas. Wā, la ts!exts!ā'las lā'xa
15 lō'q!wē Lē'wēs ts!eyi'mē. Wā, g'í'!ēmēsē gwāl q!E'nsq!asexs la'ē
hē'em ts!E'nts!enx'widēdē ēwapa'lāsēs hā'ma'yē. Wā, g'í'!ēmēsē
gwā'!exs la'ē hō'qūwelsēda q!E'nsq!asē.

Large Chiton (K!āk!·!enot!āxa k!·!enōtē).—Hē'maaxs hā'ma-
ēxsdaēda begwānemaxa k!·!enōtē. Wā, ā'misē wī'x'ustendxēs xwā-
20 xwagūmaxa lā x'āts!aēsa qa's lā lāxēs q!ālē q!eq!ādxā k!·!enōtē.
Wā, g'í'!ēmēsē lāg'aa lāqēxs laē āLax!ax'idxēs k!āk!·!ent!aats!ē
xwāxwagūma qa's lōltāwē. Wā, lā menx'idxā k!·!enōtaxs qep-
qep!āē lāxa t!ēdzek!wa qa's ts!egexselēs lāxēs k!āk!·!ent!aats!ē
xwāxwagūma. Wā, g'í'!ēmēsē q!eyōlexs laē hēx'idaem lā wī'x'us-
25 tendxēs k!āk!·!ent!aats!ē xwāxwagūma qa'slaxsēq. Wā, g'āxē sēx-
ēwida qa's lā ānēxbālx q!ēxala lāxa q!Eyaasasa q!ēxalē. Wā, lā
mōxselas lāxēs k!āk!·!ent!aats!ē xwāxwagūma. Wā, g'í'!ēmēsē qō-
t!axs laē lāxsa qa's sēx'widē; laem lāl nā'nak^u lāxēs g'ōkwē. Wā,

full, he goes aboard and paddles home to his house. || When he arrives 30
 at his beach, he throws the | driftwood ashore. He goes up and goes
 to get a basket from his | house, and he comes carrying it down to
 the place where his chiton-catching | canoe is. He also carries his
 knife, and he | puts the basket into the small canoe. || Then he takes 35
 one of the chitons, puts it down on its back, | and cuts along its
 belly. Then he pulls out the entrails, | and he throws them into the
 water; and he scrapes it, so that the red color | on the body of the
 chiton comes off. When it is all off, he | washes it in salt water.
 After he has done so, he throws it || into the chiton-basket. He does 40
 this with all the others. | As soon as they are all ready, he carries the
 basket of chitons; | and when he is in his house, he puts it down in
 the | corner of the house; and he goes down to the beach to bring
 up | the driftwood, and he carries it into the house, and he puts it
 down || by the side of the fire, and he puts it on the fire. | If he wishes 45
 to eat the chiton raw, he takes his knife | and cuts the belly of the
 chiton, which looks like the tongue | of a quadruped. He puts them
 into a small dish with | water in it. He also cuts close along the shell
 on its back || the whole length of the body of the chiton; and | when 50
 it is off, he cuts it into pieces half a | finger-width thick. Then he puts
 these pieces into a small dish with water in it; | and when he has

g'íl'mēsē lāg'alīs lāxēs L!ema'isaxs laē hēx'idaēm sep'ūltōdxēs 30
 q!ēxanēmē q!ēxala. Wā, lā lāsdēsa qa's lā āx'ēdex lexa'ya lāxēs
 g'ōkwē qa's g'āxē dents!ēselaq lāx hā'nēdzasasēs k'!āk'!ent!aats!ē
 xwāxwagūma. Wā, hē'mis daax'sēs ts!ēwūlēgayo k'!āwayowa.
 Wā, lā hāng'aalexsa lexa'yē lāxa k'!āk'!ent!aats!ē xwāxwagū-
 maxs laē dāx'īdxa 'nemsgēmē k'!enōta qa's t!ex'ālexsēq. Wā, 35
 lā qwagenōdzendex tek'!āsēxs laē gēlx'weqōdex yāx'yīg'ilas
 qa's ts!exstendēq. Wā, lā k'ōdzeitsemdeq qa lawāyēsa gūgūm-
 yemstowē āxsemēxa k'!enōtē. Wā, g'íl'mēsē 'wī'lāxs laē ts!ōx'wī-
 deq lāxa demsx'ē 'wāpa. Wā, g'íl'mēsē g'wālexs laē ts!exts!ōts
 lāxēs k'!endats!ē lexa'ya. Wā, lā 'nāxwaēm hē g'wēx'īdxa wā- 40
 kwē. Wā, g'íl'mēsē 'wī'laxs laē k'!ōx'weiltōdxēs k'!endats!ē lexa-
 'ya. Wā, g'íl'mēsē laēlas lāxēs g'ōkwaxs laē hāng'alīlas lāxa ōnē-
 g'wīlasēs g'ōkwē. Wā, lā lentslēs lāxa L!ema'isē qa's lā wīx'wūs-
 dēsa lāxa q!ēxalē qa's lā wīg'ilēlas lāxēs g'ōkwē qa's lā wīx'ali-
 las lāxa mag'īnwalīlasēs legwīlē. Wā, la leqwēlax'īda. Wā, g'íl- 45
 'mēsē 'nēx' qa's k'!īlx'k'!ax'ēxa k'!enōtaxs laē āx'ēdxēs k'!ā-
 wayowē qa's t!ōsōdēx tek'!āsa k'!enōtēxa hē g'wēx'sa k'!ile-
 maxsa g'īlg'aōmasē, wā, qa's āxts!ōdēs lāxa lalogūmē 'wābets!ā-
 laxa 'wāpē. Wā, laxaē t!ōsōdxa mā'k'īldzōdalāxa xeldzēg'a'ya
 hēbendāla lāx 'wāsgemasas ōgwida'yasa k'!enōtē. Wā, g'íl'mēsē 50
 lawāxs laē hēlox'send t!ōt!ets!endeq qa k'!ōdenēs wīwōgwasas
 lāxens q!wāq!wax'ts!āna'yēx, laē āxstālas lāxa 'wābets!āwasa lā-

enough, he takes the tongs and | holds the pieces of chiton and throws
 55 them into the || fire, and then he picks them out again with the
 tongs and puts | them back into the dish, and he washes them, and
 then he eats them. | He only stops when he has eaten enough. Then
 he rinses his mouth | with water; and after he has rinsed his mouth,
 so that the salt taste | is removed, he drinks a little water. That is
 60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons.
 They only cut out the entrails; and as soon as all | the entrails are
 out, the woman takes her tongs and digs a hole | in the hot ashes.
 5 Then she takes the chiton whose guts have been removed and || puts
 it into the hole that she has dug, and she covers it over with hot
 ashes. | As soon as she has done so, she takes a dish and pours water
 into it | until it is half full. When she has done so, she takes a spoon |
 and puts it down by the side of the fire, and also the dish, | and she
 takes the tongs and uncovers the chiton which has been buried in the
 10 ashes. || With her tongs she lifts the buried chiton and | puts it into
 the dish, and she takes the spoon and with it she scrapes off | the
 ashes that stick on it from the outside. | As soon as they are all off, she
 pulls off the shell from the back, for it is very soft, because | it is
 15 thoroughly cooked. As soon as all the dirt is off, she || changes the

53 lōgūmē. Wä, g'il'mēsē hēla āxa'yasēxs laē āx'ēdxēs ts!ēslāla qa's
 dālēqēxs laē dāx'īdxa t!ēwēkwē k'!Enōta qa's ts!ēxlālēq lāxēs
 55 legwīlē. Wä, xwēlaqa'mēsē k'!līp!ētsa ts!ēslāla lāq qa's lā k'!līp-
 stālas lāxa lōq!wē. Wä, lā ts!ōx'wīdēq qā's k'!lntk!at!ēdēq. Wä,
 laem ā'ēm gwālēxs laē pōl'īda. Wä, lā hēx'īdaem ts!ēwēl!ēxō-
 tsa 'wāpē. Wä, g'il'mēsē gwāl tsewēl!ēxōdēxs laē 'wīlāwa dem-
 p!āēl!ēxawayasēxs laē nāx'īdxa hōlālē 'wāpa. Wä, laem gwāla
 60 'nemx'idāla hamēx'silaēnēq.

1 **Baked Large Chiton.**—Wä, g'a'mēs' nemx'īdāla hā'mēx'silaēnēxa
 k'!Enōtēg'a, yīxs ā'maē ts!ēwēlēgekwa. Wä, g'il'mēsē 'wīlāwē
 yax'yīg'ilasēxs laēda ts!ēdāqē āx'ēdxēs ts!ēslāla qa's labēsē lāxa
 ts!ēlqwa gūna'ya. Wä, lā āx'ēdxa ts!ēwēlēgekwa k'!Enōta qa's
 5 mex'ts!ōdēs lāxēs 'lāpa'yē. Wä, lā dzemsgemtsa ts!ēlqwa gūna'yē
 lāq. Wä, g'il'mēsē gwālēxs laē āx'ēdxa lōq!wē qa's gūxts!ōdēsa 'wāpē
 lāq qa negōyoxsdalēs. Wä, g'il'mēsē gwālēxs laē āx'ēdxa k'āts!ēnaqē
 qa's g'āxē g'ēg'alīlaq lāx mag'īnwalīlasēs legwīlē l'ē'wa lōq!wē. Wä,
 lā āx'ēdxa ts!ēslāla qa's lēt!ēdēs lāxēs dzamēsase'wē k'!Enōta.
 10 Wä, lā k'!līp!ētsa ts!ēslāla lāxa dzamēdzekwē k'!Enōta qa's lā
 k'!līpstents lāxa lōq!wē. Wä, lā āx'ēdxa k'āts!ēnaqē qa's k'ōdze-
 tsemdēs lāx ōsgema'yas qa lawālēsa gūna'yē la k'!ūtsemēq. Wä,
 g'il'mēsē 'wīlāxs laē gēlqālax xeldzēg'a'yas qaxs laē xās'īda qaxs
 laē ālak'!āla la l'ōpa. Wä, g'il'mēsē 'wīlāwa 'yāx'sema'yāsēxs laē
 15 l'ayōdex 'wāpasēxs laē nēqwa. Wä, laem gūqōdēq lāx l'āsanā-

water, for it is dirty. Then she pours it out outside | of the house, 16
and she pours some fresh water on it, and she | washes it again; and
when all that looks like red paint comes off, it is done. | Then they
begin to eat the baked chiton; | and when they have finished, (the
woman) draws some water and rinses her mouth to || remove the 20
salt taste; and when it is all gone, she drinks | water. That is all
about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she
pours some water into it until it is | more than half full, and she puts
it on the fire; and she takes || a chiton, and takes the knife for cutting 25
out the insides, and cuts | along one side of its belly. Then she pulls
out the entrails and throws them down by the side | of the fire. As
soon as they are all out, she scrapes off with the | back of her knife
what looks like red paint on its body; | and when it is all off, she
washes it in a dish || with water in it; and by the time it is all washed, 30
the kettle on the fire begins to boil. | Then she puts the chitons into
it; and when | they are all in, she calls her friends to come and eat
the | boiled chitons. When they have all come in, the | woman takes
her spoons and dishes and || puts them down where she is sitting, and 35
she takes her tongs and stirs | the chitons that she is cooking while
they are still on the fire. | After they have been boiling for maybe

‘yasēs g’ōkwē, qa’s lāxat! gūxts!ōtsa ‘wēwāp!Emē lāq; lāxaē ēt!ēd 16
ts!ōxēwīdeq. Wā, g’īlēmēsē ‘wīlāwa hē gwēx’s gūgūmyīxs laē gwāla.
Wā, hēx’īdāēmēsē k’!Entk’!at!ēdxa dzamēdzekwē k’!Enōta. Wā,
g’īlēmēsē gwālēxs laē tsēx’īdxa ‘wāpē qa’s ts!EWēL!EXōdē qa la-
wāyēsēs demp!aēL!EXawa’yē. Wā, g’īlēmēsē ‘wīlāxs laē nāx’īdxa 20
‘wāpē. Wā, laem gwāl lāxēq.

Boiled Large Chiton (Hānx’Laak^u k’!Enōt). — Wā, hēm g’īl
āxētsō’sa ts!Edāqēs hānx’Lanowē qa’s gūxts!ōdēsa ‘wāpē lāq qa
ēk’!ōldza’yēs. Wā, lā hānx’Lents lāxēs legwīlē. Wā, lā āxēdxa
k’!Enōtē qa’s āxēdēxēs ts!ēwēlagayo k’!āwayowa qa’s qwaḡenō- 25
dzendēx tek’!āsēxs laē ḡelxūqōdex yax’gīg’īlas qa’s ts!Eḡenōlisēs
lāxēs legwīlē. Wā, g’īlēmēsē ‘wīlāxs laē k’osālas āwēḡa’yasēs
ts!ēwēlagayu k’!āwayowē lāxa hē gwēx’s gūgūmyīmē lāx ōsḡe-
ma’yas. Wā, g’īlēmēsē ‘wīlāxs laē tsōxēwīdeq lāxa lōq!wa
‘wābets!āliḡa. Wā, g’īlēmēsē ‘wīla ts!ōkūxs laē medelxēwidēda 30
hānx’Lanowē. Wā, lā āxstālasa k’!Enōtē lāq. Wā, g’īlēmēsē
‘wīla’staxs laē Lēlālaxēs ‘nēnēmōkwē qa g’āxēs k’!Ek’!Enōtg’īxa
hānx’Laakwē k’!Enōta. Wā, g’īlēmēsē g’āx ‘wīlaēLEXs laēda
ts!Edāqē āxēdxēs k’āk’ets!Enaqē lē’wa lōelq!wē qa’s g’āxē k’ā-
ḡalīlas lāxēs k’!waēlasē. Wā, lā āxēdxēs ts!ēslāla qa’s xwēt!ēdēs 35
lāxēs k’!Entēla k’!Enōtexs hēmaē ālēs hānx’Lāla lāxa legwīlē. Wā,
lāxent!a hāyāqax ‘nemts!agēLElagīla lāxens q!aq!alak’!a’yaxsens

38 more than an hour according to the watch, | she takes them from the fire. | Then they are boiled to pieces and they are cooked thoroughly.
40 Then she takes her || long-handled ladle, and with it she takes out the boiled chitons and | pours them into the dishes. As soon as they are all in the dishes, | she puts them down in front of her guests. She takes the spoons and distributes | them; and when she has given one to each, | they begin to eat the boiled chiton and the liquid. ||

45 They try to eat with spoons all the boiled chiton. After | they have eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get the real good food. It is not often eaten by chiefs | and young men
50 and young women. The only time it is eaten || by chiefs and young men and young women is when they are | caught in bad weather and by strong winds, and when they have to stay out for a long time, or when their canoes | capsize. Then they get chitons and large chitons | and winkles, and also small mussels and large mussels. This and | various kinds of shell-fish are the food of those who are caught, and
55 often this || saves their lives. That is all about this. |

1 **Raw and Roasted Sea-Eggs.**—As ¹ soon as (the spear) is finished, (the man) waits | until it gets calm at low tide; and when it is calm, at low tide in the | morning, he launches his sea-egg spearing-canoe, | and he

38 'nālāqē 'wā'waslalasas maemdelqūlaxs laē hānx'sendeq lāxēs legwī-
lē. Wā, laem xās'ida. Wā, laem ālak'!āla la L!ōpa. Wā, lā āx'ēdxa
40 g'ilt!exlāla tsēxla qa's xālo'stendēxa hānx'laakwē k'!enōta qa's
lā tsēts!ālas lāxa hoelq'wē. Wā, g'il'mēsē 'wī'laxs laē k'ax'dzamō-
līlas lāxēs Lē'lānemē. Wā, lā āx'ēdxa k'āk'ets!enaqē qa's ts!ewa-
naēsēs lāq. Wā, g'il'mēsē 'wī'la la āxnōgwatsa k'āk'ets!enaqaxs
lāx'da'xwaē 'yōs'idxa hānx'laakwē k'!enōt Lē'wis 'wāpala. Wā,
45 la'mē 'wā'wī'laa 'yōsaxa hānx'laakwē k'!enōta. Wā, g'il'mēsē
'wī'laxs laē nāx'idxa hōlalbidawē 'wāpa. Wā, lawēsla g'wāl lāxēq.

Hēem hēmawālasa wī'wosēlagēda k'!enōtē, yīxa wayapohala
lālelaxa āla'mē hēmawāla. Wā, la k'!ēs q!ūnāla hā'māsa g'ig'igā-
ma'yē Lē'wa hā'yā'fa Lē'wa ēalostāgasē ts!ēdaqa. Lēx'aem hamx'ī-
50 daatsa g'ig'igāma'yaq Lē'wa hā'yā'fāq Lē'wa ēalostāgasaqēxs lala-
wō'idaē lāxa 'yax'samē 'nālāx yānemaaxs g'ayag'iliselaē Lōxs
qepaē. Wā, hē'mis la āx'ēdaatsēxa q!anasē Lē'wa k'!enōtē
Lē'wa g'ilayowē, Lō'ma laēsē Lē'wa xōlē. Wā, hēem hēmawālasa
lalawō'ēdē Lē'wa ts!ēts!ek!wēmasē. Wā, hēem q!ūnāla q!ūlā-
55 maseq. Wā, laem g'wāl lāxēq.

1 **Raw and Roasted Sea-Eggs.**—Wā,¹ g'il'mēsē g'wālexs laē ēsela
qa k'!imāk'ilisēxa x'ats!aēsē. Wā, g'il'mēsē k'!imāqelaxa x'ā-
ts!aēsaxa gaālāxs laē wī'x'stendxēs māmasēq!waats!ēlē xwāxwa-
gūma. Wā, hē'mcsa māmasēq!wax'seyasē sē'wayo āx'ētsōs Lē'wis

¹ Continued from p. 154, line 18.

also takes his paddle and bailer || and spear. He paddles, and goes 5 to a place where there are many sea-eggs. | Then he takes his spear and puts it into the | sea; and he spears the sea-eggs, and puts them into his | sea-egg spearing-canoe. When he has many of them, | he goes home. ||

As soon as he arrives on the beach of his house, he calls his | tribe 10 to come and break the sea-eggs and to eat them. | Immediately all the men and women and | children go down to the beach where the sea-egg spearing-canoe is, | and all the men go into the sea || and 15 stand by the side of the canoe containing the sea-eggs. | They take out the sea-eggs, and they go and give two each | to their wives, and they also take two each for themselves; and | all the others do the same. As soon as | they have them, they sit down by the side of the water. Each takes a || stone, and with it breaks one side of the sea- 20 egg at the side where the | mouth is, and they pull out the edible insides and | wash them in sea-water; and after washing them, they | squeeze out the sea-water and they eat them,—*lex^uwīd* as the Seaward people call the eating | of sea-eggs, while the Kwāg'uł call the eating of sea-eggs || *memsēx^ug·exa mesēqwē*; and they all do the 25 same as | they eat the sea-eggs; namely, the good sea-eggs, which are the female | sea-eggs. The male sea-eggs are bad. That is what the

tsālayowē lō^e māmaseq!wayâs. Wä, lä sēx^ewīda qa's lä lāx q!Eya- 5 sasa mesēqwē. Wä, lä dāg·īlexsaxēs māmaseq!wayowē qa's mēdenses lāxa demsx·ē. Wä, lä sex^e·īdxa mesēqwē qa's k!wēt!lālex-selēs lāxēs māmaseq!waats!ē xwāxwagūma. Wä, g·īl^emēsē q!EYōLEXS laē nā^enak^u lāxēs g·ōkwē.

Wä, g·īl^emēsē lāg·alis lāx L!Ema^e·isasēs g·ōkwaxs laē 'lāqūlaxēs 10 g·ōkūlōtē qa g·āxēs tsāk·a qa's memsēx^ugūxa mesēqwē. Wä,, hēx·ida^emēsa 'nāxwa bēbegwānem lē^ewis ts!ēdaqē lē^ewa g·īng·īnānem la hōqūnts!ēs lāx hānstalīdzasasa mesēgūxsāla xwāxwagūma. Wä, lä 'nāxwa^emaēda bēbegwānemē la la^esta lāxa demsx·ē 'wāpa qa's lä lāx^ewag·īlisxa mesēgūxsāla xwāxwagūma. Wä 15 lax·da^exwē dāg·īlexsaxa mesēqwē qa's lä tsāsa maēmaltsemē mesēq^u lāxēs gēgenemē. Wä, laxaē maltsemē āxānemas qaxs hāē. Wä, lä 'nāxwaem hē gwēx·idē waōkwās. Wä, g·īl^emēsē 'wīlxtōxs laē k!ūdzextalisela lāxa demsx·ē qa's 'nāxwē āx·ēdxa t!ēsemē qa's tsōx^ewidēxa ēpsanā^eyasa mesēqwē lāxa gwēnā^eyē lāx 20 semsas. Wä, lax·da^exwē gēlx^eūts!ōdex hāmts!āwas qa's ts!ōx^ewidēq lāxa demsx·ē. Wä, g·īl^emēsē gwāl ts!ōxwaqēxs laē q!wē-sōdxa demsx·ē. Wä, lä lex^ewīdeq 'nēk·a L!aL!asiqwālāxa hā^emāpaaxa mesēqwē; wä, lālēda Kwāg'ułē 'nēk·axs hā^emāpaaxa mesēqwē memsēx^ugūxa mesēqwē. Wä, lä 'nāxwaem hē gwēg·ilaxs laē 25 memsēx^ug·īxa mesēqwē lāxa eyāx·sē mesēqwa yīxa ts!ēdaqasa mesēqwē. Wä, lä 'ya^eyax·sa begwānemē yīx gwe^eyāsa bāk!ūmē

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten
raw by the Indians. | They keep them; that is one of the number of
30 those who are || eating sea-eggs. The woman gathers the | milky
sea-eggs that have been thrown away by the eaters. After the
people have eaten the | good sea-eggs, she takes the milky sea-eggs
and washes out the | large empty sea-egg shells. Then she takes the
milky sea-eggs and | pulls out the edible insides. She washes them
35 in salt water; || and after she has done so, she squeezes them so that
the water comes out, | and she puts them back into the empty sea-
egg shells. She continues doing this | with the others; and as soon
as they are all done, there may be five | empty sea-egg shells filled
with milky sea-eggs. She | carries them up the beach into the
40 house. || Then she puts them down by the side of the fire. Then she
roasts them. Some | Indians call this *ts!ēsa*. They are almost |
under the side-logs of the fire. Sometimes it takes almost | half a
day to cook them. They are not taken off the fire | until they are
burnt black. Then they are done. The one who is roasting them ||
45 invites her numaym to come and eat the | roasted sea-eggs; and as
soon as the guests come and sit down, | the one who invited his numaym
takes the roasted sea-eggs and | puts them down in front of the guests.
There are two men to each | sea-egg shell containing roasted sea-eggs.

28 dzēdaq mesēqwa. Wä, hēem k!ēs k!l̥x!k!ax!sō!sa bāk!ūma
dzēdaqē mesēqwa. Wä, lä axēlaq yīxa ʔnemōkwē lāx ʔwāxaasasa
30 memsēx^ug!īxa mesēqwē. Wä, lä q!ap!ē!nakūla ts!Eqēlayāsa
memsēx^ug!īxa mesēqwē, yīxa dzēdaqē. Wä, lä g̥wāl memsēx^ug!īxa
eyax!sē mesēqūxs laē āx!ēdxa dzēdaqē mesēqwa qa!s ts!ōxūg!īndēxa
ʔwālasē la!x^umot mesēqwa. Wä, lä āx!ēdxa dzēdaqē mesēq^u qa!s
g̥elx^uqōdēx hāmts!āwas. Wä, lä ts!ōx!wīdeq lāxa demsx!ē. Wä,
35 g!ī!mēsē g̥wālēxs laē q!wēs!ēdeq qa lawāyēs ʔwāpaga!yas. Wä,
lēxts!ōts lāxa lōpts!ā la!x^umot mesēqwa. Wä, lä hana! hē g̥wē-
g!ilaxa waōkwē. Wä, g!ī!mēsē ʔwī!laxs laē ʔna!nemp!ēna sek!lēx-
lēda la!x^umotē mesēq^u qōqūt!axa dzēdaqē mesēq^u. Wä, lä
k!alaq qa!s lä k!osdēselaq qa!s lä k!aēlēlas lāxēs g!ōkwē. Wä,
40 k!anōliselas lāxēs legwīlē. Wä, laem L!ōpaq. Wä, la ʔnēk!ēda
waōkwē bāk!ūmqēxs ts!ēsaq. Wä, laem hālselaem k!ēs nega-
bālots k!āk!ēdenwa!yasēs legwīlē. Wä, lä ʔnā!nemp!ēna hālse-
laem k!ēs neqālag!ila k!ēs L!ōpa. Wä, a!mēsē āxsānōxs laē
k!ūmk!īyax!īda. Wä, laem L!ōpa laxēq. Wä, g!ī!mēsē L!ōpēxs
45 laē Lē!lālēda ts!ēsaq lāxēs ʔnē!mēmōtē qa g!āxēs ts!Ets!ēdzeg!īxa
ts!ēdzekwē mesēqwa. Wä, g!ī!mēsē g!ax k!ūs!ālila Lē!lānēmaxs
laēda Lē!lālāxēs ʔnēmēmōtē, āx!ēdxa tsēdzekwē mesēq^u qa!s lä
k!ag!īm!lēlas lāxēs Lē!lānēmō. Wä, lä maēma!ēlaxa ʔnā!nēmēx!la
ts!ēdzegwats!ē mesēqwa. Wä, lax!da!xwē xamax!ts!ānalaxs laē

They eat with their hands as || they begin to eat it. The people of 50 ancient times called this | "eating roasted sea-eggs." As soon as they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1 home, he immediately takes the | anchor-line of his sea-egg-catching canoe and ties it to a | stone on the beach. He goes up and takes a large || dish out of the house, and carries it down to where the sea- 5 egg | catching-canoe is. He puts it down on top of the sea-eggs, and | he takes an elongated stone to break the shells of the sea-eggs. | He sits in the bow of his canoe, and his wife sits in the stern. | His wife often carries a yew-wood wedge to break the sea-eggs. || Then 10 they begin to break the mouth-side of the sea-eggs, and they | pull out the edible insides and wash them on one side of the | canoe. After washing them, they throw them into the | large dish, and they do this with the whole number; | and when it has been done with all of them, they carry the clean sea-eggs and go to put them down || in 15 the house. (The man) takes a medium-sized kettle and pours | fresh water into it; and when it is half full, he puts it over the | fire; and when it begins to boil, he takes the dish with clean | sea-eggs and drains off the liquid. When the liquid is all | drained off, he pours the clean sea-eggs into the || boiling water in the kettle on the 20

hām^hx·īdeq. Wä, la ^hnēk·ēda g·ālē begwānema ts!ēts!ēdzeg·īxa 50 ts!ēdzekwē mesēqwa. Wä, g·īl^hmēsē g·wāl^hexs laē hēx·īdaem hōqūwelsa. Wä, laem g·wāl lāxēq.

Boiled Sea-Eggs (Hānx·Laak^u mesēq^u).—Wä, hē^hmaaxs g·āxaē 1 nā^hnakwēda māmaseq!wāxa mesēqwē, wä, lä hēx·īdaem āx^hēdex mōgwanā^hyasēs māmaseq!waats!ē xwāxwagūma qa^hs mōx^hwalīsēs lāxa mā^hk·lībālīsē lāxa L!ema^hisē. Wä, lä lāsdēsa qa^hs lä āx^hēdex ^hwālasa lōq!wa lāxēs g·ōkwē, qa^hs lä k·īnts!ēselaq lāx ha^hnēdzasasēs mesēgūx- 5 salalīsē xwāxwagūma. Wä, lä hānk·īyīnts lāxa mesēqwē. Wä, lä āx^hēdxa sūx^usemē t!ēsema qa^hs tsōgwayāxa mesēqwē. Wä, lä k!wā-g·īyōdxēs xwāxwagūmē. Wä, la genemas k!wāg·iwa^hya. Wä, la q!ūnāla dālē genemasēxa L!emq!lē LEMg·ayo qa^hs tsōkūlaxa mesēqwē. Wä, lax·da^hxwē tsōx^hwīdex semdzenwa^hyasa mesēqwē. Wä, lax·da- 10 ^hxwē gēlx^hūts!ōdex hām^hts!āwas qa^hs ts!ōx^hwīdēq lax āpsaxdza^hyasēs xwāxwagūmē. Wä, g·īl^hmēsē g·wāl ts!ōxwaqēxs laē lēxts!ōts lāxa ^hwālasē lōq!wa. Wä, lä ^hnāxwaem hē g·wēx·īdeq lāxēs ^hwāxaasē, wä, g·īl^hmēsē ^hwī^hlaxs laē k·ōltōdxa elg·īgwats!ē mesēqwa qa^hs lä k·aēLElas lāxēs g·ōkwē. Wä, lä āx^hēdxa hē^hla hānx·lanowa qa^hs gūxts!ōdēsa 15 ^hwewāp!emē lāq qa ēk·lōdza^hyēs. Wä, la hānx·Lents lāxēs legwīlē. Wä, g·īl^hmēsē medelx^hwīdexs laē āx^hēdxa elk·!EX^uts!ālāxa mesēqwē lōq!wa qa^hs x·āts!EX·īdēx ^hwāpaga^hyas. Wä, lä ^hwī^hlāwēda ^hwāpaga^hyasēxs laē gūxstentsa elg·ekwē mesēq^u lāxa maemdelqūla ^hwābets!āsa hānx·Lāla lāxa legwīlasēs g·ōkwē. Wä, 20

21 fire of his house. | They keep boiling over the fire a long time, but in the evening | they are done. Then he invites his numaym to come and eat | boiled sea-eggs. As soon as they have all come in, the man takes | a long-handled ladle and puts it down by the side of the ||
 25 kettle. He also takes many dishes and puts them down by the side | of the kettle in which the sea-eggs are boiling; and he takes a | large dish and puts it down on one side of the | kettle. They take hold of it on each side, and drain off the liquid from the | sea-eggs into the
 30 large dish; and when the liquid of the sea-eggs is in the dish, || they pour it out outside of the house. (The man) takes a | long-handled ladle and dips it into the boiled sea-eggs, and | dips them out and puts them into the dish. When it is half full, he stops. | He takes a cedar-stick and splits it in pieces; and these are thin. | They are each
 35 one span in length, || and they are all of the same length. He gives | one to each of his guests. Then he lifts the dish and | puts one down in front of each four men. | When the dishes have been placed in front of the guests, | they take their sticks and with them begin to
 40 put || the boiled sea-eggs into their mouths. After they finish, | they go out. They never drink water, | because they are afraid to drink water after eating | the sea-eggs; for, if they drink soon after eating boiled sea-eggs, they get heart-burn. | Therefore they are

21 lä gēx·lāla maemdelqūla lāxa legwīlē. Wä, hēt!a la dzāqwaxs laē l!ōpa. Wä, lä lē!lāxēs 'ne'mēmōtē qa g'āxēs memsēx^ugūxa hānx·laakwē mesēqwē. Wä, g'il'mēsē g'āx 'wī!laēlexs laē āx'ēdēda begwānemaxa g'ilt!exlāla tsēxla qa's g'āxē hānōlīlas lāxa hānx·
 25 lanowē. Wä, laxaē āx'ēdxa qlēxla lōelq!wa qa's lä k'anōlīlēlas lāx māg'inwalīlasa mesēqwē!ats!lē hānx·lanā. Wä, lä āx'ēdxa 'wālasē lōq!wa qa's k'anolīlēs lāx āpsanālīlasa mesēqwē!ats!lē hānx·lanowa. Wä, lä dādanōdeq qas x'ats!osēs 'wāpalāsa mesēqwē lāxa 'wālasē lōq!wa. Wä, g'il'mēsē 'wī!lōsa 'wāpalāsa mesē-
 30 qwaxs laē gūqōyo lāx l!āsanā'yasa g'ōkwē. Wä, lä āx'ēdxa g'ilt!exlāla tsēxla qa's tsēx'īdēs lāxa hānx·laakwē mesēqwa qa's lä tsēts!ālas lāxa lōelq!wē. Wä, g'il'mēsē naengoyālaxs laē gwāla. Wä, lä āx'ēdxa k!wa'xlāwē qa's xōxex^usendēq qa wīswūlētowēs. Wä, lä 'nā!nemp!enk'ē āwāsgemasas lāxens q!wāq!wax'ts!āna-
 35 'yaxs laē l!el!ex^usālaq qa 'nemēs āwāsgemasas. Wä, lä yāx'wītsa 'nā!nemts!aqē laxēs lē!lānemē. Wä, lä k'ag'ilīlīxa lōq!wē qa's lä k'ag'imlīlēlas lāxa mōkwē bēbegwānem lāxa 'nā!nemēxla lōq!wa. Wä, g'il'mēsē la 'wī!la la k'ax'dzamālīlēda lōelq!wāxa k!wēlaxs laēda k!wēlē hēx'īdaem āx'ēdxēs k!wēdayowē k!wa'xlāwa qa's k!wētq!e-
 40 selēsa hānx·laakwē mesēq^u laxēs semsē. Wä, g'il'mēsē 'wī!laxs laē hēx'īdaem hōqūwēlsa. Wä, laem hēwāxa nāx'īdex 'wāpa. qaxs k'īfēlaē nāgēk'īlaxa 'wāpē qaxs g'il'maē nexwāg'e nāgēk'īlēda memsēx^ugūxa hānx·laakwē mesēqūxs laē hēx'īdaem newēq!ūp!ēda

afraid to drink water after eating this kind of food. || That is all about 45 this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When 1 good sea-eggs are being broken, they take a | new dish and put it down on the beach close to the salt water. | They pull out the edible insides of the sea-egg and || wash them in salt water. Then (the man) 5 throws them into the new dish, | and they all do the same with the others. As soon as they are all | washed, they are carried up the beach; and they carry them up the river, and | pour some water into the (dish). With his right hand (the man) stirs them so as to wash them, | and he pours off the dirty water; and he puts the dish || into 10 the water, and puts stones on each end to keep it down. Then he leaves | it there. For one night it remains in the river; but at noon on the | following day (the man) walks up the river and takes out the dish with the clean | sea-eggs, and drains off the liquid; and he goes back carrying it down, | and takes it into his house. Then he calls his || numaym to come to his house; and when they have all come 15 in, he takes | many dishes, and puts them down by the side of the dish with | clean sea-eggs; and he takes a large ladle and | dips up the clean sea-eggs and puts them into the dishes. | The depth of the clean sea-eggs is only one layer in the dish. || Assoon as there are some 20

Wä, hē^εmis lāg[·]ilās k[·]ilēla nagēk[·]ilēda hā^εmāpax gwēx[·]sdemas. 45
Wä, laem gwāl lāxēq.

Raw Sea-Eggs (K[·]ilx[·] mesēq^u ts[!]ēltali[!] lāxa^εwūda^εsta^εwāpa).— 1
Wä, hē^εmaaxs laē ts[!]ōkwase^εwa eyāx[·]s mesēqwa, wä, lä āx^εētse^εwa alōlaq lōq[!]wa qa^εs lē hāng[·]alidzem lāx awāxslalisasa demsx[·]ē. Wä, lä g[·]ilx^εwūlts[!]oyi[!]wa hāmts[!]āwasa mesēqwē. Wä, lä ts[!]ōx^εwīdeq lāxa demsx[·]ē. Wä, lä lexts[!]ōts lāxa alōlaqē lōq[!]wa. Wä, 5 lä^εnāxwaem hē gwēx[·]idxa waōkwē. Wä, g[·]il^εmēsē^εwī^εla la ts[!]ōkūxs laē k[·]āsdēselaq qa^εs lä k[·]āstalaq lāxa^εwā. Wä, la gūq[!]eqasa^εwāpē lāq qa^εs molēxūlg[·]indēsēs hēlk[·]lōts[!]āna^εyē a^εyasō lāq. Wä, lä gūqōdxa nēqwa^εwāpa. Wä, lä hānensasa lōq[!]wē lāxa^εwāpē qa^εs t[!]lēt[!]āxbendēq qa wūnsālayōs. Wä, laem bās 10 lāxēq. Wä, la xamastālis lāxa wā. Wä, hēt[!]la la neqālaxa la lensexs laē qās^εid lāq qa^εs lä k[·]āstendxa elg[·]ix^uts[!]ālaxa elg[·]ikwē mesēqwa. Wä, la x[·]ats[!]lex^εidex^εwāpaga^εyas. Wä, g[·]āxē k[·]āt[!]lālaq qa^εs lä k[·]āēlelaq lāxēs g[·]ōkwē. Wä, hēx^εida^εmēsē lē^εlāxēs^εne^εmē-mota qa g[·]āxēs lāxēs g[·]ōkwē. Wä, g[·]il^εmēsē^εwī^εlaēlexs laē āx^εēdxa 15 q[!]ēxla lōelq[!]wa qa^εs g[·]āxē k[·]anōlilēlas lax mag[·]inwalīlasa elg[·]ix^uts[!]ālā^εwālas lōq[!]wa. Wä, lä āx^εēdxa^εwālasē k[·]āts[!]enaqa qa^εs tseyōselōsa elg[·]ikwē mesēq^u lāxa lōelq[!]wa. Wä, la^εnemx[·]ide-ts[!]āem lāx āwāgwidasasa elg[·]ikwē mesēq^u lāxa ōts[!]āwasa lōq[!]wa. Wä, g[·]il^εmēsē^εwī^εla g[·]ēx[·]lālēda lōelq[!]wāxs, wä, lä āx^εēdxa q[!]ēxla 20

21 in all the dishes, he takes many | spoons and distributes them among
his guests. | They take up the spoons, and the host | takes up the
dishes, and places one in front of each four | guests. As soon as they
25 have all been put down, they eat with spoons || the clean sea-eggs;
and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when
they are put into cold water for one night so that they may | get
30 stiff. Some Indians call it "to get hard." || They are also afraid to
drink water after eating sea-eggs | that have been in the river; for
they really get heart-burn when they eat | this kind of food, and they
drink water after it. Therefore they are afraid of | water. That is
all about this. |

1 Flat Sea-Eggs.—The means of obtaining | flat sea-eggs is also the
same as that for obtaining large sea-eggs; but they do not | often
spear flat sea-eggs, because it breaks them. Therefore | they use the
5 scraping-net.¹ . . . As soon as it gets calm at low tide, || (the man)
immediately goes and launches his small sea-egg scraping- | canoe.
He carries into the canoe the sea-egg-scraping paddle | and the bailer
and his scraping-net. Then he goes aboard his | canoe, and he
paddles to where he knows that there are | many flat sea-eggs. The
10 flat sea-eggs are where there is sandy and level bottom and no || eel-

21 k'āk'ets!ēnaqa qa's lä ts!ēwanaēsas lāxēs lē'lānemē. Wä, lax'da-
'xwē 'wī'la āx'ēdēda k!wēlaxēs k'āk'ets!ēnaqē. Wä, läda lē'lā-
nemē āx'ēdxa lōelq!wē qa's lä k'ax'dzamōlilas lāxa maēmokwē
lāxa k!wēlē. Wä, g'il'mēsē 'wilgalitexs laē hēx'idaem 'yōs'idēda
25 k!wēlaxa elg'ikwē mesēqwa. Wä, g'il'mēsē g'wālexs laē hōqūwēlsa.
Wä, laem g'wāl lāxēq.

Hēxōlēn l!elēwēsōxs 'nemāx'is'maē lē'wa hānx'laakwē mesēqwa,
yīxa mēsēqwaxs laē xama'stalaē lāxa 'wūda'sta 'wāpa, yīxs laē
l!āx'ida. Wāx'ida waōkwē bāk!ūma, wä, lä 'nēx'qēxs l!āx'edaē.
30 Wä, laemxaē k'ilēla nāx'ēdxa 'wāpaxs laē g'wāl memsēx'gūxa
'wāsgēmāla mesēqwa qaxs ālak'lālaē newēq!ūpelāmasxa hā'māpax
g'wēx'sdemasēxs laē nagēk'ilaxa 'wāpē. Wä, hē'mis lāg'ila k'ilēmasa
'wāpē. Wä, laem g'wāl lāxēq.

1 Flat Sea-Eggs (Xelōsāxa āmdema).—Wä, hēemxat! āemt!a-
yosēxa āmdemēs māmaseq!wayowaxa mesēqwē. Wä, la k'lēs
q!ūnāla sek'as lāxa āmdema qaxs q!wēlamasaaq. Lāg'ilas hē
āxēlasēda xelōdzayowē.¹ . . . Wä, g'il'mēsē k'!māx'idxa x'āts!aē-
5 saxs laē hēx'idaem la wī'x'stendxēs xelōdzats!ēlaxa āmdema
xwāxwagūma. Wä, laem dāxsēlaxēs xelōtsa'yasē sē'wayowa
lē'wis tsālayuwē. Wä, hē'misla xelōdzayās. Wä, lä lāxs lāxa
xelōdzatslās xwāxwagūma. Wä, lä sēx'wida qa's lä lāxēs q!ālē
q!lēq!ādxā āmdema. Wä, hē'misa ēx'stēwēsē 'nemaēsaxa k'leāsē

¹ Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
 he | takes up his scraping-net and puts it into the water. He |
 pushes it down to the bottom with the mouth of the | scraping-net
 towards the bow of his canoe, and the canoe goes stern first, as || the 15
 man turns his face towards the stern of his canoe; | and he pushes
 down the scraping-net forcibly, and pulls it so that | the sea-eggs
 jump into the scraping-net. As soon as it is full, he | hauls it up and
 empties it out towards the bow of the canoe. He continues doing |
 so, and only stops when his canoe is almost full || of sea-eggs. Then 20
 he goes home to his house. | As soon as he arrives at the beach of his
 house, he calls his tribe | to come and cut the flat sea-eggs. Immedi-
 ately all the men, | their wives, and the children go to the beach
 where | the canoe with sea-eggs is, and they take along || horse-clam 25
 shells. If there are no horse-clam shells, then they | take small
 clam-shells. If there are none of these, they | take large mussel-shells
 to break the sea-eggs. They | walk out to where the canoe with the
 sea-eggs is, and they take the sea-eggs in the folds of their | blankets
 and carry them ashore. They put them down on the beach || near the 30
 edge of the water, and all the others | do the same. Then they sit
 down on the beach, and each takes | one sea-egg and cuts all round it

ts!āts!ayîm q!wāxalēs lāx āxāsasa āmdema. Wā, hēem ēx·xelō- 10
 sēxa āmdemēda hē gwēx·sē. Wā, g·îl·mēsē lāg·aa lāqēxs laē
 hēx·īdaem dāg·îl·exsaxēs xelōdzayowē qa's mēdensē. Wā, lā
 L!ENxalisasēxs laē gwāyaxstālēda xelōdzayuwē lāxa āg·iwa·yasa
 xelōdzats!ē xwāxwagūm qa's lē hex·dzegēmāla yîxs laē gwēg·î-
 malēda xelōts!ēnoxwē lāxa ôx!a·yasēs xelōdzats!ē xwāxwagūma. 15
 Wā, lā L!enk·elasēs xelōdzayowē. Wā, lā gēlqēlaq qa dēx·ts!ā-
 lēsa āmdema lāxa xelōdzayowē. Wā, g·îl·mēsē qōt!axs laē nēxo-
 stōdeq qa's qēp!ā!ēxsēq lāxēs nālē!ēxsē. Wā, laem hēx·sā gwē-
 g·ila. Wā, ā!·mēsē gwā!ēxs laē elāq qōt!ēs xelōdzats!ē xwāxwa-
 gūmxa āmdema. Wā, lā hēx·īdaem nā·nak^u lāxēs g·ōkwē. Wā, 20
 g·îl·mēsē lāg·alis lāx L!ema·isasēs g·ōkwaxs laē lē!ālaxēs g·ōkūlotē
 qa lās tsāk·axa āmdema. Wā, hēx·īda·mēsa ēnaxwa bēbegwānem
 Lē·wis gēgēnemē Lē·wis g·îng·înanēmē la hōqūnts!ēs lāx hā·nē-
 dzasasa āmdexsāla xwāxwagūma. Wā, lā ēnāxwaem dādeg·îl·ise-
 laxa xālaēsasa met!āna·yē; wāx·ē k·!ēas xālaētsa met!āna·yaxs laē 25
 āx·ēdxa xōxū!k·!îmōtasa āwāwē g·āweq!ānema wāx·ē k·!ēasa laē
 āx·ēdxa xālaēsasa xōlē qa's tsāg·ayōxa āmdema. Wā, lāx·da·xwē
 taxt!a lāx hewālasasa āmdexsāla xwāxwagūma qa's lā hānx·ētsēs
 ēnēx·una·yē lāq qa's g·āxē hānqēlaxa āmdema qa's hānx·ēlisēq
 lāxa māg·îxstālisasa demsx·ē ēwāpa. Wā, lā ēnāxwa·ma waōkwē 30
 hē gwēx·īd ōgwaqē. Wā, lāx·da·xwē k!ūdzextālisēxs laē dāx·īdxa
 ēna!·nemsgēmē āmdema. Wā, lā tsāx·sē·stālasa xālaēsasa met!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
 35 flat. | After they have cut around it, they take off || one half, and
 throw away the side of the sea-egg with the mouth, | for the edible
 part is on its back; and as soon as the one half comes off, | they throw
 it away. The other one they turn upside down in the salt water, | so
 that the entrails come out, and they eat the edible part; | and they
 40 do the same to all the others. When || one of them gets a milky sea-
 egg, he gives it to one who | gathers them. After they have eaten,
 they go up the beach and | go into their houses. There they take
 water and | rinse their mouths; and after doing so, they drink a little
 45 water. | That is all about this. But the woman does the same || with
 the milky flat sea-eggs as she did with the | milky large sea-eggs when
 she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
 50 is spring-tide at full moon, (the man) launches his || sea-egg-picking
 canoe, takes two | large baskets and his paddle, and he | paddles to a
 place where the swell made by the southeast wind in winter does not
 reach. | That is the time for getting flat sea-eggs. That is the | place
 55 to gather them. When he reaches there, he takes his basket and || gets
 out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

33 ʔyax ăwēstāsa ămdema. Wă, laem tsākʔasōsēda ăwūnxaʔyas pexse-
 mēnaʔyasa ămdema. Wă, gʔilēmēsē lăstē tsākʔaʔyasēxs laē ăxōdxa
 35 ăpsōdīlē qaʔs ts!EXēdēq, yīx ăxālaasas semsasa ămdema, qaxs hăē
 klūtālaatsa hămts!āwa ăwēgʔaʔyas. Wă, gʔilēmēsē lăwāyēda ăpsōdī-
 laxs laē ts!EXīdeq. Wă, ămēsē qep!ălāyōdeq lăxa demsxē ʔwāpa.
 Wă, hēmīs la ʔwīlăwats yăxʔyīgʔīla. Wă, lă hămxʔīdex hămts!ā-
 was. Wă, ămēsē la ʔnăxwaem hē gʔwēgʔilē waōkwa. Wă, gʔilēmēsē
 40 lăla ʔnemōkwaxa dzēdaqē ămdemāxs laē ts!ās lăxa ʔnemōkwē
 q!ap!ēnakūlaq. Wă, lă gʔwāl tsākʔaxs laē hōxʔwesdēsa qaʔs lă
 hōgʔwēlēlē lăxēs gʔigʔōkwē. Wă, hēmīs la ăxēdaatsēxa ʔwāpē qaʔs
 ts!EWēL!EXōdē. Wă, gʔilēmēsē gʔwālexs laē năxīdxa hōlalē ʔwāpa.
 Wă, laem gʔwāl lăxēq. Wă, lăla ăem năqemgʔiltăʔyē gʔwēgʔilasasa
 45 ts!Edāqaxēs gʔwēgʔilasaxa dzēdaqē ămdema lăxēs gʔwēgʔilasaxa
 dzēdaqē mēsēqwxas laē ts!ēsaq lăx onālisasēs legwīlē. Wă, laem
 gʔwāl lăxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wă, hēmāaxs
 laē ʔwālasa xʔāts!aʔyaxa nexsemālaēda ʔmekūla, lă wīxʔstendxēs
 50 kʔlākʔ!ēlaats!ē xwăxwagūmaxa ămdema. Wă lă dăxselaxa măt-
 tsemē ăwâ lăelxaʔya LEʔwīs kʔlākʔ!elaxʔsaʔyasē sēʔwayowa. Wă,
 lă sēxēwīda qaʔs lă lăxa kʔlēsē lăgʔaaatsa qūlāsa mēlasē qaxs
 ts!ăwūnxaē kʔlăgʔilaxʔdemaxa ămdema. Wă, lă hēm q!ăp!ē-
 yats!ē. Wă, gʔilēmēsē lăgʔaa lăqēxs laē ăxēdxēs lexāʔyē qaʔs lă
 55 lăltă lăxēs kʔlākʔ!ēlaats!ē xwăxwagūma. Wă, gʔilēmēsē q!ăxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. || Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with || sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the || beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives || to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

q!Eyaasasēxs laē māmenōqEWaxa āwāwē āmdema qa's men- 56
ts!ālēs lāxēs k'!āk'!elaats!ē lexāya. Wā, g'il'mēsē qōt!a
LEXELāsēxs laē k'!ōqūlōdeq qa's lā gūx'ālexsas lāxēs xwāxwagūmē.
Wā, la hanāl hē gwēg'ilē. Wā, ālmēsē gwālexs laē hēlōLa. Wā,
lā lāxs lāxēs xwāxwagūmē qa's lā nā'nakwa. Wā, g'il'mēsē 60
lāg'alīs lāx L!Ema'isasēs g'ōkwē, wā, ā'mēsē q!Elstentsa q!EltsE-
masēs āmdexsāla xwāxwagūma. Wā, g'il'mēsē gwālexs laē lāsdēsa
qa's lā laēL lāxēs g'ōkwē. Wā, lā gēnemas āx'ēdxēs LEBēg'a'yē
lē'wa'ya qa's lā lents!ēs lāxa L!Ema'isē. Wā, lā ōXLEX'ēdxa
āmtts!āla lexāya qa's lā ōXLōsdēselaq qa's lā ōXLaēLElaq lāxēs 65
g'ōkwē. Wā, lā ōXLEg'alīas lāx māg'inwalisasēs lēgwilē. Wā,
g'il'mēsē gwālexs laē 'yālaqasa g'ayōlē lāxēs sāsēmē qa lās āxk'!ā-
laxa 'nāxwa bēbegwānem qa lās nanagwāla lāxa āmdema. Wā,
hēx'ida'mēsē 'na'xwa āx'ēdxa laēlxa'yē qa's lā hōqūnts!ēs lāxa
L!Ema'isē, qa's lā heg'āgēndālaxa āmdexsāla xwāxwagūma qa's 70
k'!ats!ālēsa āmdema lāxēs laēlxa'yē. Wā, g'il'mēsē hayāl'ats!āwē
laēlxa'yasēxs laē hōx'ūsdēsa qa's lā hōgwīl lāxēs g'ig'ōkwē eōXLa-
laxēs āmdats!ē laēlxa'ya. Wā, hēx'ida'mēsē āx'ēdxa lōēlq!wē
qa's gūxts!ōdēsa 'wē'wāp!Eme lāq. Wā, lā āx'ēdxa k'!āwayowē
qa's tsāg'ayāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75
lexa'yē qa's 'mekwāgēndēs lāxa lōq!wāxs laē tsāx'ētsa k'!āwayowē
lāq. Wā, g'il'mēsē lā'sta tsāk'a'yasēxs laē ts!ēgēnōlisasa āpsōdīlas
lāxēs lēgwilē. Wā, lā k'īpstents āxts!ē'wasasa hāmts!āwē lāx

edible part bottom up into | the water in the dish and wash it, so that
 80 the entrails come out. || As soon as they are all out, then they eat the
 edible part, | and all the people do the same. After they have
 finished, | they rinse their mouths; and when they have done so, their |
 wives gather up the empty shells and put them into a basket. As soon
 as | they are all in, the woman takes a large firebrand and puts it on
 85 top of the || empty shells. Then she picks up (the basket) and empties
 it outside of the | house.¹ . . . As soon as it is day, (the people) eat
 the flat and the | large sea-eggs. . . . This is all about the flat sea-
 eggs. |

1 **Blue Sea-Eggs.**—I have forgotten the blue sea-eggs. They are |
 the same as flat sea-eggs, for they are eaten in the same way | as the
 flat sea-eggs when they are broken. Only that is different, | when
 they go to get them, that the only time to get them is when it is
 5 really low || water at spring-tide, when the moon is new or when it is
 full. | When the tide is nearly at its lowest, the woman takes her |
 basket for carrying them, and she carries it on her back, going down
 the rocky beach to the | point of land; for that is the only place where
 there are many blue sea-eggs, where the largest waves are, | what
 some people call breakers, for that is where the blue sea-eggs stay,
 10 where there are || many cracks in the flat rocks, and that is where |
 the women go to look for blue sea-eggs, carrying their clam-digging

‘wābets!āwasa lōq!wē qa’s ts!ōx’wīdēq qa lāwāyēsa yāx’yīg’ilas.
 80 Wā, g’ilēmēsē ‘wīlāxs laē hām’x’ēidxa hām’ts!āwās. Wā, lā ‘nā-
 xwaem hē gwēg’ilēda g’ōkūlōtas. Wā, g’ilēmēsē gwālexslaē ‘nāxwa
 ts!ewēL!exōda. Wā, g’ilēmēsē gwālexs laē q!āp!lēg’ililē genema-
 sēxa tsāx’mōtē qa’s k’!ats!ōdēs lāxa lēxa’yē. Wā, g’ilēmēsē
 ‘wīlts!āxs laē āx’ēdxā gūlta ‘wālastōkwas qa’s ānk’īyīndēs lāxa
 85 tsāx’mōtē. Wā, lā k’!ōqūlīlaq qa’s lā k’!ādes lāx L!āsanā’yāsēs
 g’ōkwē.¹ . . . Wā, g’ilēmēsē ‘nāla tsāx’demāxa amdema lē’wa
 mesēqwē. Wā, lawēs!a gwāl lāxa amdema.

1 **Blue Sea-Eggs (Lēwa).**—Hēden L!ēlēwēsē’wa lēwa, yīxa hēmaxat!
 gwēx’sa āmdema, yīxs hēmaaxat! gwēg’ilasōxs laē tsāk’asewē gwē-
 g’ilasaxa āmdemāxs laē tsāk’asē’wa. Wā, lēx’a’mes ogūqālayōsēxs
 laē āxse’wa yīxs lēx’a’maē k’!āg’ilax’demqēxs ālak’!ālaē ‘wālasa
 5 x’ats!a’yaxa x’āsawayaēda ‘mekūla lōxs lā nexsemāla. Wā, g’il-
 ‘mēsē elāq wālemwaxsdelēsa x’āts!a’yaxs laēda ts!edāqē āx’ēdxēs
 k’!āg’ilaats!ēlē lēxa’yā qa’s lā ōxlālaqēxs laē lents’eyala lāxa
 āwīlba’yē qaxs lēx’a’maē q!āyatsa lēwēda ēewīladāxa qūla yīx
 gwē’yāsa waōkwē t!ōxwa qaxs hē’maē dzēnaatsa lēwē lōxs
 10 q!ēnemaēda xūx’xūk’!a lāxa pāspelxēla. Wā, hē’mis la al’yatsa
 ts!edāqaxa lēwa lāxēs dalaēna’yaxa k’!ilākwē. Wā, g’ilēmēsē

¹ If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and || carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ||

Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching || canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ||
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting bar-
nacles, because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

q!āqēxs laē hēx·idaem L!ENqelōtsēs k!ilakwē lāq qa's ts!ex- 12
ts!ōdēs lāxēs k!āgilaats!ē lexā'ya. Wā, g'ilēmēsē qōt!axs laē
ōxLEX·idxēs lēwaats!ē lexā'ya qa's g'āxē ōXLōsdeyālaq qa's lā
ōxLAēLElaq lāxēs g'ōkwē qa's ōXLEG'alilēs lāxa onēgwiłasēs g'ōkwē. 15
Wā, laxaē k!lēts!ēnox^u hēx·id tsax·ideq yīxs ālmaē tsāx·idqēxs
laē mōp!ENxwa'sē 'nālās āxēl lāxa g'ōkwē. . . . Wā, lāla
nāqemg'iltawilālaemx gwēg'ilasasēxs laē tsāk'asō lāx tsāk'alaē-
na'yaxa āmdema Lōē tsāk!ēna'yaxa lēwa. Wā, laem gwāł lāxēq.

Barnacles (K!wētāxa k!wēt!a'yē).—Wā, hē'maaxs laē xwānałe- 1
lēda ts!Edāqē qa's lā k!wētāxa k!wēt!a'yē, wā, hē'mis āxētsōsēda
q!ēnemē k!āk!obana, wā, hē'misa q!ēxla laelxa'ya. Wā, hē-
'misa 'nemsgemē 'wālas nagats!ā qa's lā āx'āłexsas lāxēs k!wēda-
ts!ēlē xwāxwagūma. Wā, g'ilēmēsē x'ats!Eg ātowa 'yīxwūlāxs laē 5
dak!ōtelaxēs k!wētsayasē sēwayowāxs laē lents!ēs lāx hanaxsta-
līdzasasēs k!wēdats!ēlē xwāxwagūma. Wā, lā wi'x^ustendeq qa's
laxsē lāq. Wā, la'mē sēx'wīda qa's lā lāx q!ālas q!ēq!ādex t!ēs-
t!āla. Wā, g'ilēmēsē lāg'aa laqēxs laē hāng'alīsa. Wā, laem
ālaxlax·ida qa's k!ax·alīsēs ōxLA'yasēs k!wēdats!ēyē ts!āts!ag'īma 10
qaxs k!ēsaē k!wēdats!ēxa k!wēt!a'ya ēk'ē xwāxwagūma qaxs q!ū-
nālaē hōx'widēda ēk'ē xwāxwagūmxs laē yā'yats!ā. Wā, hē'mis
lāg'ilas hē k!wēdats!ēxa k!wēt!a'ya ts!āts!ag'īma. Wā, g'ilēmēsē
k!ax·alīsē ōxLA'yasēxs laē hēx·idzēm lāłtāwa qa's menxsela-

15 she puts the stern ashore, she goes ashore and picks up || some drift-
wood and puts it aboard her old canoe; and | when she has enough,
she pushes the canoe off the beach and goes aboard. | She goes sea-
ward, and looks downward into the water; and | when she sees many
barnacles on stones, she takes her anchor | and puts it overboard
20 where she thinks it will run dry at half || tide. She cuts shavings of
dry cedar-wood; and | when her old barnacle-catching canoe is left
dry on the beach, she takes a large | bucket and fills it with salt
water. When it is full, | she just lifts it; and when it stands upright,
she lets it go. | When her canoe is left dry on the beach, she unloads
25 the small pieces of driftwood, and || lays down the cross-ends for a
fire on the beach, and she takes two other pieces and lays them | down
as side-pieces. Between them she puts | the shavings for kindling.
Then she places cross-pieces | of medium size on top of the side-
pieces. | Then she picks up stones close alongside, and puts them on
30 top; || and when she thinks she has enough, she lights the fire under-
neath; and when | the fire is burnt up, she takes her basket and picks
up the barnacle-stones and puts them | into the basket; but she only
puts into the basket those that have many | barnacles on them.
When she thinks that the basket is heavy, she carries it | and pours out
35 (the contents) close to the fire for heating stones; || and she continues
picking up the barnacle-stones. She only stops when she has |
gathered many; and as soon as she finishes, she takes two pieces of

15 x^éidēxa q!āq!ēxēmē lāxēs k!wēdats!ēyē ts!āts!ag^íma. Wā, g^íl-
mēsē hēlōlēxs laē wīqūlīsāsēs k!wēdats!ēyē ts!āts!ag^íma qa^{és} lax-
sēq. Wā, lā L!āsta qa^{és} hānxensēlēxa demsx^é wāpa. Wā,
g^íl^émēsē dōx^éwalelaxa q!āēdzasa t!ēst!āla laē āx^éēdxēs q!eltsemē
qa^{és} q!elstendēs lāxēs k^ódlē q!ax^éwīdēlaxa lala naenxseg^ílalīlīxa
20 x^áts!axela. Wā, lā k^í!āk^í!ēx^umōtīlaxa lēm^xwa k!wa^éxlāwa. Wā,
g^íl^émēsē elāq lēm^xwalīsē k!wēdats!ēs ts!āts!ag^ím^xs laē āx^éēdxa wā-
las nagats!ā qa^{és} tsē^éstendēs lāxa demsx^é. Wā, g^íl^émēsē qōt!axs
laē āem dālaq. Wā, g^íl^émēsē hāng^íalīsēxs laē dawāq. Wā, g^íl-
mēsē lēm^xwalīsē yā^éyats!āsēxs laē mōltōdxa q!āq!ēxēmē. Wā, lā gē-
25 g^íalīsasa g^íbālasa legwīslē. Wā, lā āx^éēdxa ma^{ts}!aqē qa^{és} k^ák^é-
denōdēs. Wā, laem k^ák^éedenwa^éya. Wā, lā mōmāg^ótsa āmema-
yastowē lāx ēk^í!alīsasa g^ílastoyīwē k^í!āk^í!ēx^umōta. Wā, lā g^ék^í-
yīntsa hā^éya^éastowē q!ēxal lāx ōkūya^éya k^ák^éedenwa^éyas. Wā, lā
menx^éīdxa t!ēsemē lāx māg^ínwa^éyas qa^{és} xeqūyīndalēs lāq. Wā,
30 g^íl^émēsē k^ótaq laem hē^éaxs laē mēnabōdeq. Wā, g^íl^émēsē x^íqo-
stāxs laē āx^éēdxēs lexa^éyē qa^{és} meng^ílīsēxa t!ēst!āla qa^{és} ments!ālēs
lāxēs lexa^éyē, yīxs lēx^éamaē āx^éētsōsēda q!lēsgemalaēda t!ēsemaxa
k!wēt!ā^éyē. Wā, g^íl^émēsē gwanāla lōx^usēs lexa^éyaxs laē k^í!ōqūlīsaq
qa^{és} lā gūgēnōlīsas lāxa māg^ínwalīsāsēs t!ēqwapā^éyē. Wā, lā
35 hanal hē gwēg^íla menaxa t!ēst!āla. Wā, ā^émēs gwālēxs laē q!ē-
nemē q!ap!ā^éyas. Wā, g^íl^émēsē gwālēxs laē āx^éēdxa ma^{ts}!aqē

driftwood, | each one fathom in length and generally | one short span | thick, and puts them down close to the || fire for heating 40 stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, || she 45 takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down || on the ends of the 50 two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot || stones; and she heaps up the barnacle-stones on top, so that they are quite | thick. Then 55 she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large



55

ˈnālˈnemplˈenkˈ lāxens bālāqē āwāsgemasas. Wā, lā, q!lūnala 37
 ˈnālˈnemplˈenkˈ lāxens ts!exˈts!ānaˈyaxsens q!wāq!waxˈts!ānaˈyēx
 yīx āwāgwidasasa q!lēxalē qaˈs kˈat!ālīsēs lāx māgˈinwalisasēs t!ē-
 qwapaˈyē. Wā, lāxaē ēt!lēd āxˈēdxa małts!aqaxat! hēem āwāgwita 40
 gˈālē āxānems. Wā, lāla āem neq!Ebōdē āwāsgemasˈs. Wā, gˈil-
 ˈmēsē gwālexs laē q!lūlxˈīdē lexk!wēdzemas t!ēqwapaˈyas. Wā,
 lā āxˈēdxa wīlē gˈilt!a q!lēxala qaˈs k!wāk!wēt!ēqewēxa gūłta
 lāxa xˈixˈixsemāla t!ēsema. Wā, gˈilˈmēsē ˈwīloqāwa gūłtāxs laē
 āxˈēdxa ˈnemts!aqē lāxa ˈnālˈnemplˈenkˈē lēelxˈin q!lēxala qaˈs 45
 kˈadenōlisē lāxa xˈixˈixsemāla t!ēsema. Wā, lā ēt!lētsa ˈnemts!aqē
 lāxa neq!Ebōdās āwāsgemasē qaˈs gēbendēs lāq. Wā, lā ēt!lētsa
 hēˈmaxat! ˈwāsgem lāxa āpsbaˈyasa gˈiltagawaˈyē. Wā, lāxaē āxˈēd-
 xa ˈnemts!aqē ˈnemplˈenkˈs ˈwāsgemsē lāxens bālax qaˈs kˈat!ē-
 dēs lāx ōpsbaˈyasa ts!ēłts!ēkwagawaˈyē. Wā, gˈilˈmēsē gwālexs 50
 laē āxˈēdxa gˈilt!a wīłto q!lēxala qaˈs gōlxˈīdēs lāxa xˈixˈixsemāla
 t!ēsema qa ˈnemākˈiyas. Wā, hēˈmis qa lēlgaēs lāxa ēwanōqwasa
 ēemxēnwaˈyē q!lēxal lāx āwīˈstāsa ˈnegˈasłaxa t!ēst!āla. Wā, gˈil-
 ˈmēsē gwālexs laē t!āqeyundāłasa t!ēst!āla lāxa xˈixˈixsemāla t!ē-
 sema (*fg.*). Wā, gˈilˈmēsē lā bōłeyālēda t!ēst!āla lāq qaēs laēnaˈyē 55
 wāk!wa; wā, lā āxˈēdxa k!lāk!lobanē qaˈs lēbenōlisēs lāq. Wā,
 gˈilˈmēsē la ˈnāxwa gwāłalaxs laē āxˈēdxa ˈwālasē nagats!ē qōłta-

58 bucket filled | with salt water and pours it over it, and she |
quickly takes up the old mats and spreads them over what is being
60 steamed. || When it is covered over on top and on the sides, | she
takes a rest. It may be half an hour according to the watch | when
they are done. Then she takes off the mat covering; and | when it
is all off, she waits for them to get dry and also to | cool off. Then she
65 takes her large baskets and washes them || in salt water, until the
sand comes off. When it is | all off, she carries them up and puts
them down by the side of the place where the | barnacle-stones have
been steamed. She sits between the two large baskets. | She takes
the barnacle-stones and she pulls off the barnacles, and she | throws
70 away the stones when the barnacles are all off; and she || puts the
barnacles into the baskets carefully, so as not to break them | when
she puts them in. She continues doing this with the whole number; |
but, even if she takes the barnacles quickly off the stone, | generally
the tide rises to the place where she is steaming the barnacle-stones,
for steaming in this way is slow. | When they are all off, she carries
75 the basket of barnacles || and puts them on board the old barnacle-
canoe. | As soon as they are all in, she puts aboard her old mats and
the large | bucket; and when they are all aboard, she goes home to
her house. | When she arrives at the beach of her house, she | gets
out of the old canoe, which she lands stern first. Then she takes the

58 |alēsxa demsx·ē 'wāpa qa's lä tsādzeleyînts läq. Wä, lä ha'na-
kwila äx'ēdxa k'läk'lobana qa's LEPEYîndalēs läxēs 'nek'ase'wē.
60 Wä, g'il'mēsē 'wī'la nādzekwē ōsgema'ya LE'wēs ēwanā'yaxs laē
x'ōs'ida. Wä, häyāqxent!ēx nexsēg'ilela läxens q'laq'alak'laya-
xens 'nālāxs laē L!ōpa. Wä, la'mē nāsōdxa nayīmas. Wä, g'il-
'mēsē 'wī'lāxs laē ēsela qa lemlemx^ustōx'widēs. Wä, hē'mis qa
k'ōx'widēsēxs laē äx'ēdxēs äwāwē läelxa'ya qa's lä ts!ōx'wīdeq
65 läxa demsx·ē 'wāpa qa läwāyēsa ēg'itsema'yas. Wä, g'il'mēsē
'wī'lāxs laē dālaq qa's lä mexenōlīsas läx āpsānā'yasēs 'nek'ase'wē
t!ēst!āla. Wä, lä k'wāk!wagawēxa maltsemē äwā läelxa'ya.
Wä, lä dāx'īdxa t!ēst!āla qa gēlqālēxa k'wēt!a'yē läxa t!ēsemē
qa's ts!eqelēxa t!ēsemaxs laē 'wī'lāwa k'wēt!a'yē läq. Wä, lä
70 aēk'ilaxs laē äxts!ōtsa k'wēt!a'yē läxa lexa'yē qa k'lēsēs tētepsa-
laxs laē g'ēts!ā. Wä, lä hēx'sāem gwēg'ilaq läxēs 'wāxaasē. Wä,
lāla mamaḡūlq!axs laē äxālaxa k'wēt!a'yē läxa t!ēsemē qaxs
q!ūnālaē 'yaxānema 'nek'āxa t!ēst!ālaxs äwābalaēda 'nek'āx gwēx's-
demas. Wä, g'il'mēsē 'wī'lāxs laē k'!ōqūlīsha k'wēdats!ē lexa'ya
75 qa's lä k'!ōgūxselas laxēs nanak'laats!āxa k'wēt!a'yē ts!āts!ag'īma.
Wä, g'il'mēsē 'wīlxsaxs laē mōxsaxēs k'läk'lobana LE'wa 'wālāsē
nagats!ā. Wä, g'il'mēsē 'wīlxsaxs g'āxaē nā'nakwa läxēs g'ōkwē,
wä, g'il'mēsē läg'aa läx L!ema'isasēs g'ōkwaxs laē hēx'idaem
lōltālaxēs ts!āts!ag'īmē läxēs āLaxlālaēna'yē. Wä, la'mēsē dabēx

end || of the anehor-line of the old canoe, goes up the beach, and ties | 80
 the end to a stone on the beach. She goes into her house, | and imme-
 diately she eats; and her husband clears up the house | and spreads
 mats around the floor. When he has done so, he invites his | tribe
 to come and eat the barnaeles. When they come in, || the host takes 85
 long narrow mats to eat from, | and he spreads them down in front
 of the barnacle-eaters; | and he takes cedar-sticks, which he splits
 into thin pieces, | and he breaks them into pieces four finger-widths
 in length. | He distributes these, one stick || to each one of the 90
 barnacle-eaters, to pull out the | edible part of the barnaeles. As
 soon as each has one, he goes down to the | place where the old canoe
 of his wife is, and he carries on his back the basket with bar-
 naeles. | He carries them into the house and puts them down by
 the side of the | door of the house. Then he goes down again, and
 carries on his back the || other large basket of barnacles; and he goes 95
 and carries them into his house; | and he walks right back to the rear
 of the house, and pours them on the | mats from which the barnaeles
 are to be eaten. Then he pours them out all along in front of those
 who | are to eat the barnaeles; and he takes the other basket of
 barnacles | and goes and pours them out. Then the barnacle-
 eaters || take up the barnacles with the left hand, and with the | 100
 right hand they hold the cedar-stick and push at the "eye" | of the

q!eldzanâ'yases ts!âts!ag'îmaxs laē lāsdēsela qa's mōx"senlēsēs 80
 ōba'yas lāxa megwīsē t!ēsema. Wä, lä laēL lāxēs g'ōkwē.
 Wä, hēx'ida'ēmēsē L!EXwa. Wä, lāla lā'wünemas ēx'wīdxēs g'ōkwē
 qa's LEpsēstalīlēlēsā lēl'wa'yē. Wä, g'il'ēmēsē gwālexs laē Lē'lāxēs
 g'ōkūlōtē qa g'āxēs t!Esaxa k!wēt!a'yē. Wä, g'il'ēmēsē g'āx 'wīlāē-
 Laxs laēda k!wētelaLaxa k!wēt!a'yēxa begwānemē āx'ēdxa g'ilsg'ilde- 85
 dzowē lēl'wa'ya qa's lä LEpdzamōlīlas lāxa t!EsāLaxa k!wēt!a'yē.
 Wä, lä ēt!ēd āx'ēdxa k!wa'XLāwē qa's xōxox"sendēq qa wīswelto-
 wēs. Wä, lä k'ōk'EX"sendeq. Wä, laem maēmōdenē āwāsgemasas
 lāxens q!wāq!wax'ts!āna'yēx. Wä, lä ts!Ewanaēsasa 'nāl'nemts!aqē
 lāxa 'nāl'nemōkwē lāxa t!EsāLaxa k!wēt!a'yē qa L!ENxsālayōsēxa 90
 hāhāmastā'yasa k!wēt!a'ya. Wä, g'il'ēmēsē 'wīlxtōxs laē lents!ēs lāxa
 ha'nēdzasas ts!ag'ōlasēs genēmē qa's ōXLōltōdēxa k!wēdats!ē lexa'ya
 qa's lä ōXLaēLElas lāxēs g'ōkwē qa's lä hāng'alīlas lāxa āwīLElās t!E-
 x'īlāsēs g'ōkwē. Wä, lä ētents!ēs qa's ēt!ēdē ōXLEX'īdxa 'nemsgē-
 mē 'wālas k!wēdats!ē lexa'ya qa's lä ōXLaēLElaq lāxēs g'ōkwē. 95
 Wä, lä hēg'iyōlīlēlas lāxa ōgwiwalilē qa's lä gūgedzodālas lāxa t!E-
 dzedzōwē lē'wa'ya. Wä, laem gūgē'nakūlas lāx L!āSEX'dzamālīlasa
 t!EsāLaxa k!wēt!a'yē. Wä, lä āx'ēdxa 'nemsgēmē k!wēdats!ē le-
 xa'ya qa's lä gūgūgēqas lāq. Wä, hēx'ida'ēmēsēda t!EsāLaxa k!wē-
 t!a'yē dāg'ilīlxa k!wēt!a'yē yīsēs gemxōlts!āna'yē. Wä, lä dālasēs 100
 hēlk!ōts!āna'yē lāxa L!Engayowē k!wa'XLāwa qa's L!EL!ENxstowēs

2 barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ||
 5 while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a
 10 little water. Then || they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a
 5 short, broad board and || splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the
 10 rocky || beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

2 lāxa k!wēt!a^éyē qa lāx[·]sālēs hāmts!āwas. Wā, g[·]il[·]mēsē L!enx[·]sōd-xa hāmts!āwasēxs laē ēp!ēdex q!eg[·]imasa k!wēt!a^éyaxs laē q!ēk[·]ōdex ōxsde[·]yas qa[·]s hāmx[·]īdēq. Wā, lā [·]nāxwaem hē gwēgilaxs
 5 k!wēt!k!wataaxa k!wēt!a^éyē. Wā, lā hālabālaemxs hā[·]māpaaq. Wā, g[·]il[·]mēsē [·]wī[·]laxs laē āx[·]ēdēda k!wētēlāxa k!wēta[·]yēxa [·]wāpē qa[·]s lā tsēx[·]its lāxēs k!wētēlag[·]ilē. Wā, lax[·]da[·]xwē ts!ēwēL!exōda qa lawāyēs demp!aēL!exawa[·]yas. Wā, g[·]il[·]mēsē [·]wī[·]lāwē demp!aēL!exawa[·]yasēxs laē xāl!ex[·]īd nāx[·]īdxa [·]wāpē. Wā, hēx[·]īda[·]mēsē
 10 [·]nāxwa hōqūwēlsa. Wā, laxaēda k!wētēlax[·]dē hēx[·]īdaem q!ap!ē-g[·]ililxa t!asmotē qa[·]s k!lāts!ōdēs lāxa lexayē qa[·]s lā k!lōdes lāx L!āsanā[·]yasēs g[·]ōkwē. Wā, laem gwāl lāxēq.

1 **Another Way of preparing Barnacles.**—Ānāxa k!wēt!a^éya lāxa k!wēdek!wa t!ēsema lāxa [·]nēmaa de[·]nāxek!wa. Wā, hē[·]maaxs laē xwānalelēda ts!edāqaxs lālē ānāxa k!wēt!a^éyē, wā, hē[·]mis g[·]il āx[·]ētsō[·]sēs [·]wālasē lexayā. Wā, lā āx[·]ēdxa ts!āts!ax[·]semē
 5 qa[·]s xōxō[·]sendē qa yīwēs āwāgwītens q!wāq!wax[·]ts!āna[·]yēx. Wā, lā yīlōyōtsa denasē lāq. Wā, hē[·]misa L!emq!ēk[·]līnē k!līlākwa; wā, hē[·]misa k[·]ēdzayowa. Wā, lā ōxlālaxēs [·]wālasē lexayā. Wā, lā wīk[·]ilaxa mendzaakwē k!wa[·]xlāwa. Wā, lā dāk[·]lōtelaxēs L!emq!ēk[·]līnē k!līlākwa[·]s laē lets!eyāla lāx
 10 L!ema[·]isāsēs g[·]ōkwē lāxg[·]a Tsāxēsek. Wā, lā alēx[·]īdex [·]nēmxa-aāsa k!wēt!a^éya. Wā, g[·]il[·]mēsē q!lāxa lēxeya tasāla k!wēt!a^éya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
 then she puts her cedar-sticks down on the rock, and also her clam-
 digging stick, | and she carries her basket on her back as she is going
 up the beach where she goes to get || eel-grass at high-water mark. 15
 She puts it into her basket. | When it is full, she goes down again to
 the rocky beach where she left | her split cedar-sticks, and she puts
 down the | basket of eel-grass. She takes out the eel-grass, and |
 seatters it over the barnacles. She does not put it on thick when she
 seatters the || eel-grass. After she has done so, she splits up | into 20
 small pieces one of the cedar-sticks to start her fire. | After she has
 done so, she takes her matches and lights them. | With them she
 burns the end of the cedar-stick for starting the fire. She puts it | on
 the middle of the scattered eel-grass, places the || split cedar-sticks on 25
 it, and seatters them all over. As soon as it is burnt up, | she sits
 down on the rocks and waits for the | split cedar-sticks to burn up.
 When they are burnt, | the woman takes her clam-digging stick,
 sweeps away the eel-grass and | the ashes of the burnt wood, and,
 when they have all been removed, she pries off the barnacles with her
 digging-stick. || The cooked barnacles come off in large cakes, as they 30
 are in | cakes. Then the woman breaks them into smaller pieces |
 and puts them into her basket; and when all that has been cooked is
 off, | she carries the barnacle-basket on her back and goes to her

hēm gwe'yōsa gālē bāk!ūm 'nemxsaaatsa k!wēt!a'yēda hē gwālē, 12
 wā, la āxālōdxa mendzaakwē k!waxlāwa, wā, hē'mesēs k'!lākwē.
 Wā, lā ōxlēsdēselaxēs lexa'yaxs laē lāsdēsela qa's lā āx'ēd lāxa
 ts!āts!ayīmē lāxa 'ya'x'mutē qa's lēxts!ōdēs lāxēs lexa'yē. Wā, 15
 g'il'mēsē qōt!axs laē xwēlaqents!ēs lāxa L!emayaa lāx g'īyaāsa-
 sēs mendzaakwē k!wa'xlāwa. Wā, lā ōxleg'aalōtsēs ts!ayats!ē
 lexa'ya. Wā, lā āx'wūlts!ōdxa ts!āts!ayīmē lāxa lexa'yē, qa
 bēleyīndālēs lāxa k!wēt!a'yē. Wā, k'!ēst!a wāk!waxaē lexeyaya
 ts!āts!ayīmē lāq. Wā, g'il'mēsē gwālexs laē hēlox^usend xōxōx^u- 20
 sendxa 'nemts!aqē lāxa mendzaakwē k!waxlāwa qa's g'ālastoyā.
 Wā, g'il'mēsē gwālexs laē āx'ēdxēs k'ēdzayowē qa's k'ēs'ēdēq.
 Wā, lā mēx'bendxa g'ālastoyowē k!wa'xlāwa. Wā, lā āxeyīnts
 lāx naq!eq!a'yasa lā lex'a ts!āts!ayīma. Wā, lā k'āteyīndālāsa
 mendzaakwē k!wa'xlā lāq qa gwēlēs. Wā, g'il'mēsē x'īqōstāxs laē 25
 k!wāg'aāla lāxa t!ēdzek!wa. Wā, laem ēsela qa q!lūlx'īdēsa
 mendzaakwē k!wa'xlāwa. Wā, g'il'mēsē q!lūlx'īdexs laē āx'ēdēda
 ts!edāqaxēs k'!lākwē qa's xox'wīdēs lāxa ts!āts!ayīmē lē'wa
 q!lūq!wālemōtē. Wā, g'il'mēsē 'wī'laxs laē k!wētelalasēs k'!lākwē
 lāxa k!wēt!a'yē. Wā, ā'misē la qwāk!ūg'īlālēda la L!ōp k!wēt!a'ya 30
 lāxēs āwādzewēna'yē. Wā, ā'mēsa ts!edāqē la hēlox^us'alālā wewex'-
 sālaq qa's āxts!ālēs lāxēs lexa'yē. Wā, g'il'mēsē 'wī'lāwa la L!ōpexs
 laē ōxlex'īdxa k!wēdats!ē lexa'ya qa's lā nā'nakwa lāxēs g'ōkwē.

35 house. | Then she calls her husband and her children, or, if || she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them
40 into the house and puts them down || where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; |
45 and they take a barnacle in the left hand and put it on || the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told
50 before, || when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

Wä, hēx^εida^εmēsē lē^εlāxēs lā^εwūnemē lē^εwis sāsēmē. Wä, g^εil-
35 mēsē k^εl'ēās sāsēm^x laē lē^εlāxēs nē^εnēmōkwē qa g^εāxēs t^εesaxa
k^εl'wēt^εl'a^εyē. Wä, g^εil^εmēsē g^εāx k^εl'ūs^εalilexs laē lēpdzamōlilema
lē^εwa^εyē lāxa t^εesālaxa k^εl'wēt^εl'a^εyē. Wä, lēda ts^εedāqē lents^εlēs lāxa
l^εl'ema^εisāsēs g^εōkwē qa^εs xex^uwidēxa t^εlēsēmē qa^εs lā xex^εūsdēse-
laq. Wä, lā xegwilelaq lāxēs g^εōkwē qa^εs lā xex^uwalilas lāxēs
40 k^εl'waēlasē. Wä, lā ts^εlāsa maēmaltsemē t^εlēsēm lāxēs k^εl'wētēlag^εilaxa
k^εl'wēt^εl'a^εyē. Wä, lā gūgedzōtsa k^εl'wēt^εl'a^εyē lāx l^εl'asex^εdzamā^εyasēs
lē^εlānemē. Wä, hēx^εida^εmēsa k^εl'wētk^εwatlaxa k^εl'wēt^εl'a^εyē mēxwa-
lilasa nēm^εsgēmē t^εlēsēma qaxs hē^εmaē t^εesdema^εlaxa k^εl'wēt^εl'a^εyē.
Wä, lā dāx^εitsēs gēm^εxōlts^εlāna^εyē lāxa k^εl'wēt^εl'a^εyē qa^εs āxsem^εdēs lāxa
45 t^εlēsēma t^εlēsēma. Wä, lā dāx^εitsēs hēlk^εlōts^εlāna^εyē lāxa t^εlāyowē
t^εlēsēm^x laē t^εlēs^εits lāxa k^εl'wēt^εl'a^εyē. Wä, hē^εmis lā tep^εlēdāmasxa
xālaēsasa k^εl'wēt^εl'a^εyē. Wä, lā hām^εx^εidex hām^εts^εlāwas. Wä, āx^εsā-
mēsē hē g^εwēg^εilaxs k^εl'wētk^εwataaxa k^εl'wēt^εl'a^εyē. Wä, g^εil^εmēsē
g^εwālexs laē āem la negetewēxen g^εālē wāldem^εxg^εin lā g^εwāg^εwēx-
50 s^εāla laqēs laē g^εwāl k^εl'wētk^εwata lē^εlānemasa k^εl'wētēlāxa k^εl'wē-
t^εl'a^εyē. Wä, laem g^εwāl lāxēq.

1 **Cryptochiton.**—Wä,¹ g^εil^εmēsē x^εāts^εlācsēxs laēda gēm^εmas āx^εēdxēs
lālaxamē lē^εwis q^εl'enyayāxa q^εl'anasē. Wä, lā lents^εl'eyāla lāxa
l^εl'emayaa. Wä, lā hēx^εidaem dōdegūpaxa mēx^εmek^εlwa t^εlēsēma.
Wä, g^εil^εmēsē dōx^εwālelaxa q^εl'anasē laē l^εl'enqelōtsēs q^εl'enyayowē

¹ Continued from p. 151, line 21.

chiton digging-stick || under it; and when it is turned on its back, 5 she takes it and throws | it into her cryptochiton basket. She continues doing this | as long as she finds cryptochitons; and when her little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. || When this is done, she pours fresh water into it, until it is | half full, 10 and she puts it over the fire. When it | begins to boil, she takes her cryptochiton basket and pours the | chitons into the boiling water. When they are all in, | she takes her tongs and stirs them with them, so that they stop boiling, for the || chitons are cold. Therefore the 15 water stops boiling at once. | She keeps on stirring it while the cryptochitons are in the kettle; and | as soon as the water boils up again, she takes the | kettle off the fire. She takes a dish and quickly | pours fresh water into it. Then she takes a large ladle, || and with 20 it she takes out the cryptochitons she is cooking and puts them into the | dish with water in it. When they are all in, she calls | her husband to come and eat the boiled cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | and he takes out one, peels the shell off its back, and || throws it into the kettle. 25 He pulls out the | entrails and throws them into the kettle; and when they have | "berries" on the back,—these are of red color and soft,—

lāx āwābā^εyas. Wā, g'il^εmēsē NELElaxs laē dāx^εideq qa^εs ts!ex- 5 ts!ōdēs lāxēs q!enyatslē lālaxama. Wā, āx^εsā^εmēsē hē gwēg'ilaxēs q!āsewē q!anasa. Wā, g'il^εmēsē qōt!ē q!enyats!ās lālaxamaxs laē lāsdēsa qa^εs lā laēL lāxēs g'ōkwē.

Wā, hēx^εida^εmēsē āx^εēdxēs ha^εnemē qa^εs ts!ōxūg'indēsa ^εwāpē lāq. Wā, g'il^εmēsē gwāfexs laē gūxts!ōtsa ^εwe^εwāp!emē lāq qa 10 negoyoxsdālēs. Wā, lā hānx^εlents lāxēs legwīlē. Wā, g'il^εmēsē medelx^εwīdexs laē āx^εēdxēs q!enyats!ē lālaxama qa^εs gūxstendēsa q!anasē lāxa maemdelqūla ^εwāpa. Wā, g'il^εmēsē ^εwī^εla^εstaxs laē āx^εēdxēs ts!ēslāla qa^εs xwēt!ēdēs lāqēxs laē gwāf medelqūla qaēda q!anasaxs ^εwūdaē lāg'ilas hēx^εidaem gwāf medelqūlē. Wā, lā 15 xwētax^εsāemqēxs laē g'ēstalēda q!anasē lāxa hānx^εlanowē. Wā, g'il^εmēsē ēt!ēd medelx^εwīdexs laē hēx^εidaem hānx^εsendxa hānx^εlanowē lāxa legwīlē. Wā, lā āx^εēdxa lōq!wē qa^εs hālabalē gūxts!ōtsa ^εwe^εwāp!emē lāq. Wā, lā āx^εēdxa ^εwālasē k'ats!enaqa qa^εs xalōstendēs lāxa q!ānsēlāsēda q!anasē qa^εs lā xelts!ōts lāxa 20 ^εwābets!ālēlē lōq!wa. Wā, g'il^εmēsē ^εwī^εlosexs laē hēx^εida Lē^εlaxēs lā^εwūnemē qa g'āxēs q!ensq!asxa hānx^εlaakwē q!anasa. Wā, hēx^εida^εmēsē la k!wāg'āgēlīxa q!ensq!ayats!ē lōq!wa. Wā, lā dāx^εīdxa ^εnemsgemē q!anasa qa^εs sex^εālēx xeldzēg^εa^εyas qa^εs ts!exts!ālēs lāxa q!ensēlats!ē hānx^εlanowa. Wā, lā gēlx^εūqōdex 25 yīx^εyīg'ilā qa^εs ts!exts!ōdēxaas lāxa hānx^εlanowē. Wā, g'il^εmēsē

he puts them into his mouth | and eats them; and he washes the
 30 clean cryptochitons in | the dish; and after washing them, he || eats
 them. Some Indians call this "cryptochiton-eating;" | and when
 one has been eaten, they take another one | and clean it, as they did
 the first one, before; | and after it has been cleaned and washed,
 they | eat it; and the one who eats the chitons does this with every
 35 one of them; || and as soon as he has finished, water is given to him
 He rinses | his mouth; and after rinsing his mouth, he drinks a |
 very little water; and after doing so, he sits still. | That is all about
 this. |

1 **Baked Cryptochiton.**—The woman also takes | a small basket of
 cryptochitons. She takes a handful and throws them under her |
 fire, at the side-logs, scraping out some of the hot ashes. | When she
 5 throws the chitons into the ashes, she takes her || tongs and stirs the
 ashes about, so that they will be scattered, and she continues stirring
 them. | She does not leave them there a long time; and when they
 are burnt black, she | pulls them out with her tongs and puts them
 down by the side of the | fire. She takes her small dish and pours
 some water into it | until it is half full. Then she picks up the
 10 roasted cryptochitons and || puts them into the dish with water in it,
 and she stirs them round with her | hand; and when all the ashes are

27 q!Emdzegwēk'ilaxa L!ax^ustowē telkūxs laē ts!ōq!ūsa lāxēs seimsē
 qa's hām^x·īdēq. Wā, lā ts!ōx^wīdxa sēnk^wē q!anasa lāxa
 q!ensq!ayats!ē lōq!wa. Wā, g'il^mēsē gwāl ts!ōx^waqēxs laē
 30 hām^x·īdēq. Wā, lā 'nēkēd'a waōkwē bāk!ūma q!ensq!asēdxa
 q!anasē. Wā, g'il^mēsē 'wīlaqēxs laē ēt!ēd dāx·īdxa 'nemsgemīē
 q!anasa qa's ēt!ēdē sēx·īdēq lāxēs g'ālē gwēg'ilasxēs g'ālē sēx·a-
 se^wa. Wā, g'il^mēsē sēnkūxs laē ts!ōx^wīdēq. Wā, lāxāē
 q!ensq!asēdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs q!ensq!asaē.
 35 Wā, g'il^mēsē gwālexs laē tsēx·itsō'sa 'wāpē. Wā, lā ts!ewēl!E-
 xōda. Wā, g'il^mēsē gwāl ts!ewēl!EXōdexs laē xāl!EX·īd nāx·ēd-
 xa hōla!bida^wē 'wāpē. Wā, g'il^mēsē gwālexs laē āem k!ūs·ālila.
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzek^u q!anas, yīxs hē^wmaē āx·ēdēda ts!E-
 dāqaxa q!anasēs lālxamē. Wā, lā k'!ōlts!ōdēq qa's k'!aābōlisēs lāxēs
 legwīlē lāxa k'āk·ēdenwa^yas yīxs laē gōlx·aakwēda ts!Elqwa gūna^ya.
 Wā, g'il^mēsē la k'!ag'ilisa q!anasē lāxa gūna^yaxs laē āx·ēdxēs ts!ēs-
 5 Lāla qa's gōli^lālēq qa gwēl^līdēs. Wā, la hēmen^fem golg'elgēq. Wā,
 k'!ēst!a ālaem gaēsēxs laē k!wēk!ūmelsgemx·īda. Wā, ā^mēsē
 gōlx^sentsēs ts!ēslāla lāq qa g'āxēs k'!anālēs lāx māg'inwalisasēs
 legwīlē. Wā, lā āx·ēdxēs lālogūmē qa's gūxts!ōdēsa 'wāpē lāq.
 Wā, la negoyoxsdālaxs laē k'!āg'ilīlxa ts!ēdzekwē q!anasa qa's
 10 lā k'!āstents lāxa 'wābets!āwasa lōq!wa. Wā, lā xwētelgentsēs
 a^yasowē lāq. Wā, g'il^mēsē 'wīl·āwē gwēgūnēs^gema^yasēxs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | echange it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. || She pours 15
more water on them, and she peels off the shell from the baek, as she
did in the ease | I first talked about when I talked about | boiling
cryptochitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and || goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as || the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an || old piece of matting and tueks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

gŭqōdxa nēqwa ʿwāpa. Wä, lä et!ēd gŭq!Eqasa ʿwāpē lāq qaʿs L!ā- 12
yōdēq. Wä, laemxaē xwētelgʻintsēs aʿyasowē lāq. Wä, lāxaē ēt!ēd
gŭqōdxa nēqwa ʿwāpa. Wä, laʿmē ēxʿsemxʿida. Wä, laxaē ēt!ēd
gŭq!Eqasa ʿwāpē lāq. Wä, lä sēxʿā!ax xeldzēgʻaʿya lāxēs gwēgʻi- 15
lasaxen gʻālē wāldemxʻgʻin lāk gwāgwēxʻsʿālalakʻēxs laē q!ensq!as-
xa hānxʻLaakwē q!anasa. Wä, laem āem neqemgʻiltewēqēxs laē
hāʿmāpeq. Wä, laemxaē gwāl lāxēq.

Winkles (Gʻēlayo).—Āemlēda ts!Edāqē āxʿēdxēs lālaxamē qaʿs lä
lents!ēsela lāxa L!emāyaāsēs gʻōkwaxa xʻāts!aēsē lāxs laē mem- 20
waēL!enx lax Dzāwadē qaxs hēʿmaē la q!ap!ēxʻēdexʻdemsā gʻē-
layowē lāxēs wasēlasLē. Wä, hēʿmis la ālāsoʿsa ts!Edāqē. Wä,
gʻilʿmēsē q!āqēxs laē āem hānābōtsēs lālaxamē lāx q!ayasasa gʻē-
layowē qaʿs gōlts!ōdēsa gʻēlayowē lāxēs lālaxama. Wä, gʻilʿmēsē
qōt!ē lālaxamāsēxs gʻāxaē lālsdeyala kʻ!ōxkʻ!ōtelaxēs gʻēlayoats!ē 25
lālaxama qaʿs lä hāʿnōlilas lāxēs legwīlē. Wä, lä āxʿēdxēs haʿne-
mē qaʿs hāʿnōlilēs lāxēs gʻēlayoats!ē lālaxama. Wä, lä dādanōdeq
qaʿs gŭqōsēsa gʻēlayowē lāxa haʿnemē. Wä, gʻilʿmēsē ʿwīʿlaxs laē
āxʿēdxa ʿwāpē qaʿs xal!aqē gŭq!Eqas lāq. Wä, lä āxʿēdxa kʻ!ā-
kʻ!obana qaʿs dzōpeyīndēs lāq. Wä, lä hānxʻLents lāxēs legwīlē. 30
Wä, la gēxʻLāla lāxa legwīlē yāla maemdelqūla. Wä, laxentē
mōts!agēlelagʻila lāxens q!āq!alakʻ!ayaxens ʿnālāxs laē L!ōpa. Wä,

33 done. | Then she takes them off and pours off the water; and when
all the | liquid is off, she takes out the old mat that she tucked in,
35 and || she takes two stones to break the winkles. She uses | the mat
to break them on, and spreads it out outside of her seat. | Then she
takes the winkle-kettle and pours the | winkles on the mat on which
they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her || right hand she takes the
other hammer-stone, and she takes up | one of the winkles, puts it on
the one stone, and | strikes it with the hammer-stone. Then the |
shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. || After she has
eaten all, she rinses her mouth, so that the salt taste comes out, | and
she drinks a little water; and she gathers the | broken shells, puts
them into her mat on which they were broken, and she | goes out and
throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. || Only
chiefs and their children eat winkles. | I do not know why they are
the only ones to eat them. That is all | about this, for there is only
one way of cooking them. |

1 **Eel-Grass** (Twisting off eel-grass).—In springtime, | when the
winter is past, then all the women get ready to | twist eel-grass. . . .

33 lä hānx'sendeq qa's x'ats!EX'īdē 'wāpalās. Wä, g'il'mēsē 'wīlāwē
'wāpalāsēxs laē laweyōdex dzōpeya'yas k'lāk'lobanē. Wä, lä
35 äx'ēdxa maltsemē t'lēsema qa's t'lāyoxa g'ēlāyowē. Wä, lä äx'ēd-
xa t'lēdzâ lē'wa'ya qa's LEP'lālilēs lāxēs L'lāsālilāsēs k'waēlasē.
Wä, lä äx'ēdxa g'ēlayots!āla hānx'lanowa qa's gūgedzōdēsa g'ēla-
yowē lāxa t'lēdzâ lē'wa'ya. Wä, lä äx'ēdxa 'nemsgemē t'lēsema
qa's 'megūdzōdēs lāxa t'lēdzâ lē'wa'ya. Wä, lä dālasēs hēlk'ō-
40 ts!āna'yē lāxa 'nemsgemē t'lāyo t'lēsema. Wä, lä dāx'īdxa 'nems-
gemē g'ēlayo qa's 'mēx'semdēs lāxa t'lesdema t'lēsema. Wä,
lä t'lesēdeq yīsēs dāsgemēsē'wē t'lāyō t'lēsema. Wä, hē'mis la
tetepsaatsa xeltsema'yasa g'ēlayowē. Wä, lä äx'ēdex hāmts!ā-
was qa's hāmx'īdēq. Wä, ā'misē hē gwēg'ilaxa waōkwē. Wä,
45 g'il'mēsē 'wīlaxs laē ts!EWIL!EXōda qa lawāyēs demplaēL!EXawa-
'yas. Wä, lä xal!EX'īd nāx'īdxa 'wāpē. Wä, lä q!ap!ēg'ilīxēs
t'lasēsawa'yē qa's lä 'wīladzōts lāxēs t'lēdzâ lē'wa'ya qa's lä
k'lāts lāx L'lāsānā'yasēs g'ōkwē, yīxs k'lēsaē k'lwēladzem lāxa q'lē-
nemē lēlqwālala'yaxa g'ēlayowē Lē'wa q!anasē Lē'wa k'!enōtē.
50 Wä, lāla lēx'ama g'īg'īgāma'yē Lē'wis sāsemē hā'māpxa g'ēlayowē.
Wä, len k'lēs q!āLElax hēg'ag'ilmas hā'māpeq. Wä, laem g'wāl
lāxēq qaxs 'nemx'īdālamaē hā'mēx'silaēna'yaq.

1 **Eel-Grass** (K'īlpāxa ts!āts!ayīmē).—Wä, hē'maaxs laē q!waxenxa
laas hāyāqaxa ts!āwūnxē laē xwāna!īdēda 'nāxwa ts!ēdaqa qa's

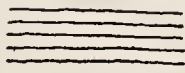
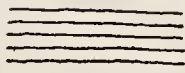
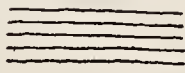
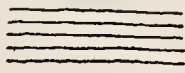
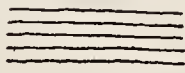
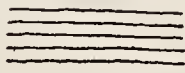
The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces || when 10 they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. || When it is all aboard, she sits in the stern of the small eel-grass 15 twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the || stone to its end and throws it into the water; and 20 when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

k'łlpēlxa ts!āts!ayīmē.¹ . . . Wā, laem lālē genemasa begwā- 3
nemē k'łlpālxa ts!āts!ayīmē. Wā, hēmis g'ıl āxētsōsēs k'łlpsa-
yasē sēwayowa lēwēs q!eldzana'yē densen denema. Wā, hē- 5
misēs k'łlpemlē letemla qaxs hēmenāla'maē letemālēda k'łlpāxa
ts!āts!ayīmē qaxs hēmenāla'maē kūsx'egemālaxa demsx'ē wā-
pexs laē nēxōstōdēda ts!edāqaxēs k'łlba'yāxs laē x'ılklūtba'ya
ts!āts!ayīmē lāx ōba'yas. Wā, hēmis lā kūsx'egemālsēxs laē
ts!ōts!exōdxa ts!ātsayīmē. Wā, hēem lāg'ılasa k'łlpemlē letem- 10
la. Wā, lā wēla dents!ēselaqēxs laē lents!ēsela lāxa l!ema'isē
lāx hā'nēdzasasēs k'łlbats!ēlē ts!āg'ōl xwāxwagūma. Wā, hē-
misēs tsālayowe lēwis k'!elbayowaxa ts!āts!ayīmē. Wā, lā wıx-
stendxēs ts!āg'ōlē xwāxwagūma. Wā, lā āx'ālexselaxen lā lēlēqela-
sewa. Wā, g'ılmēsē wılxsexs laē k!waxlendxēs k'łlbats!ēlē xwā- 15
xwagūma. Wā, lā dāx'ıdxēs k'łlpsayasē sēwayâ qas sēxwıdē
qas lā lāxēs q!ālē wāx's ts!āts!ayīmē. Wā, hēmisa telgwēsas ēg'isē
q!waxasasa ts!āts!ayīmē. Wā, g'ılmēsē lāg'aa lāxa k'łlbadaxa
ts!āts!ayımaxs laē āx'ēdxa densenē denema qas mōx'ubendēsa
t!ēsemēlāq qas q!elstendēs. Wā, āmēsē a'wenenselaxs laē mōx- 20
wālexsas lāxa lēlexstewēlexsē. Wā, g'ılmēsē gwālalexsexs
laē dāg'ılexsxēs k'łlbayowē qas mētsendēs wılba'yas qas mē-
densēs lāxa demsx'ē wāpa qas l!enxalisēs lāxa ēg'ēdzegwisē lāx
q!ayasasa ts!āts!ayımaxs laē k'łlp!ıda. Wā, la'mēda ts!āts!ayīmē

¹ Continued on p. 155, line 19, to p. 156, line 45.

25 begins to twist it. Then the eel-grass || is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
 30 one span around it, || beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
 35 all off, she puts it in front of herself, || and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
 40 out of her || old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
 45 his wife. He invites his tribe. || When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

25 la k'ílpl'enēxa k'ílbayowē. Wä, g'íl'mēsē gwāl se^εx^uts!a k'ílpe-
 lēda k'ílbayāxs laē nēxōstodēda k'ílpl'ēnoxwē ts!Edāqxēs k'ílba-
 yowē. Wä, g'íl'mēsē g'āx nēl'ēdēda ts!āts!ayīmaxs laē aōdzaaqa
 qwēlk'!ewēsēdxēs k'ílbayowē. Wä, hē'mis la lāwīyatsa ts!āts!a-
 yīmē. Wä, lā q!wēs'idxa 'nemp!enk'ē lāxens q!wāq!wax'ts!āna-
 30 'yēx g'āg'ilela lāxa ōgūma'yas yīxens gwe'yōwē L!ōp!Ek's. Wä,
 lā ts!ōx'weltālaq lāxa demsx'ē 'wāpa qa lawāyēsa ēg'isē. Wä,
 g'íl'mēsē 'wīlāxs laē bāl'idxa ma!p!enk'ē lāxens q!wāq!wax'ts!ā-
 na'yēx g'āg'ilela lāx āwanā'yasa L!ōp!Ek'sēxs laē p!ōqā!ax ēwaxsda-
 'yas. Wä, g'íl'mēsē 'wīwūlx'sexs laē g'īg'aalex's lāxēs nalēlexsē.
 35 Wä, lā xwēlaqa mēdensasēs k'ílbayowē. Wä, ā'mēsē neqemg'íl-
 tewēxēs g'ālē gwēg'ilasa. Wä, g'íl'mēsē q!eyōlexs laē 'yīxwa
 qaxs lēx'a'maē k'ílpl'dema 'wālasē x'ats!a'ya. Wä, g'íl'mēsē k!wē-
 yōsdēsa 'yīxwāxs laē denx'idxēs q!eltsemē qa's lā nā'nakwa.
 Wä, g'íl'mēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē lōltā!axēs k'íl-
 40 batslē ts!ag'ō!a qa's dāg'ī!exsēxs q!eltsemē qa's lā dāsdēselaq.
 Wä, g'íl'mēsē hek!ūt!ēdē q!eldzaanāyasēxs laē 'mex'wālīsaq. Wä,
 hēx'ida'mēsē 'yā!aqaxēs lā'wūnemē qa lās Lē'lā!axēs g'ōkūlōtē qa
 g'āxēs sēx'axā ts!āts!ayīmē. Wä, hēx'ida'mēsē nānagēg'a'ya be-
 gwānemax wāldemasēs genēmē. Wä, lā Lē'lā!axēs g'ōkūlōtē.
 45 Wä, g'íl'mēsē g'āx aēdaaqaxs laē hēx'ida'em ēx'wīdxēs g'ōkwē
 qa's Lepsē'stalī!elēsa lēl'wa'yē lāq qa k!wadzōsa sēx'alaxa ts!ā-
 ts!ayīmē. Wä, g'íl'mēsē gwāl!illexs laē āx'ēdxēs ts!ēts!ebats!ē

his oil-dishes | and oil and brings them, so that they are ready. 48
 Then those who are to peel the | eel-grass come in; and when they
 are all inside, the man asks the || young men of his numaym to go and 50
 carry up the eel-grass. | Immediately the young men go and carry it
 up. They | carry it into the house and put it down in front of those
 who are to peel it. | The man takes the oil and pours it into the |
 oil-dishes; and when the oil is in every one, (the young men) place
 them in front || of those who are to peel the eel-grass, at the outer side. 55
 There are four | men to each oil-dish. Then the eel-grass is scattered
 in front of | those who are to peel it. When this is done, the | men
 take up four pieces of eel-grass and pluck off | the small roots. When
 they are all off, they peel off the || leaves of the tail-end. They begin 60
 at the upper end of the thick | root; and when they have peeled it as
 far as the soft part in the middle of the | eel-grass, they do the same
 with the other three pieces. When | this has been done with all of
 them, they put the roots together so that they are | three finger-
 widths in length, and then they  break || them off; 65
 and they break them off again so  that they are all
 the same length, | in this manner:  Then there are
 eight pieces in all. They  tie | them together with
 the leaves, in this manner,  and they hold them at | 1.
 Then they dip (the bundle)  into the oil and eat it,
 and | all the others do the same. After they have

LE^{wa} Llē^{na} qa g^{āxēs} g^{wālīla}. Wā, g^{āxē} hōgwīlēda sēx^{ālaxa} 48
 ts^{lāts}!ayīmē. Wā, g^{īlēmēsē} ^{wi}laēlexs laēda begwānemē hēlaxa
 hā^{yālāsēs} ^{ne}mēmōtē qa lās gēmx^{ūs}dēsaxa ts^{lāts}!ayīmē. Wā, 50
 hēx^{īdaēmēsē} lāx^{da}xwēda hā^{yālā} qa^s lā gēmx^{ūs}dēsaq qa^s lā
 gēmxēlēlaq qa^s lā gēmxēmlīēlas lāx ōx^{dzamālīlasa} sēx^{ālaq}.
 Wā, lā āx^{ēdēda} begwānemaxa Llē^{na} qa^s k^{lūnxts}!ālēs lāxa ts^{lē}-
 ts^{lēbatslē}. Wā, g^{īlēmēsē} q^{!walxots}!ewakūxs laē k^{ax}dzamolīlas
 lāxa sēx^{ālaxa} ts^{lāts}!ayīmē lāx l^{lasālīlas}. Wā, lā maēmālēda bē- 55
 begwānemaxa ^{nā}l^{nemēxla} ts^{lēts}!ebats!ā. Wā, lāla gwēlēmālīlēda
 ts^{lāts}!ayīmē lāxa sēx^{ālaq}. Wā, g^{īlēmēsē} g^{wālālīlexs} laē hēx^ī-
 da^{ma} bēbegwānemē dāx^{īdxa} maēmots!aqē ts^{lats}!ayīma qa k^{lūl}-
 wālēxa ām^{āma}yē L^{lōp}!Ek^s. Wā, g^{īlēmēsē} ^{wī}lāxs laē sēx^{ālaxa}.
 wīwakūya^{ya} ōgwida^{yas} ōxsda^{yas} g^{āg}īlēlālax āwānā^{ya}sa lēkwē 60
 L^{lōp}!Ek^s. Wā, g^{īlēmēsē} lāg^{aa} sēx^ayas lāx teltelq^{!ūq}!a^{ya}sa
 ts^{lāts}!a^{yīmaxs} laē ēt^{lēd} hē g^{wēx}īdxa yūdux^{ts}!aqē. Wā, g^{īl}-
^{mēsē} ^{wī}la la hē g^{wēkūxs} laē q^{!aplēx}īdex L^{lōp}!Ek^{asēxs} laē yaē
 dux^{den} lāxens q^{!wāq}!wax^{ts}!āna^{yēx} yīx āwāsgēmasasēxs laē k^ō-
 k^{exsendeq}. Wā, lā ēt^{lēd} k^{ōk}exsendeq qa ^{nemēs} āwāsgēmasa 65
 g^a gwālēg^a (*fig.*). Wā, lā hāma^{lgūna}ts!aqā^{laxs} laē yiltsemts qwē-
 qūL^{!exsda}yas lāq g^a gwālēga (*fig.*). Wā, hē^{mis} la dālasōsēda
 (1) axs laē ts^{lēp}lēts lāxa Llē^{na} qa^s ts^{lāsts}!es^{ēdēq}. Wā, ^{nā}-

70 finished eating, || they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the
75 food of the first people || in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |

- 1 **Seaweed.**—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put
5 the seaweed || on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew
10 it and put it || into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

xwaem hē gwēg'ilē waōkwās. Wā, g'ilēmēsē gwāl ts!āsts!ēsēxs laē
70 āem gēmxełixēs k'!ēts!ā'yawayē qa's lā hōqūwēlsa. Wā, lā hōgwīl lāxēs g'ig'ōkwē qa's gēgemxełilēlēsēs mamutē ts!āts!ayīm lāxēs gēgenēmē. Wā, laem hēwāxa nāx'idēx 'wāpaxs laē hōqūwēlsa lōxs laē hōgwīl lāxēs g'ig'ōkwē. Wā, hēm sēx'ilag'ilāxa ts!āts!ayīma q!ēnemē lēlqwālaLa'ya qaxs hēmawalaasa g'ālē begwānema
75 g'ālaōlēx bekūmg'alisa 'nāxwa nuḡ'nemisa. Wā, hē'mis lāg'ilas awīlax'sēlakwa ts!āts!ayīmxs ts!āsēlaēda begwānēmē. Wā, laem gwāla ts!āts!ats!alāxa ts!āts!ayīmē qaxs 'nemx'idāla'emaē ts!āts!E-ts!ēna'yaq lē'wa lālelaēna'yaq.

- 1 **Seaweed** (Łeqaxa łeq!este'nē).—Wā, hē'maaxs la'ē gwāl hā'ma'pa k!wē'łaxa xa'mā'sē, wa, la āx'ē'dēda ts!edā'qaxēs łeq!este'nē qa's k!ūlk!ūłpsa'lēq. Wā, lā ts!awanaqas lā'xa ha'ya'f'a. Wā, lēda waō'kwē āx'ē'dxa k'łimlayowē qa's pā'xbendēsa łeq!este'nē
5 lā'xa hēkwila'yē te'mk!ewē q!waxasa. Wā, lae'm ē'seg'eyō la'xens q!wā'q!wax'ts!āna'yēx. Wā, lā yū'duxup!enx'sēsta lā'xens q!wā'q!wax'ts!āna'yēx yix wa'g'idasas. Wā, lā lāēl lā'xa g'ō'kwaxs la'ē paḡetālī'lēda łeq!este'nē la'qēxs la'ē tsetsex'sa'lēda hā'yā'f'äq. Wā, lēda waō'kwē hā'yā'f'a mā'lekwaq qa's āxts!ā'lēs
10 lā'xa 'wā'lasē lō'q!wa. Wā, g'ilēmēsē hēl'ē'da malēg'ekwē łeq!este'nxs la'ē gwāl malē'kwa lē'wa waō'kwaxs tsek'aa'sa k'łimlayo. Wā, lae'm āx'ē'tse'wēda hānx'lanowē qa's gūxts!ō'tse'wēsa 'wā'pē qa 'negoyā'lēs. Wā, la k'!esta'nowēda malē'g'ekwē łeq!este'nē lāq. Wā, lā xwē'tasa g'elt!exlā'la k'ats!ēna'qē lāq.

they stir it with a long-handled ladle, || and they watch it so that it 15
 does not become too thick when it is | on the fire. They keep on
 stirring it while it is on the fire; | and after it has been boiling for a
 long time, oil | is poured on the seaweed. It is stirred again a long
 time, | so that it becomes well mixed. When it is really mixed, ||
 the kettle is taken off the fire. Then it is done, | when the oil 20
 disappears from the top of the seaweed. Immediately | a food-mat is
 taken and is spread before | those who are to eat the seaweed. Then
 spoons are given to the | guests. Then the small kettles are lifted
 by the handle, and || are put down at the outer edge of the food-mat, 25
 and they begin to eat with spoons | the seaweed. They do not drink
 water before they eat it, | because they drank water before they ate
 dried salmon. | After they have finished eating with spoons the
 seaweed, they cool themselves | by drinking fresh water; and after they
 have finished they go out. || They eat seaweed at all times, in the morn- 30
 ing and at | noon and in the evening; but only in the morning they
 eat | dried salmon first; and when there is no dried salmon, then they
 eat | dried halibut in its place: They do not eat dried salmon first,
 at | noon and in the evening. ||

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
 the owner wants to eat some of it; | and they do it in the same way
 when it is cooked | as they do with the chopped and chewed seaweed.

Wä, la dö'qwalaq qa hēlā'les ġenk'alaēna^εyasēxs la'ē hā'n^xlents 15
 lā'xa legwī'lē. Wä, lä hē'menalag'ilil^εem xwētē'da hā'n^xlāla.
 Wä, hē'tla la ġē'g'ilil maē'mdelqūlaxs la'ē äx^εē'tse^εwa L'lē'na qa's
 klūq!egēmē lā'xa leq!este'nē. Wä, lā'xaa ē'tlēd ġē'g'ilil xwē-
 tase^εwa qa lelḡowēs. Wä, g'il^εmēsē la ā'lak'lāla le'lḡoxs la'ē
 hā'n^xsanō lā'xa legwī'lēda hā'n^xlanowē. Wä, lae'm L'lō'pexs 20
 la'ē x'is'ī'dēda L'lē'na lāx ō'küya^εyasa leq!este'nē. Wä, hē'x'id-
 mēsē äx^εē'tse^εwa hā'madzowē lē'wa^εya qa's lē lepdzamolilas
 lā'xa lexlā'qlē. Wä, la tsławanaē'dzema k'ak'ets!ena^εqē lā'xa
 k!wē'lē. Wä, lä k'lō'kūlilase^εwa hēha'nemē qa's lē hānemg'ā'lilem
 lāx L'lā'senxa^εyasa ha'madzowē lē'wa^εya. Wä, lax'da^εxwē yō's- 25
 idxēs lexlā'qse^εwē. Wä, lae'm k'lēs nanaqalg'iwalex wā'pa
 qaxs la^εmē'x'dē nā'qaxa wā'paxs lē'x'dē hā'ma'pxa xa^εma'sē.
 Wä, g'il^εmēsē ḡwāl yō'saxēs hē'xlexse^εwaxs la'ē k'ō'xwaxōd nā'-
 x'idxa a'lta wā'pa. Wä, g'il^εmēsē ḡwāllexs la'ē hō'qūwelsa.
 Wä, k'leā's k'lēs hā'mā'pdemxa leq!este'nē L^εwa ḡaā'la L^εwa 30
 neqā'la Lō^εma ḡā'nulē. Wä, lē'x'a^εma ḡaā'la ha'ha^εmalg'iwala-
 tsēxa xa^εmasē. Wä, g'il^εmēsē k'leā's xa^εmasexs la'ē hē'dēda
 k'lā'wasē hā'ē^εmā's. Wä, lä k'lēs hahā^εmalg'iwalaxa xa^εmasaxa
 neqā'la L^εwa dzā'qwa.

Powdered Seaweed.—Wä, ā'ē^εmēsē la äx^εē'daasexs lexlaqlēxsdaēda 1
 āxnōḡwadās. Wä, la hē'emxat! ḡwē'g'ilasōxs la'ē hā'mēx'sila-
 se^εwē ḡwē'g'ilasaxa tseg'ekwē L^εwa malē'g'ekwē. Wä, g'il^εmēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ||
 5 take tongs, and red-hot stones are taken | and put into a small
 kettle. Then it | keeps warm for a long time while they are eating
 it. Seaweed is never | boiled in a large kettle, but they use a | small
 10 kettle, for they eat it out of it; and || not once is it put into a dish, |
 for it is not good when it gets cold, and it is only good | when it is
 hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two
 15 spoonfuls of scattered || dog-salmon spawn are boiled, when they are
 nearly done, | the kettle is taken off from the fire, and then cold water
 is poured | into it until the kettle is more than half full. | Then
 chopped seaweed is put in and is stirred. | When it is just the right
 20 thickness, the kettle is put back || on the fire. Then it is left to boil
 for a long time; and | it is taken off again, and oil is poured into it. |
 This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are
 25 taken and are opened. Then || the sand is picked off; and when it
 is all off, they are put into the | kettle. When this is done with
 four | large clams, water is poured on, but not very | much water. |

ha'labala 'wüDEX'í'dēda lēq!ESTe'naxs la'ē lēxla'qa k!wē'laxs la'ē
 5 āx'ē'tsewa k'lipLā'la qa's k'lip'eda'yuwē lā'xa x'í'xsemāla t'lē'-
 sema qa's lē k'lipsta'no la'xa ha'nemē. Wā, hē'x'ida'mēsē la
 gā'la ts!E'lqwxaxs la'ē 'yō'sēda lēxla'qē. Wā, hē'mēsēxs k'lē'saē
 hē hā'mēx'silats!ēda 'wā'lasē hānx'Lano lā'xa lēq!ESTe'nē hē'ē
 hā'nx'LEndaa'ts!ēda EM'EMA'yē hā'nx'LANāq qaxs hē'maē ha'ma-
 10 ats!ēq qaxs k'lē'saē 'ne'mpl'ena lo'xts!oyo lā'xa lō'q!wēda lēq!ES-
 te'nē, qaxs k'lē'saē ē'k'EXS 'wūda'ē yīxs lē'x'a'maē ē'g'asEXS
 ts!E'lxstaē. Wā, laE'mxaa gwā! lā'xēq.

Salmon-Spawn with Seaweed (LE'q!Eqelaxa gē'nē).—Hē'den L!E-
 lē'wēSEwa gē'nāxs hā'nx'LEntSEwaēda mā'lēxLa gwē'lēdzē gē'nēsa
 15 gwa'xnīsē lā'xa k'ā'ts!Enaqē. Wā, g'í'l'mēsē elā'q L!ō'pEXS la'ē
 hā'nx'sanowēda hā'nx'LANowē lā'xa legwī'lē. Wā, gūq!Eqasōsa
 'wūda'ēsta 'wā'pa qa ē'k'!ō!dza'yēs lā'xa hā'nx'LANowē. Wā, lē
 k'!a'stanowēda tseg'E'kwē lēq!ESTe'n lāq. Wā, lā xwē'tasewa.
 Wā, g'í'l'mēsē hē'lālē gē'nk'ā!aēna'yasēxs la'ē xwē'laqa hā'nx'LEN-
 20 dayo lā'xa legwī'lē. Wā, la'mē'sē gē'g'ilīl qa's maE'mdēlqūlaxs
 la'ē hā'nx'sanō lā'xa legwī'lē. Wā, lā k!ū'nq!Eqasōsa L!ē'na.
 Wā, ā'mēsē la 'yō's'itsōxs la'ē L!ō'pa.

Clams with Seaweed.—Wā, hē'mēsa mō'sgemē awā' gā'wēq!ā-
 nema yīxs āx'ē'tsewaē. Wā, lā k'!ō'x'wītSEwa. Wā, la men-
 25 wā'lase'wēda ē'g'isē. Wā, g'í'l'mēsē 'wī'ēlāxs la'ē āxts!o'yo lā'xa
 hā'nx'LANowē. Wā, g'í'l'mēsē 'wī'ēla la hē gwē'kwēda mō'sgemē
 āwā' gā'wēq!ānema la'ē gūq!Eqasōsa 'wā'pē. Wā, la k'lēs ā'laem
 q!ē'nema 'wā'pē.

The woman takes with her hands the meat || of the cleaned clams and 30 squeezes it, and she only stops squeezing it | when the water is quite milky. Then | she puts the kettle over the fire, and she lets it boil a long time. | Then she pours oil into it. When it is | done, she takes it off the fire. Then she pours || cold water into it, until the kettle 35 is more than half full. | Then she takes chopped seaweed and puts it in, and | she stirs it until it is the right thickness; and she puts the kettle back | on the fire, and she lets it boil for a long time, and she puts more | oil into it. Then she takes the kettle off the || fire, 40 and it is done; and it is only eaten with spoons. | That is all about this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1 the basket on her back | and goes home. On the following day, as soon as day comes, when the weather is good, | she takes a large mat and spreads it out on the ground in front of the | house. Then she goes back into her house and takes the || basket of fern-roots. Then 5 she goes out with it and pours the fern-roots on the | spread mat, and she scatters the fern-roots over it. Now she | dries them, so that they may become dry, and she turns them over again; | and when they all become dry, the woman | takes a piece of cedar-stick and measures it so that it is the size of one || span, and half the thickness 10

Wā, lē'da ts!ēdāqē dā'x'itsēs e'eyasōwē lā'xa e'lg'ekwē g'a-wēq!ānema qa's q!wē'q!ūts!ālēq. Wā, a'f'mēsē gwāl q!wē'q!ūl- 30 ts!ālaqēxs la'ē â'ēm la dze'mx'ustowēda ēwā'pas. Wā, lē hā'nx-LENTsa hā'nx'lanowē lā'xa legwī'lē. Wā, lē g'ē'g'ilil'ēm la maē'mde!qūlaxs la'ē k!ū'nq!eqasa L'lē'na lāq. Wā, g'il'mēsē gwā'lexs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, la'xaē gūq!eqasa ēwūda'ēsta ēwāp lāq, qa ēk'!ō'ldza'yēs lā'xa hā'nx'lanowē. Wā, lē 35 āx'ē'dxēs tseg'ekwē' leq!este'na qa's k!ā'ēstendēs lāq. Wā, lē xwē'taq qa hē'lālēs genk'alaē'na'yas. Wā, lē hā'nx'LENTs la'xēs legwī'lē. Wā, lē g'ē'g'ilil'ēm maē'mde!qūlaxs la'ē ē't!ēd k!ū'nq!eqasa L'lē'na lāq. Wā, la'xaē hā'nx'sendxa hā'nx'lanowē lā'xa legwī'lē. Wā, lae'm L!ō'pa. Wā, â'ēm la ē'yō's'itse'wa. Wā, 40 lae'm gwāl lā'xēq.

Fern-Root (1).—Wā,¹ lā gwālexs laē ōxlex'ēidxēs tsāg'ats!ē lexa'ya 1 qa's lā nā'nakwa. Wā, g'il'mēsē ēnāx'ēidxa la lensa yīxs ēk'aēda ēnāla, la āx'ēdxa ēwālasē lē'wa'ya qa's lā LEP!elsas lāx L!āsanā'yasēs g'ōkwē. Wā, la xwēlaqa laēl lāxēs g'ōkwē qa's āx'ēdēxēs tsāg'ats!ē lexa'ya. Wā, la lawelsas qa's lā gūgedzōlsasa tsāk'usē lāxa 5 LEP!esē lē'wa'ya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem x'ilāq qa lemlemx'semx'ēidēs. Wā, la xwēlaqelaem lēx'ēideq. Wā, g'il'mēsē ēnāxwaem la lemlemx'semx'ēidexs laēda ts!ēdāqē āx'ēdxa k!wa'xlāwē qa's mens'ēidēq qa ēnemp!enk'ēs ēwāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la k!ōdenē wāgwasas lāxens 10

¹ Continued from p. 196, line 12.

- 11 of a finger, | and it is one finger-width wide; | and she whittles down the end of it until it is thin. As | soon as she has finished this, she takes the root and holds it bottom up in her | left hand; and the woman
 15 holds the cleaner, the cedar-stick, in the middle || and scrapes off the dirt that is on the fern-root, and the | small roots that are on its surface. As soon as | the dirt and the roots that were on the outside of the fern-root are all off, she | puts them on the mat again; and she only stops doing so when | all the fern-roots have been
 20 cleaned. As soon as this is done, she takes || her basket and puts the cleaned fern-roots into it; | and when they are all in, she takes up the basket of fern-roots and hangs | it up in the rear of the house, behind the fire. They are kept twelve | days drying in the rear of the house. When this is done, the woman | gets some fire-wood, and makes every-
 25 thing ready. When she || has the fire-wood, the woman takes a rest and when the fern-roots have been drying for eleven | days, the woman takes her large basket | and looks for good hemlock-branches and also wet leaves; that is to say, the | leaves of the salmon-berry bush and of the thimble-berry bush. These are referred to by the Indians as "wet leaves." | As soon as she finds them, she puts the
 30 wet leaves into her basket; || and when it is full, she breaks off hemlock-branches and carries them under her arms; | and she carries the

- 11 q!wāq!wax'ts!āna^εyēx. Wā, la ^εnemdenē ^εwādzewasas lāxens q!wāq!wax'ts!āna^εyēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il-^εmēsē g'wālexs laē āx^εēdxa tsāk'usē qa^εs dālēsēs g'emxōlts!āna la-qēxs laē ēk'laxsdāla. Wā, lā q!wēdzoyāyēda ts!Edāqaxēs k'imda-
 15 yāxa k!wa^εxLāwaxs laē k'imtālax dzex^usema^εyasa tsāk'usē L^εwa L!ōp!ek'menēxwē lāx ōsgema^εyas. Wā, g'il^εmēsē ^εwī^εlāwēda dzex^u-sema^εyas L^εwa L!ōp!ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-laqa āxdzōts lāxa lē^εwa^εyē. Wā, la ā^εem g'wāl hē g'wēg'ilaxs laē ^εwī^εla la k'ēk'imdekwa tsāk'usē. Wā, g'il^εmēsē g'wālexs laē āx^εēd-
 20 xēs lexa^εyē qa^εs xex^uts!ōdēsa la k'ik'imdek^u tsāk'ōs lāq. Wā, g'il^εmēsē ^εwī^εlaxs laē k'!ōqūlsxēs tsāg'atslē lexa^εya qa^εsl ā tēx^εwa-lilaq lāxa ōgwiwēwalilases legwīl. Wā, laem ma^εlexsag'iyogwīlaxa ^εnāla x'īlālālelal lāxa ōgwiwalilē. Wā, g'il^εmēsē g'wāla laē ānē-x^εēdēda ts!Edāqaxa leqwa qa g'āxēs g'wālīla. Wā, g'il^εmēsē g'āxēda
 25 leqwāxs laē x'ōs^εīdēda ts!Edāqē. Wā, g'il^εmēsē ^εnēmxsag'iyowē ^εnālāsa tsāk'use la x'ilalaxs laēda ts!Edāqē āx^εēdxēs ^εwālasē lexa^εya qa^εs lā ālāx ēk'a q!wāxa. Wā, hē^εmēsa LEq!emsē yīx māmā-mamōtasa q!wālmēsē L^εwa tsegelmesē, g'we^εyāsa bāk'lūmē LEq!-emsā. Wā, g'il^εmēsē q!āqēxs laē mōts!ālasā LEq!emsē laxēs lexa^εyē.
 30 Wā, g'il^εmēsē qōt!axs laē L!ex^εwīdxa q!waxē qa^εs g'emxelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32
the basket down from her back in the house.¹ . . .

In the morning, as soon as day comes, she lights the fire under the
stones; | and as soon as it blazes up, she takes her large basket || and 35
goes and plucks off seaweed and puts it into her basket. When | her
basket is full, she carries it on her back, and she puts it down | close
to the place where she is going to bake the fern-root; and she also
takes two | large buckets, and she goes and draws fresh water. As
soon as | she comes, she puts them down near the place where she
is going to bake; || and she also takes tongs made on purpose to use 40
with the red-hot stones. | She puts them down where she put down
the two buckets, | and she also takes an old mat and puts it down.
Then she takes | her digging-stick of yew-wood and puts it down.
Now everything is | ready.² . . . ||

And when all the fire is out of the hole, she takes with the tongs 45
the red-hot stones and puts them into the fire in the middle.
Eight | stones she puts into the fire in the middle, for she puts into
a heap on the floor of the house the | fire that she has taken out with
her tongs from the place where she is going to bake. Then she levels
down the | stones in the place where she is going to bake. ||

g'āxē ōxlalaxa leq!emdzadzē lexa'yaxs g'āxaē nā'nakwa. Wā, 31
lā ōxleg'alilaxēs lexa'yē.¹ . . .

Wā, g'il'mēsē 'nāx'idxa gaālāxs laē tsēnabōtsa gūlta laxēs t!ē-
qwapayē. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs 'wālasē lexa'ya
qa's lā k'ūlg'ilaxa L!ESL!Ekwē qa's āxts!ālēs laxēs lexa'yē. Wā, g'il- 35
'mēsē qōt!ē lexa'yasēxs laē ōxlex'ideq qa's lā ōxleg'alilāq lāxa
nēxwāla laxēs kūnyaslaxa tsāk'usē. Wā, laxaē āx'ēdxa maltsemē
āwā naengats!ā qa's lā tsēx'its lāxa āltā 'wāpa. Wā, g'il'mēsē
g'āxexs laē hāng'alilēlas lāxa nēxwāla laxēs kūnyaslē. Wā, la-
xaē āx'ēdxa k'īplāla hēkwēlē qa k'īpelēxa x'ix'ixsemāla t!ēsema. 40
Wā, lā āx'ālilās lax la hēnelatsa maltsemē naengats!ā. Wā, la-
xaē āx'ēdxa gēmasē lē'wa'ya qa g'āxēs g'aēla. Wā, laxaa āx'ēd-
xēs L!emq!eklinē k'ilākwa qa g'āxēs g'aēla. Wā, laem 'wīla
la gwālila.² . . .


Wā, g'il'mēsē 'wī'lōlts!āwēda gūltāxs laē k'īp!ēdxa x'ix'exsemāla 45
t!ēsema qa's lā k'īplēnts lāxa la lāqawalila. Wā, mālgünāltse-
mēda t!ēsemē la xex^ulālil lāxa lāqawalilē qaxs laē q!ap!ēsgemlilēda
gūlta yix k'īpwūlts!ālayās laxēs kūnyaslē. Wā, lā 'nemāk'iyīndxa
t!ēsemē lāx ōts!āwasēs kūnyaslē.

¹ Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

² Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 408).

50 As soon as she has done so, she takes a large clam-shell | and
 scrapes up the soil with it, and she puts it over the red-hot | stones;
 and she only stops doing so when (the soil) is four fingers | thick on
 top of the red-hot | stones. Then she takes the seaweed and throws
 55 it on top of the soil, || and it is of the same thickness as the soil; and
 she takes | hemlock-branches and puts them on the seaweed, and she
 puts them carefully | on top of the seaweed so that none of it shows. |
 Then she takes the wet leaves and puts them on top of the hemlock-
 60 branches, | and these are also four finger-widths thick. || Then she takes
 the fern-root and puts it among the wet leaves. She | places (the
 fern-roots) bottom upward, and they are close together. | First they
 are put on the right-hand side of the hole, turning the face to the |
 rear of the house. And when they are all in, the woman | takes wet
 65 leaves and throws them over the fern-roots; and || these are also the
 same thickness as the thickness of those underneath the fern-roots,
 namely, four | finger-widths. As soon as this has been done, she levels
 down the top. | Then she takes hemlock-branches and places them
 over them, the | same amount as was first put into the hole.
 Then she takes seaweed | and throws it on top of the hemlock-
 70 branches, and this is also four || finger-widths in thickness. Then she
 takes an old mat | and spreads it over the seaweed. Then she takes her

50 Wä, g'il^εmēsē gwālexs laē āx^εēdxa 'wālasē xalaētsa met^εlāna^εyē
 qa^εs xelx^εidēs lāxa dzeqwa. Wä, la k'lak'îyîndālas lāxa x'ix'ix-
 semāla t^εlēsema. Wä, āl^εmēsē gwālexs laē mōden lāxens q!wāq!wax-
 ts!āna^εyēx yîx wāgwasasa dzeqwa lax ōkūya^εyasa x'ix'ixsemāla
 t^εlēsema. Wä, lā āx^εēdxa L!ESL!ekwē qa^εs lEXEYînts lāxa dzeqwa.
 55 Wä, hēemxaawisē wākwē wāgwasasa dzeqwa. Wä, laxaē āx^εēd-
 xa q!waxē qa^εs LEXwūyîndēs lāxa L!ESL!ekwē. Wä, laem aēk'!a
 LEXwas lāx ōkūya^εyasa L!ESL!ekwē qa k'leāsēs la nēlālas. Wä,
 lāxaē āx^εēdxa LEq!emsē qa^εs lEX^εēdēs lāx ōkūya^εyasa q!waxē.
 Wä, laemxaē mōden lāxens q!wāq!wax'ts!āna^εyēx yîx wāgwasas.
 60 Wä, lā āx^εēdxa tsāk'usē qa^εs klūts!eqelēs lāxa LEq!emsē. Wä, laem
 ēk'!axsdālaxs laē āxts!ālayâ. Wä, laxaa tasāla. Wä, la hēemxat!
 g'il k!wats!ōdaatsa tsāk'usa hēlk'!ōdenēx^{uts}!â gwēg'imāla lāxa
 ōgwiwalīlasēs g'ōkwē. Wä, g'il^εmēsē 'wīlts!āxs laēda ts!edaqē
 āx^εēdxa LEq!emsē qa^εs lEXEYōdālēs lāxa tsāk'usē. Wä, laxaē
 65 hēem wākwē wāgwasasa bena^εyasa tsak'usaxs mōdenaē lāxens
 q!wāq!wax'ts!āna^εyēx. Wä, g'il^εmēsē gwālexs laē 'nemāk'îyîndeq.
 Wä, laxaē āx^εēdxa q!waxē qa^εs LEXūyîndēs lāq. Wä, laxaē hēem
 waxē waxaasasa g'ilx'dē lats!oyos. Wä, lā āx^εēdxa L!ESL!ekwē
 qa^εs lEXEYîndēs lāxa q!waxē. Wä, g'il^εemxaāwisē mōden laxens
 70 q!wāq!wax'ts!āna^εyaqē wāgwasasēxs laē āx^εēdxa gēmasē lē^εwa^εya
 qa^εs LEPEYîndēs lāxa L!ESL!ekwē. Wä, lā āx^εēdxēs L!emq!ek'!inē

yew-wood | digging-stick and pokes it down in the middle of what is 72
 being baked by her. | She pokes it through the middle of the mat;
 and after she has done so, | she takes a large clam-shell, scrapes up
 some soil with it, || and throws it on top of the mat. When this is 75
 level with the | floor of the house, she calls a woman who has had just
 one husband, | and whose husband is still alive, and who has never
 been | a widow, and whose monthly period terminated at least eight
 days before. | This woman is called to come and stamp down the
 soil || on top of what is to be baked. The woman continues for a long 80
 time to tread down the soil, | and she only stops when the soil on top
 of the baking-place is very hard. | Then the owner of the fern-roots
 takes her tongs | and takes the red-hot stones which she had put into
 the | fire in the middle of the house, and puts four of them into ||
 each of her buckets. As soon as she has done so, the | water in the 85
 buckets gets hot. When this has been done, | the woman again
 throws soil upon the baking-place which has been stamped down;
 and she | only finishes throwing soil on it when it
 is piled up over the baking-place, in this manner: |  90
 Now the root-digger stands out from it. After this
 is done, || she takes up the buckets by the handles,
 and she puts the two buckets | containing the hot water near to
 the baking-place. Then she pulls out the | root-digger and puts

k'îlâkwa qa's L!ENxbetendēs lāx neqeya⁵yasēs kūnsasowē. Wä, 72
 laem L!ENxsōdex negedzâyasa lē⁵wa⁵yē. Wä, g'îl⁵mēsē gwālexs
 laē āx⁵ēdxā wālasē xālaētsa met lāna⁵yē qa's xelx⁵idēs lāxa dzeqwa
 qa's k'îlākîyîndālēs lāxa lē⁵wa⁵yē. Wä, g'îl⁵mēsē ⁵nemākîya lē⁵wa 75
 āwînagwîlasa g'ōkwaxs laē lē⁵lālasa hēem ālēs ⁵nemōkwē lā⁵wū-
 nemasa ts!edāq yîxs hē⁵maē ālēs q'îlē lā⁵wūnemas, yîxs k'îlēsāē
 aemyōla. Wä, hē⁵mēsēxs laē maḡgūnālexsē ⁵nālās gwāl ēxenta.
 Wä, hēem lē⁵lālasō⁵sēda ts!edāqē qa g'āxēs t!ēpaxa dzeqwa lāx
 ōkūya⁵yas kūnsasē⁵was. Wä, lēda ts!edāqē gēg'îlîl t!ēpaxa dze- 80
 qwa. Wä, āl⁵mēsē gwālexs laē p!ēs⁵ēdēda dzeqwa lāx ōkūya⁵yasa
 kūnyasē. Wä, lālēda āxnōgwadāsa tsak'usē āx⁵ēdxēs k'îlplāla
 qa's lā k'îlplēdxā x'îx'îxsemāla t!ēsem, yîx āxlālayōx^udās lāxa
 laqawalîlasa g'ōkwē, qa's lā k'îlptālasa maēmōsgēmē lāxa ⁵naḡ-
⁵nemsgēmē nagats!ā. Wä, g'îl⁵mēsē gwālexs laē tsēts!elx^ustēda ⁵wî- 85
⁵wābets!āwasa naengats!ē. Wä, g'îl⁵mēsē gwālexs laē ēt!ēdēda
 ts!edāqē k'îlākîyîntsa dzeqwa lāxa la t!ēbek^u kūnyasa. Wä,
 āl⁵mēsē gwāl k'îlāsa dzeqwāxs laē tenk'îyalēda kūnyasē g'a gwā-
 lēg'a (*fig.*). Wä, laem lak'eyalîlxak'îlâkwē. Wä, g'îl⁵mēsē gwālexs
 laē k'îlōkūlîlxa nagats!ē qa's lā hānōlîlēlasa maltsemē ts!ēts!elx^u- 90
 sats!āla naengats!ēxa ⁵wāpē lāxēs kūnyasē. Wä, lā lēx⁵wîdxēs
 k'îlâkwē qa's k'at!alîlēs. Wä, la āx⁵ēdxā ⁵nemsgēmē nāgats!ā

93 it down on the floor of the house; and she takes one bucket | and
pours the water into the hole on the top of the baking-place, where
the | root-digger had been standing; and as soon as it is emptied,
95 she takes the || other bucket and empties it also into the hole on top; |
and when it is emptied, she covers up the hole on top with soil. | It is
evening when she finishes; and as soon as it gets dark, | she takes her
tongs and lifts the fire from the middle of the house with her tongs, |
100 and puts the firebrands on top of the baking fern-roots; || and when
it blazes up, she puts some wet fire-wood on top, | so that it may last
until the morning. |

When she has finished, she asks the people who live in the same
house to abstain | from sexual intercourse during the night. In the
morning, when day comes, | the woman gets up, and she goes to look
5 at what is being baked by her. || As soon as the fire on top is all
burned out, she digs | it up; and when it is not burned out, she
extinguishes | the fire on top of it, and she waits for the soil to get
cool before | she digs into it. As soon as she reaches, in digging,
the | mat that has been spread on top, she takes it by the corners
10 and she lifts it up with everything on it, and || takes it out. Then
she takes her tongs and takes out | the seaweed and the hemlock and
the wet leaves. As soon as | the fern-roots show, she takes her large
basket and | puts it down by the side of the baking-place. Then she

93 qa's qepts!ōdēsa 'wāpē lāxa kwaḡyaya'sasa kūnyasē yīx lāla-
asdāsa k'īlāk'wē. Wā, g'īl'mēsē 'wīlg'īlts!āxs laē ēt!ēd āx'ēdxā
95 'nemsgemē nāgats!ē qa's lāxa qepts!ōts laxaaxa kwaḡyaya'yē. Wā,
g'īl'mēsē 'wīlg'īlts!āxs laē dzemstōtsa dzeqwa lāxa kwaḡyaya'yē.
Wā, laem dzāqwaxs laē g'wāla. Wā, g'īl'mēsē p!ēdegī'nakūlaxs
laē āx'ēdxēs k'īplāla qa's k'īp!īdēs lāxa lāqawalīlē qa's lā k'īl-
peyendālasa gūlta lāx ōsgema'yasēs kūnsase'wēda tsāk'usē. Wā,
100 g'īl'mēsē x'īk'ustāxs laē āxlālasa k'ūnqē leqwa lāq qa 'nag'īlisLES
x'īqelāl.

Wā, g'īl'mēsē g'wālexs laē hāwaxelaxēs 'nemaēlwūtē qa k'leā-
sēs nexwālas lē'wēs gegēnemaxa ganolē. Wā, g'īl'mēsē 'nāx'īdxa
gaālāxs laē lāx'widēda ts!ēdāqē qa's lā dōx'widxēs kūnsase'wē.
5 Wā, g'īl'mēsē 'wī'la q!ūlx'īdēda leqūya'yasēxs laē hēx'īda'em 'lā-
p!ēqōdeq. Wā, g'īl'mēsē k'lē's q!ūlx'īdexs laē hēx'īdaem k'īl-
x'īdxa leqūya'yas. Wā, la ēselaemq qa k'ōx'widēsa dzeqwāxs
laē 'lāp!ēqōdeq. Wā, g'īl'mēsē lāg'aē 'lāpa'yas lāxa lepeya'yē lē-
'wa'ya laē āem dādenxendeq qa's 'nemāg'īlts!ōdē wēx'īdeqēxs laē
10 āx'wūlts!ōdeq. Wā, ā'mēsē la āx'ēdxēs k'īplāla qa's k'īpwūlts!ālēs
lāxa LES!Ek'wē lē'wa q!wāxē lē'wa leq!emsē. Wā, g'īl'mēsē 'wī'la
la nēltsēm'īdōda tsāk'usaxs laē āx'ēdxēs 'wālasē lexa'ya qa's
lā hānōlīlas lāxēs kūnyasē. Wā, lā dādesgemasēs e'eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again 15 the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in 20 the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes 25 a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them 30 down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they 35 mix it, and they do not dip it into oil. | When they eat all the pieces

tsāk'usaxs laē äxts!álas lāxa lEXa^éyē. Wä, g'íl^émēsē ^éwi^élōłts!āxs laē
xwēlaqa dzemts!ōtsa dzeqwa laxēs kūnyasdē. Wä, laEM âEM 15
dzemēg'ıntsa dzeqwa lāxa t!ēSEMē. Wä, lāLa k'!ātsa L!ESL!Ekwē
LE^éwa q!wāxē LE^éwa LEq!EMSē yix ēk'!ēłts!āx'dāsa tsāk'usē lāxa
L!āsanâ^éyasēs g'ōkwē. Wä, laEM L!ōpēda tsāk'usē lāxēq. Wä, laEM
g'wāla laxēq.

Eating Fern - Roots. — Wä, g'íl^éEM mō'p!ENxwa^ésē ^énā'lāsa 20
tsā'k'usē la äxē'l lā'xa g'ō'kwaxs la'ē L!ō'pa. Wä, lē Lē'
lālayoEM lā'xa g'ō'kūlōtē. Wä, la hē q!ūnala mēk'a'xa tsā'-
k'usēda g'í'g'īgāma^éyasa lē'lqwālaLa^éyē qaxs â'laē lā'wēnē hē'maō-
masa. Wä, hē^émaaxs la'ē k!ūs^éā'līla Lē'^élanEMē lā'da ts!Edā'qē
äx^édxa ha^émadzowē lē^éwa^éya qa^és lē LEPdza'molīlas lā'xa me- 25
k'a'Laxa tsā'k'usē. Wä, lā klū'nxts!odālaxēs ts!ē'ts!Ebats!āsa
L!ē'^éna. Wä, g'íl^émēsē ^éwi^éla k!ū'nxts!EWakwa ts!ē'ts!Ebats!āxs
la'ē äx^édxa lallēmwtsts!aakwē gē'^énēsa dza^éwū'nē qa^és lē äxdzō'ts
lā'xa ha^émadzowē lē^éwa^éya. Wä, lē k'ax'dzamōlī'lēlasa ts!ē'ts!E-
bats!ē lā'xēs Lē'^élanEMē. Wä, la äx^éd lā'xa tsa'k'usē qa^és lē 30
xEX^éwalī'lēlasa maē'maltSEMē qaē'da ^énā'l^énEMōkwē bē'bEGwāNE-
ma. Wä, hē'x^éida^émēsēda k!wē'lē dā'x^éīdxa ^énā'l^énEMsgEMē qa^és
sē'x^éīdēxēs la k!ūlpōyo lāx ō'xsda^éyasa tsā'k'usē. Wä, g'íl^émēsē
lā'wāyēda ts!ō'la xEX^éwūnē'sēxs la'ē ts!EP!ē'ts lā'xa L!ē'^éna qa^és
hām^éx^éī'dēq. Wä, g'íl^émēsa waō'kwē hē äx^ét^éSE^éwa lēmō'kwē 35
gē'^énā, wä, la hē ma'yīmsē. Wä, la k'!ēs ts!Epa'xa L!ē'^éna. Wä,

38 of fern-root, then the inner part is just | held by the chief, who often
does not eat it. He just gives it | to the one to whom he wishes to
40 give it; for the Indians say, that, if || a chief eats the inner part of a
fern-root, he will always | waver in his mind about giving away
blankets, for one side of his mind will | forbid him to give away
blankets. Therefore the inner part of fern-root is not eaten by the |
head chiefs. When the guests | have all eaten two fern-roots each,
45 they drink water, and || the woman gives each man two fern-roots to |
take home to his wife. Then the guests go out of the house. | That is
all about this. |

1 **Fern-Root (2).**—As ¹ soon as she enters the house, she puts the bundle
of fern-roots down by the side | of the fire. She builds up a large
fire; | and as soon as it begins to burn low, she unties the root | with
which the bundle of fern-root has been tied, and she spreads them out
5 so that they are straight. || Then she puts them on the fire, and | turns
them over so that the whole outer side of the fern-root is charred. |
When the whole fern-root is charred, she takes it off | from the fire;
and when they are all off, she takes a | short wedge and a piece of
10 fire-wood and her fish-knife, and || she puts them down at the place
where she charred the fern-roots. Now | the fire in which she charred
the fern-roots has gone out, and she takes the long | charred roots

37 lä 'wī'ēlāwē q!wa'sgema'yasa tsā'k'usē la'ē â'em la meg'ē'sē da-
akwasa g'ī'gāma'yē la q!ünā'la k'lēš hā'mx'ī'deq. Wä, â'ēmisē ts!ās
la'xēs gwe'yō' qas ts!ewats qaxs 'nē'k'aēda bā'k!ūmaqēxs g'ī'l'maē
40 hā'mā'sa g'ī'gāmaēda meg'ē'sasa tsā'k'usē, wä, la'ēlaē hē'menalaem
mā'g'isi'lālē nā'qa'yas qa's p!es'ī'dē loxs belā'ē āpsa'nēgwisē nā'qē's
qa's k'lē'sē p!es'ī'da. Wä, hē'mēs lā'g'ila k'lēš hā'māsa xa'mage-
ma'yē g'ī'gāmaēda meg'ē'sasa tsā'k'usē. Wä, g'ī'l'mēsē 'wī'ēlēda
k!wē'laxa maē'maltsemē tsā'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wä,
45 lā'da ts!edā'qē ē't!ēd ts!ewanaēsasa maē'maltsemē tsā'k'usa qa
mō'dōlts qaēs gegene'mē. Wä, hē'x'ida'mēsē hō'qūwelsēda
k!wē'ldē lā'xēq. Wä, lae'm g'wāl lā'xēq.

1 **Fern-Root (2).**—Wä,¹ g'ī'l'mēsē laēl lāxēs g'ōkwaxs laē g'ēnolisas
lāx legwīlasēs g'ōkwē. Wä, lā leqwēlax'īd qa L!agawaslālīsēs
legwīlē. Wä, g'ī'l'mēsē q!wāla'nākūlaxs laē qwēlōdxa L!ōp!Ek'ē
qenōyowēs sāgwanemas sāgumaxs laē dāl'īdeq qa naenqelēs.
5 Wä, lā k'atLendālas lāxa q!ūq!wālemōtas legwīlas. Wä, lā
lēx'ī'lālaq qa 'nema'nakūlēs k!ūmēlx'īdē ōgwida'yasa sagumē.
Wä, g'ī'l'mēsē 'naxwa k!ūmēlx'īdē ōgwida'yasēxs laē āxsēdeq
lāxa q!ūq!wālemōtasēs legwīlē. Wä, g'ī'l'mēsē 'wī'laxs laē āx'ēdxa
ts!Ek!wa L!emg'a'yā hē'misa leqwa; wä, hē'misēs xwālayowē qa's
10 lā g'īyīng'alīlas lāxa mag'īnwalīsas L!enāsasēxa sāgumē, yīxs la-
ēmaala k!īlx'ēdē L!Ex'damasēs legwīlē. Wä, lā dāx'īdxa g'īlt!a
L!enk^u sāguma qa's gwānax'ēdēq. Wä, lā k'at!ents lāxa leqwa

¹ Continued from p. 616, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
her left hand. Then she takes the sharp point of the | wedge and
strikes the charred fern-root with the top of the wedge. || She does 15
not strike it very hard, going along the whole length | while she is
striking it. As soon as the fern-root has been pounded flat, she |
takes her fish-knife and puts the handle between the big toe | and the
other toes, turning the edge of the knife upward. | Then she takes the
pounded charred fern-root and measures a piece three || finger-widths 20
long. Then she | presses it against the sharp edge of the knife which
is turned upward, | and cuts it off. She continues cutting that way;
and as soon as all the roots have been cut in pieces, | she takes her
oil-dish, puts some oil in it, | and begins to eat the pounded charred
fern-root, || dipping it into oil every time she takes a piece, and put- 25
ting it into her mouth. For a long time | she chews it and sucks at
it; and when all that is good has been sucked out, | she spits out the
fibrous part inside of the fern-root; and | she takes another piece of
pounded charred fern-root, cuts it in pieces, and dips it | into oil.
She puts it into her mouth, || chews it for a long time, and sucks at it, 30
and spits out what is left after sucking. | She continues doing this
while she is eating the cut pieces of charred fern-root. | As soon as she
has eaten enough, she puts away what is left over, and she drinks |
water. That is all about the fern-roots, for there is only one way of |

dālasēs gēm̄xōl̄tslāna^éyē lāq. Wä, lä dāx^éidex ēx^éba^éyasa 13
LEM̄g^éâyâxs laē t!El̄xw̄its ōxtā^éyas lāxa L!Enkwē sāguma lāxēs
k^é!ētslēna^éyē eātsēlaxs t!El̄xwaaq, la lābendālax ^éwasgēmasas t!Elō- 15
^énākūlaq. Wä, g^é!l̄mēsē lā pex^éena t!Elōkwē L!Enk^u sāgumxs laē
āx^éēdxēs xwāl̄ayowē qa^és g^éapōdēs ōxl̄a^éyas lāxēs qōmax^ésīdza^éyē
L!E^éwēs q!wāq!wax^ésīdza^éyē lāx ēk^é!EX^éālaēna^éyasa xwāl̄ayowē. Wä,
lä āx^éēdxa t!Elōkwē L!Enk^u sāguma qa^és mēns^éidēsa yūdux^udenē
lāxens q!wāq!wax^étslāna^éyēx lāxa t!Elōkwē L!Enk^u sāgumaxs laē 20
Lax̄xwāl̄abents lāxa ēk^é!EX^éāla xwāl̄ayowa. Wä, la^émē t!lōtsl̄endeq.
Wä, â^émis lā hē g^éwēg^éilaxa waōkwē. Wä, g^é!l̄mēsē ^éwīla la t!Ewē-
kūxs laē āx^éēdxēs ts!Ebats!ē qa^és k^é!Enx̄ts!ōdēsa L!ē^éna laq. Wä,
lä sāx^éSEX^éwīdxa t!Elōkwē L!Enk^u sāguma. Wä, laem q!wāl̄xoem
ts!Ep!ēts lāxa L!ē^éna qa^és ts!lōq!ūsēs lāxēs sēmsē. Wä, lä gēg^é!l̄l̄ 25
malēkwaq qa^és k!ūmtēq. Wä, g^é!l̄mēsē ^éwīla k!ūmtālax ēg^éimas
laē kwēsōdxēs k!wāx^émote yīx dōdeq!ūga^éyasa sāgumē. Wä, laxaē
ēt!ed dāx^éidxa t!Ewekwē t!Elok^u L!Enk^u saguma qa^és ts!Ep!ēdēs
lāxa L!ē^éna. Wä, laxaē ts!lōq!ūsas lāxēs sēmsē. Wä, laxaē gēg^é!l̄l̄
malēkwaq qa^és k!ūmtēq. Wä, laxaē kwēsōdxēs k!wāx^émotē. Wä, 30
âx^ésā^émēsē hē g^éwēg^éilaxs sāx^éSEKwaaxa t!Ewēkwē L!Enk^u sāguma.
Wä, g^é!l̄mēsē pōl̄idexs laē g^éēxaxēs ānēx^ésā^éyē. Wä, lä nāx^éidxa
^éwāpē. Wä, laem gwał lāxa sagumē qaxs ^énēm^éx^éidāl̄a^émaē hā-

cooking it, and it is not good when eaten raw. They are not ||
35 given at feasts, for only old people eat them. |

1 **Fern-Root (3).**¹—She² takes the fire-tongs and piles the fire-brands |
together by the side of the fire. She takes the | fern-roots out of her
basket and throws them on the | fire, where she turns them over with
5 the fire-tongs, so that they are || scorched all over. When they are
brittle, they are done. | She takes them out with her tongs, and does
the same with | the others. When all the roots are done, | she takes
her small dish, washes it out, and when it is clean, | she breaks the
roasted roots into short pieces into the small dish. She breaks the
10 roots into pieces || one finger-width long. When she | has broken up
enough, she takes oil and pours it over them, | and she does not stop
pouring oil over them until they are all covered. Then she takes | a
spoon and begins to eat the scorched roots with oil. | She eats the
15 oil and the roasted roots with a spoon. || After she has finished, she
puts away what is left over, and | she drinks a little water, for she
does not want to vomit. Because | she has taken much oil, she does
not take much water. | There is only one way of cooking the fern-
20 roots. | They are not eaten raw by the tribes. When a || hunter goes
hunting, he holds a fern-root in his mouth in order | not to get

°mēx·silaēna°yaq, yīxs k'!ēsaē ēk' lāx k'!ilx·k'!ax·sewē k'!ēs k'!wē-
35 ladzema qaxs lēx·a°maē sāx·sekwa q!ūlsq!ūlyakwē.

1 **Fern-Root (3).**¹—Wä,² lä äx°ēdxēs ts!ēslāla qa°s k'elts!ālēxa gūlta qa
g·āxēsē q!ap!ēsgemlēs lāxa onālisasēs legwīlē; wä, lä LEX°ūlts!ōdxa
lek!wa°yē lāxēs legwats!ē°yē lexa°ya qa°s L!EX·LEndēs lāxēs
L!ENasē legwīla. Wä, lä k'ēli°lālasēs ts!ēslāla lāq qa ēk'ēs k'!ūm-
5 la°nakūlaēna°yas. Wä, g'il°mēsē L!el°idexs laē L!ōpa. Wä, lä
k'elts!Endeq lāxēs L!EX·dema legwīla. Wä, lä hānal hē gwēg'i-
laxa waōkwē. Wä, g'il°mēsē °wī°lala L!enkwa lek!wa°yaxs laē
äx°ēdxēs lālōgūmē qa°s tsōxūg'indēq. Wä, g'il°mēsē ēg'ig'axs
laē äx°ēdxa L!enkwe lek!wa°ya qa°s ploxts!ālēs lāxa lālōgūmē.
10 °nāl°nemdenē āwasgemasas p!ōqwa°yasēda lek!wa°yē. Wä, g'il-
°mēsē hēl°ē p!oqwa°yasēxs laē äx°ēdxa L!ē°na qa°s k'!ūnq!ēqēs lāq.
Wä, āl°mēsē gwāl k'!ūnq!ēqēxs laē t!ep!ēgelisa. Wä, lä äx°ēdxa
k'ats!Enaqē qa°s lex·la°x°widēxa t!ep!ēgelisē L!enk^u lek!wa°ya.
Wä, laem °yōsasa k'āts!Enaqē lāxa L!ē°na L!ē°wa L!enkwe lek!wa-
15 °ya. Wä, g'il°mēsē gwāla laē g'ēxāxēs ānēx·sā°yē. Wä, lä
xāl!EX·id °nax°idxa °wāpē qaxs gwaq!ēlaē ts!enk!ūl°ida qaxs
q!ēk!Esaaxa L!ē°na lāg'ilas k'!ēs q!ēk!Esxa °wāpaxs laē nāx°ida.
Wä, laemxaē °nemx·idāla°mē hā°mēx·silaēna°yaxa lek!wa°yē. Wä,
lāxaē k'!ēs k'!wēladzema lāxa lēlqwālaLa°yē. Wä, g'il°mēsē hāna-
20 L!ēda hānenL!ēnoxwē laē hāmsgemēxa k'!ilx·ē lek!wa°ya qa°s

¹ *Dryopteris spinulosa*.² Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now¹ I will talk about the cooking of | clover. 1 First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and || throws down the fire-wood that he has obtained. After he has thrown 5 it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he || carries them on his back up 10 the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the || other one resting on the floor of the house; and he 15 does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. || After this has been done, he picks up the stones and 20

k'!ēsē pōsq!a lō^ε qa^εs k'!ēsē naqlēxsdxa ʼwāpē. Wā, lāxaē 21 hāmsgemēsō^εsa Elkwāla. Wā, laem gwāl lāxēq.

Cooking Clover.—Wā,¹ la^εmēsen gwāgwēx^εsa la^εqēxs laē lēk'ē- 1 laxēs lēx'sēmē. Wā, hēem g'il āx'ētsō^εsa la^εwūnemasa ts!edāqaxs laē ānēqax leqwā qa^εs lēk'ēlax'demaxa lēx'sēmē. Wā, g'il'mēsē qōt!ē xwāxwagūmasēxs g'āxaē nā^εnakwa. Wā, hēx'ida^εmēsē sep^εwūltōdxēs ānēganemē leqwa. Wā, g'il'mēsē ʼwī^εlōtāwēda leqwa 5 lāx xwāxwagūmasēxs laē hēx'idaem yīlx'ūsdsēlaq qa^εs lā yīlx-ʼwalilēlas laxēs g'ōkwē. Wā, g'il'mēsē ʼwī^εlōsdēsa leqwāxs laē āx'ēdxa lēxa^εyasēs gēnemē qa^εs lā lents!ēs lāxa l!ema^εisē qa^εs lā xex^uts!ālasa t!ēsemē lāq. Wā, g'il'mēsē gwānāla lōkūsēxs laē ōxlōsdēseq qa^εs lā ōxlaēlelas laxēs g'ōkwāxs laē ōxleg'alilās lāx 10 māg'inwalisasa laqwawalilasē. Wā, a^εmēse gwāl ōxlosdēselaxa t!ēsemāxs laē k'ōtaq laem hēlala. Wā, lā āx'ēdxa leqwa qa^εs k'at!ālilēsa ʼnemts!aqē lāx ōgwiwalilās laqwawalilas. Wā, laxaē āx'ēdxa hēlagitē qa^εs k'atbendēs āpsba^εyas lāq. Wā, lā xa^εma-stalilē āpsba^εyas lāxa āwīnagwīlasa g'ōkwē. Wā, laxaē hēem 15 gwēx'ēidxa āpsanā^εyas. Wā, mendzīx'ēidxa lem^εxwa leqwa qa^εs k'ak'ētōdālēs lāxa k'ak'ēdenwa^εyē. Wā, g'il'mēsē ʼnemāk'ī'yēda mendzaakwē lē^εwa k'ēk'ak'ēdenwēxs laē āx'ēdxa hā^εyaastowē leqwa qa^εs gēk'īyīndalēs lāxa k'ēk'ak'ēdenwas lāxēs q!asālaēna^εyē. Wā, g'il'mēsē gwālēxs laē xex^εwīdxa t!ēsemē qa^εs lā xeqūyīndālas 20

¹ Continued from p. 188, line 60.

21 places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of
25 those whom he is to call, || he says, "I call you to come and eat the elover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | elover-feast takes out the elover-baskets and puts them down | at the left-hand side of the door of the house; and
30 he || takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As
35 soon as he goes, || he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | elover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the elover come
40 in. || They go to the rear of the house and sit down. When | they are all in, they eat first seorehed dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

21 lāq. Wä, g'il'mēsē 'wilk'eyĩntsa t'lēsemaxs laē menābodeq yīsa gūlta. Wä, g'il'mēsē x'iqostāxs laē 'yālaqas g'ayōlē lāxēs 'ne'mēmōtē qa lās lē'lālax g'ōkūlōtas. Wä, hēx'ida'mēsē lāda 'yālagemē qa lē'lāla. Wä, g'il'mēsē lāg'aa lāx t'lēx'īlāsēs lē'lālase-
25 'waxs laē 'nēk'a: "lē'lalenlōl qa's laōs lēx'lak'xa lēx'sēmē lāx . . ." ('nēx' lēx'ēdex lēgēmasēs lē'lalēlē). Wä, la hēx'sāem wāldemsēxs lābēlselaaxa g'ōx'demsē. Wä, lālēda lēk'ēlalaxa lēx'sēmē āxwūlt'lalēlaxa lēlēg'ats'lē l'lāl'lebata qa's g'āxē āxstōlilēlaq lāx gēmxōtstālīlas t'lēx'īlāsēs g'ōkwē. Wä, lāxaē ēt'lēd
30 āx'ēdxa 'wālasē q!ō'lats'lā qa's hāng'alilēs lāxa ōbēx'lālālīlasēs lāqawālīlasēs g'ōkwē. Wä, hē'misa małts!aqe g'ilsg'ilt!a k'lipLā-laa. Wä, hēemxaāwis āx'ētsō'sēda małtsemē āwā naengats'lā, hē'misa 'wālasē lēxa'ya lē'wa k'lāk'lek'lobanā. Wä, lā 'yālaqa ēt'lēd qa lās ētsē'stēda lax'dē g'il lē'lalelg'īsa. Wä, g'il'mēsē lāxs
35 laē 'yālaqasa ōgū'lamaxat! g'ayōl lāxēs 'ne'mēmōtē begwānem qa lās tsēx'ēitsa małtsemē āwā nagats'lē lāx 'we'wāp!ema qa tsayĩmłtsa lēk'ēlās lēx'sema qō lāl lāg'aalał lāxa x'ix'ixseniāla t'lēseima. Wä, g'il'mēse g'āxa tsāx'dāxa 'we'wāp!emaxs laē hā'nōlīlas lāxa q!ō'lats'lē. Wä, g'āx'mē hōgwīlēlēda lēx'lax'laxa lēx'sēmē.
40 Wä, lā hē'nakūlaem lāxa ōgwiwalīlasa g'ōkwē qa's klūs'alilē. Wä, g'il'mēsē 'wīlaēlēxs laē hēem g'il hāmx'ēitse'wa ts'enkwē xa'māsa. Wä, g'il'mēsē xemsxas'idēxs laē āx'ēdēda ma'lōkwē g'a'yōl lāx 'nemēmōtasa lēk'ēlāxa lēx'sema āx'ēdxa k'lipLālaa qa's lā

in readiness on each side of the steaming-box, and || both pick up the 45
red-hot stones and dip them quickly | into the water that has been
brought in in the two large buckets. They take the stones out
again | and put them into the steaming-box. They do this | in
order to wash off the ashes that stick on the stones; and they con-
tinue | to do so with all the red-hot stones. When || this has been 50
done, the woman takes the large basket and pours | some water over
it, so that it is wet. Then she takes a | square box, pours some fresh
water into it, not very much. | Then she throws the clover into it and
washes off the sand that sticks to it. | When all the sand is off, she
throws the roots into || the basket for steaming clover. When all 55
the | clover has been taken out of the square box and has been
washed, the two | men take hold of it, one on each side, and they put
it on the red-hot | stones which they have put into the steaming-box.
Then they press the clover-roots down in the | large basket so that
they are close to the red-hot stones. || When they have been pressed 60
down, the woman takes some old mats | and spreads them on each
side of the place where the clover is being steamed. | Then one of the
men lifts a large bucket, | draws fresh water, and, when he comes in,
he | immediately pours the fresh water over the clover which is ||
piled up at the place where it is being steamed. When the fresh 65
water has all been poured out of the | bucket, they take old mats

lāxumg'alil lāxa 'wāx'sanā'yasa q!ō'lats!ē. Wä, lä 'nemāx'īd
k'lip!ēdxa x'ix'exsemāla t!ēsema qa's lä hanax'wīd k'lipstents 45
lāx 'wābets!āwasa maltsemē āwā naengats!ā. Wä, lä xwēlaxūs-
tenda'mēsēq qa's lä k'lipst!ōts lāxa q!ō'lats!ē. Wä, hēt! hēg'ilts
g'wēg'ilaq qa's ts!oxālēxa gūna'yē k!wēk!ūtsemēq. Wä, lä hēx'sāem
g'wēg'ilaq lāxēs wāxaāsa x'ix'exsemāla t!ēsema. Wä, g'il'mēsē
'wī'laxs laēda ts!ēdāqē āx'ēdxa 'wālasē lexa'ya qa's gūgeitsem- 50
dēsa 'wāpē lāq qa k'lūnqēsē hamexsema. Wä, lä āx'ēdxa
k'limyaxla qa's gūxts!ōdēsa 'wē'wāp!ēmē lāq, xa k'!ēsē q!ēnema.
Wä, lä lexstālasa lex'semē lāq qa's ts!oxālēxa ēg'isē k!wēk!ūt!ē-
nēq. Wä, g'il'mēsē 'wī'lāwa ēg'isēna'yasēxs laē lexts!ālas lāxa
hēlosgēma'yē lexāsa 'nek'axa lex'semē. Wä, g'il'mēsē 'wīlts!owēda 55
lex'semē lāxa k'limyaxla laē ts!ōkwa. Wä, lāda ma'!ōkwē bēbe-
gwānem dādanōdeq qa's hānk'iyīndēs lāxa x'ix'exsemāla t!ēse-
maxa la xex'uts!ā lāxa q!ō'lats!ē. Wä, lä lāq waxa!ts!ōdxa lex'-
ts!āla 'wālas lexa'ya qa q!ēs'alēs lāxa x'ix'ixsemāla t!ēsema.
Wä, g'il'mēsē q!ēs'alaxs laēda ts!ēdāqē āx'ēdxa k'!āk!ēk!obanē 60
qa's lä lep!ālilelas lāx 'wāx'sanā'yasa 'neg'ats!āxa lex'semē,
laalasa 'nemōkwē begwānem āx'ēdxa 'nemsgēmē 'wālas nagats!ā
qa's lä tsēx'īdex altā 'wē'wāp!ēma. Wä, g'il'mēsē g'āxēxs laē
hēx'idaem tsādzeleyīntsa 'wē'wāp!ēmē lāxa lex'semaxs laē
l!āk'imts!ā lāxa 'neg'ats!āq. Wä, g'il'mēsē 'wīlg'īts!āwēda nāga- 65
ts!āxa 'wē'wāp!ēmaxs laē āx'ēdxa k'!āk!ēk!obanē qa's nāse-

67 and cover it over. | They do not let the steam blow out. | They do
not leave it there a long time, before the woman takes the short
70 tongs | and lifts up one side of the covering of old mats. || She picks
up some clover-roots and puts them into a small dish, and | she
pinches them with her fingers; and if they break in two, | they are
done. Then the man takes off the | old-mat covering and spreads
the mats on each side of the steaming-box. | When this has been done,
75 two men take up || each one clam digging-stick and push it through |
each side of the clover-basket in which the clover has been steamed, |
and they lift it up out of the | steaming-box. Then they put it
down on the old mats which are spread | on the floor, and they pour
80 it all out. When the clover is all out, || they put the basket down at
the left-hand side of the house. | Then the woman spreads the hot
clover over the | old mats, so that the steam comes out and so that
they get cool. | After this has been done, the woman takes the dishes
and | puts them down. Then the two men take the steamed ||
85 clover-roots and put them into the dishes; and when all | the dishes
are full, they begin at one end of the dishes and go to the other,
breaking up | the roots with their hands. When all the clover-roots
are in pieces in the | dishes, the woman takes oil and pours it over
them; | and when they are covered over with oil, they mix (the roots

67 yîndēs lāq. Wä, la^émē k'lēš hēlq!lalaq k'ex^usālēda k'!āhēla. Wä,
k'!ēst!a ālaem geyaxs laēda ts!edāqē āx^éēdxa ts!ēslāla ts!ēk!wa
qa^s k'!wētostōdēx āpsānā^yasa nayîmē k'!āk'!ēk'!obanā. Wä, lā
70 k'!lplēd lāxa lex^{sem}ē qa^s āxts!ōdēs lāxa lālōgūmē. Wä, lā
ēplētsēs q!wāq!wāx^{ts}!āna^{yē} lāq. Wä, g'il^émēsē hēx^éidaem k'!ex^u-
sexs laē L!ōpa. Wä, hēx^éida^{mē}sa begwānemē nās^éōdex nayîmas
k'!āk'!ēk'!ōbanā qā^s Lep!ālīhēlēq lāx ^éwāx^{san}ālīlāsa ^éneg^{ats}!lē.
Wä, g'il^émēsē gwālexs laēda ma^élōkwē bēbegwānem āx^éēdxa ^énāl-
75 ^énemts!aqē k'!lākwa yīx dzēg^{ay}āxa g^āwēq!ānemē qa^s L!enxsōdēs
lāx ^éwāx^{san}ā^yasa helōsgēma^yasa la L!ōp ^éneg^{ek} lex^{sema}.
Wä, lax^{da}xwē k'!wāk!wēdāanōdeq qa^s k'!wēt^éwūlts!ōdēq lāxa
^éneg^{ats}!āxa lex^{sem}ē qa^s lā k'!wēdedzōts lāxa la Lebēl k'!āk'!ē-
k'!ōbanā. Wä, lā qēbedzōts lāq. Wä, g'il^émēsē ^éwīlōlts!āxs lāē
80 hānstolītsa lex^{yē} lāx gēm^{xōt}stālīlāsa lex^{lag}ats!lē g^ōkwa.
Wä, lālēda ts!edāqē lēndzodālasa ts!ēlqwa lex^{sem} lāxa Lebīlē
k'!āk'!ēk'!obanā qa lawālēsa k'!āhēla. Wä, hē^émis qa k'ox^éwīdēs.
Wä, g'il^émēsē gwālexs laēda ts!edāqē āx^éēdxa lōelq!wē qa^s g^āxē
mex^{alī}hēlaq. Wä, lā āx^éēdēda ma^élōkwē bēbegwānenīxa ^éneg^{ekwē}
85 lex^{sem} qa^s lā lēxts!ālas lāxa lōelq!wē. Wä, g'il^émēsē ^éwī^éwel-
ts!ēwakūxs laē g^ābēndxa lōelq!wē qa^s p!ōp!oxsalēxa lex^{sema}sēs
^éeyasowē. Wä, g'il^émēsē ^éwī^éla la p!ōgēkwaxa lex^{ts}!ālāsa
lōelq!wāxs laēda ts!edāqē āx^éēdxa L!ē^{na} qa^s k'lūnq!ēqēs laq.
Wä, g'il^émēsē la t!ēp!ēgelīsxā L!ē^{nā}xs laē xwētelg^{intsēs} ^éeya-

and the oil) with their hands; || and when (everything) is mixed, it 90
is like mush. When | this is done, they carry the clover to those
who are to eat it. Four men | eat out of one dish of clover. Those
who | eat the clover take it with their hands. After | they have
eaten, two men take soft || cedar-bark and give to each of those who 95
have eaten the clover a piece (with which) to | wipe off the oil from
their hands. | After they have done this, they drink fresh water.
Then | they go out. The steamed clover is given at a great feast to
many tribes, | and those who eat steamed clover always try to eat it
all. || This is all about one way of cooking it. | 100

Another Way of cooking Clover.—This is another way of | cooking 1
clover. The woman takes a small kettle and | puts it down by the
place where she is sitting. She takes a cedar-stick and | splits it into
thin pieces. She measures the size of the bottom || of her small 5
kettle with the split cedar-sticks, and | breaks the cedar-sticks in
pieces and puts them in the bottom of the kettle. As soon | as they
are all in the bottom of the kettle, she places others across them,
in this | way: After this has been done, she takes her
clover-basket | and puts it down at the place where she
is sitting; and she takes a small dish || and places it by 10
the side of the clover-basket, and also a bucket of water. |



sowē lāq. Wä, g'il'mēsē lelgoxs laē genk'a. Wä, g'il'mēsē 90
gwālexs laē k'aēsas lāxa LEX'LAX'LAXA LEX'SEMē. Wä, maēmālēda
LEX'Lak'axa 'nāl'nemēxla lōq!wa. Wä, laem xāmax'ts!ānalēda
LEX'Lak'axs laē LEX'LAX'idxa LEX'SEMē. Wä, g'il'mēsē gwāl
LEX'Lak'axs laēda ma'elōkwē bēbegwānem āx'ēdxa q!oyaakwē
k'ādzekwa qa's lā ts!EWanaēsas lāxa LEX'LAX'dāxa LEX'SEMē qa 95
dēdenx'wēdēsēxēs ē'eyasowaxs q!elq!Elts!ānalaē. Wä, g'il'mēsē
gwālexs laē nagek'ilaxa ālta 'wāpa. Wä, g'il'mēsē gwālexs laē
hōqūwelsa. Wä, hēm k!wēlādzem lāxa q!lēnemē lēlqwālaLa'ya
'neg'ikwē LEX'sema. Wä, lā 'wā'wilaasōxs LEX'LAX'se'wāēda
'neg'ikwē LEX'sema. Wä, laem gwāla 'nemx'idāla hā'mēx'silaēnēq. 100

Another Way of cooking Clover.—Wä, g'a'mēs 'nemx'idāla hā'mē- 1
x'silaēnēxa LEX'SEMēg'a yixs āx'ēdaēda ts!Edāqaxa ha'nemē qa's
hāng'alilēs lāxēs k!wāēlasē. Wä, laxaē āx'ēdxa k!wa'xlāwē qa's
xōxox'sendēq qa wīswūltowēsē. Wä, lā mens'idex 'wādzeq!Exsda-
asasa ha'nemē, yīsa xōkwē k!wa'xlāwa. Wä, hē'mis la k'ōk'oxs'ā- 5
latsēxa k!wa'xlāwē qa's k'at!EXlēndalēs lāxa ha'nemē. Wä, g'il-
'mēsē la hamelq!Exsdēq lāē galōteyīndālasa wāōkwē lāq g'a gwā-
lēg'a (*fig.*). Wä, g'il'mēsē gwālexs laē āx'ēdxēs LEX'ats!ē L'ābata
qa's g'axē hāng'alilas lāxēs k!wāēlasē. Wä, laxaē āx'ēdxa lālogūmē
qa's g'āxē hā'nōlilas lāxa LEX'ats!ē L'ābata. Wä, hē'mesa 'wābets!āla 10

- 11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
 15 washes off the sand. || When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
 20 water, and covers the roots with it. || After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
 25 is passing through it. || As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
 30 When it is all in the dish, she takes her oil-dish and puts some || oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

- 11 nagatslä. Wä, lä qwēyēyīndxa lēg'atslē L!ābata qa lāwāyēs t!ē-mak'īya'yas. Wä lä lēx'wūlts!ōdxa lēx'sēmē qa's lä lēxts!ōts lāxa lalogūmē. Wä, g'il'mēsē k'ōtaq laem hē'ats!ā lāxa ha'ne-maxs laē gūq!eqasa 'wāpē lāq qa's ts!oxālēxa ēg'isē lāq. Wä,
 15 g'il'mēsē 'wī'lāwēda ēg'is'ēna'yasēxs laē lēxeyīndalas lāxa hēlots!āwē k!wa'xlā lāx ōxsda'yasa ha'nēmē. Wä, lä k'lēs laqwaxa lēx'sēmē qaxs 'nēk'aē qa hasdēxwālēs lāx ōts!āwasa ha'nēmē qa lālaqēsa k'lālela. Wä, g'il'mēsē qōt!axs laē āx'ēdxa q!oyaakwē k'adzēkwa qa's t!āk'eyīndēsēxs laē hāpstaak^u lāxa 'wāpē. Wä, g'il'mēsē
 20 g'wāl dzōpī'lālax āwē'stāsa ha'nēmāxs laē xāl!ēx'ēid gūxsē'stālāsa 'wāpē lāxa āwē'stāsa t!āk'eya'yē wālaanawisē lō' negoyāla dēda-g'aatslē 'wāpalāsa lēx'sēmāxs laē hānx'lanō lāxa lēg'wīla. Wä, lä k'lēs gēg'ilil medelqūlaxs laē hānx'sanō lāxa lēg'wīlasēs g'ōkwē. Wä, ā'mēsē la hā'nēla qa hē'mis la L!ōbē'nākūlayōsēxs laē kūnya-
 25 tasa k'lālela. Wä, g'il'mēsē g'wāl k'lālelaxs laēda ts!ēdāqē āxōdxa t!āk'eya'yas. Wä, lä āx'ēdxēs lalogūmē qa's ha'nōlilēs lāxēs lēk'ē-latslē ha'nēma. Wä, lä āx'ēdxēs ts!ēsLāla qa's k'līp!ēdēs lāxa hānx'laakwē lēx'sēma qa's lä k'līpts!ālas lāxa lalogūmē. Wä, g'il'mēsē 'wī'lōsēxs laē āx'ēdxēs ts!ēbatslē qa's k'lūnxts!ōdēsa
 30 L!ē'na laq. Wä, lawēslē Lē'lālaxēs lā'wūnēmē lē'wis sāsēmē qa g'āxēs k'lūs'ālila. Wä, g'il'mēsē k'lūs'ālilēxs laē k'agēmliłtsa sen-yenk!ēnālats!ālāxa hānx'laakwē lēx'sēm lalogūm lax'da'xwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and || put 35 them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about || boiled 40 clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot 1 ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, || then, since there is no place where clover does 5 not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back || to her camp, carrying the clover, and she sits 10 down by the side of | the fire. Then she sends her husband inland to get | skunk-cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the || clover-roots into the skunk-cabbage leaves, which she 15

LE^éwa ts!Ebats!âla L!ē^{na} lāx L!āsaliſas. Wä, hēx^éidax^{da}x^u- 33
 ēmēsē dāx^éid lāxa LEX^{SEM}ē qa^s ts!ep!idēs lāxa L!ē^{na} qa^s ts!ō-
 q!ūsēs lāxēs SEM^{sē}. Wä, āx^{sā}mēsē hē g^{wē}g^{il}axs laē LEX^{LAK}a. 35
 Wä, g^{il}mēsē ^éwī^laxs laē nāg^{ik}elaxa ^éwāpaxs laē g^{wā} LEX^{LAK}-
 k^āxa hānx^{LA}akwē LEX^{SEMA}, yīxs lēx^amaēda hayasek^āla LE^éwis
 sāSEMē LEX^{LAK}xa hānx^{LA}akwē LEX^{SEMA}. Wä, la k^lēs k^lwēla-
 dzem lāxa q!ēNEMē lēlq^{wā}laLa^éya. Wä, laem g^{wā} lāxa hānx^{LA}- 40
 akwē LEX^{SEMA}.

Baked Clover-Root.—Wä, la^{mē}SEN ēdzaqwaſsa dzamēdzekwē lāxa 1
 ts!Elqwa gūna^éyaxa LEX^{SEM}ē. Wä, hē^{ma}axs k^{le}āsaē hā^{ma}^éya
 ts!Edāqē LE^éwis lā^{wū}NEMē lōxs k^{le}āsaē hānāgēxs g^{ay}ag^{il}iselaē,
 yīxs ^éyāx^{sa}maēda ^énāla, wä, hē^{mis} la g^ōlelose^éwatsēxs g^{iw}ül-
 kwē, wä la k^{le}ās k^lēs q^lwāxatsa LEX^{SEM}ē. Wä, lā alēx^éidēda 5
 ts!Edāqaxa LEX^{SEM}ē. Wä, g^{il}mēsē q^lāqēxs laē
 hēx^éidaem ts!ōs^éēdeq. Wä, g^{il}mēsē q^leyō^lqēxs laē lāxa ^éwāpē
 hānqelaxēs LEX^{SEM}ē qa^s lā ts!ox^éwū^ltalaq qa lawāyēs ēg^e-
 sena^éyas. Wä, g^{il}mēsē ^éwī^lāwē ēg^esena^éyasēxs laē nā^énak^u
 lāxēs g^{ig}ō^lk^lwa^lē hānqelaxēs LEX^{SEM}ē. Wä, lā k^lwanōlisaxēs 10
 lēg^{wil}axs laē ^éyālaqasēs lā^{wū}NEMē qa lās lāxa āL^ē āx^éēdex
 k^l!aōk^lwä. Wä, g^{il}mēsē k^{le}ās k^l!aōk^lwāxs laē hē āx^{SE}^éwēda gēms.
 Wä, g^{il}mēsē lōlxa k^l!aōk^lwāxs g^āxaē dālaxa ma^lEX^{sa} qa^s ts!āwēs
 lāxēs gēNEMē. Wä, lāda ts!Edāqē āx^éēdeq qa^s lēxdzōdēsa LEX⁻
 SEMē lāxa k^l!aōk^lwē. Wä, lā q^lENēpsemts lāq. Wä, g^{il}mēsē 15

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks
20 and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover
25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats
30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by
35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |

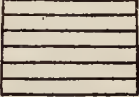
16 gwālexs laē āxēdxā xōkwē k'!wa^εxlāwa qa^εs 'lāp!ēdēxa ts!ēlqwa
gūna^εya lāx āwābalisasēs legwīlē. Wā, g'il^εmēsē hē'ābetalisexs laē
āxēdxā q!ēnēpsemālāxa k'!aōk!wē lex'sema qa^εs 'mex^uts!ōdēs lāq.
Wā, lā āxēdxā xōkwē k'!wa^εxlāwa qa^εs gōlēs lāxa ts!ēlqwa gūna^εya
20 qa^εs gōsgemdālēs lāxēs dzamēsase^εwē lex'sema. Wā, g'il^εmēsē
wāx^usemālāxa ts!ēlqwa gūnēxs laē mōsgemdālāsa gūlta lāq. Wā,
g'il^εmēsē gwāla laē ēsela qa l!ōpēs. Wā, k'lēst!a ālaem gātaxs
laē k'ōtaq laem l!ōpaxs laē āxēdxā xōkwē k'!wa^εxlāwa qa^εs gōlaxe-
lēxa gūlta lex^εwa gūna^εyē. Wā, lā k'!wēt!ēqālisaxa q!ēnēpsemālāxa
25 k'!aōk!wa lex'sema. Wā, lā dza^uxsemdeq qa^εs lep!ālilēq. Wā,
ā'misē la mōdzāya dzamēdze^εkwē lāxa ts!ēlqwa gūnē lāx negedzā-
yasa k'!aōk!wa. Wā, laem hamadzōno^ux^εsēxs laē wēlwa^εidexs laē
lex^εlax^εidxa dzamēdze^εkwē lex'sema. Wā, la^εmē āem lex^εlax^εi-
deq lex^εwis lā^εwūnemō. Wā, lax^εda^εxwē āem nāxnaqaxa 'wāpaxs
30 lex^εlak^εaē hē gwēg'ilēda dēdag^εāxa dēyēxa māma^εa. Wā, g'il^εmēsē
pōl^εidexs laē ālax^εid nāx^εidxa 'wāpē. Wā, laem xaē gwāla.

Raw Clover-Root.—Wā, la^εmēsen ēdzaqwa^ε gwāgwēx^εsāla^ε lāxa
k'!līx^εk'!ax^εaxa lex'semē yīxs k'!ēsaē 'nāxwēma bāk!ūmē k'!līx^ε-
k'!ak^εēq. Wā, hēt!a q!ūnāla k'!līx^εk'!ax^εqēda ts!ēdāqaxs laē ts!ō-
35 saq yīxs laē pōsq!ex^εida qaxs k'!ēsaē hēq!ala lāk'imx^εida qa^εs
lā hām^εx^εid lāxēs gōkwē. Wā, hē^εmis āem la k'!līx^εk'!ax^εida-
atsēxa lex'semē; lēx^εaem hā^εmāpdemxa k'!elx^εē lex'semēq. Wā,
laem 'wīla gwāla gwayi^εlālasaxa lex'semē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, || and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. || Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box, | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off || so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the || box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way:¹
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been |

Cinquefoil (1).—Wä, la^mēSEN g^wāgwēx^sāla^l lāxa begwāNEMaxs 1
laē t!Eqwēlaxa t!EX^sōsē qaēs g^okūlōtē. Wä, hēEM g^{il} āx^eētsosēda
ēwālasē k^līmyaxlā qa g^āxēs haⁿēla lāx hēlk^lōtstālīlasa āwēLElās
t!EX^{il}ās g^okwas. Wä, lā āx^eēdxā ēg^aqwa lāx xāSE^wē k^lwa^x-
Lāwa qa^s xōxo^xSENDēq qa yūwēs āwāgwītens selt!ax^ts!āna^yēx. 5
Wä, g^{il}mēsē k^otaq laEM hē^faxs laē āx^eēdxā denasē qa^s dze-
dzEXS^{āl}ēq qa ts!ēlts!Eq!astowē lō^e g^{il}sg^{il}ldēdzowa. Wä, g^{il}ēM-
xaāwisē k^otaq laEM hē^faxs laē āx^eēdxā k^lwa^xXLāwē qa^s men-
sⁱdēs lāx ēwāsgEMasas ōts!āwas g^{il}dōlasasa k^līmyaxlā. Wä, lā
āx^eēdxēs k^lāwayowē qa^s k^līmts!Endēq. Wä, laxaē āx^eēdxā ōgū- 10
ēla^mē xōk^u k^lwa^xXLāwa qa^s mensⁱdēx ts!Eg^olās ōts!āwasa k^līm-
yaxlā. Wä, laxaē k^līmts!Endēq. Wä, lā āx^eēdxā waōkwē
k^lwa^xXLāwa lE^wis menyayōx g^{il}dolasasa k^līmyaxlā qa^s mensēs
lāxa k^lwa^xXLāwē. Wä, lā āx^eēdxēs k^lāwayowē qa^s k^līmk^līmts!a-
lēs lāq qa ēnēⁿemasgēmēs. Wä, g^{il}mēsē k^otaq laEM hē^faxs laē 15
āx^eēdxēs menyayowaxa ts!Eg^ola. Wä, lā mensⁱts lāxa ōgū-
ēla^mē k^lwa^xXLāwa laxaē k^līmts!Entsēs k^lāwayowē lāq. Wä, laEM
malts!aq^mēda ts!Eg^ola k^lwa^xXLāwa qaēda k^līmyaxlā. Wä, lā
āx^eēdxā ēnEMts!aqē lāxa menēkwē k^lwa^xXLāwa qaēda g^{il}dōlāsa
k^līmyaxlā. Wä, hē^misa ēnEMts!aqē lāxa menēkwē k^lwax^Lāwa 20
qaēda ts!Eg^olāsa k^līmyaxlā qa^s k^āk^lETōdēx ōba^yasg^a gwāleg^a.¹
Wä, lā āx^eēdxā dzEXEk^wē denasa qa^s yālōdēs lāq. Wä, g^{il}ē-
mēsē Elg^aalela yīlāyasēxs laē ēt!ēd āx^eēdxā ēnEMts!aqē g^ayōl

¹ So that the ends form a right angle.

- measured according to the length of the box, and places it at the
 25 end of the one || that he tied on first; and he continues | doing
 so until he comes to the end of the crosspiece; and when he has
 filled it to the end, he takes the | other cedar-stick that had been
 measured for the other end (the width of the box), and he ties
 it on with | cedar-bark; and when he has finished with his frame for
 red-hot stones on which cinquefoils are cooked, | it is in this way:
- 30  He places it inside the bottom of the square box. || Then
 he takes up a medium-sized basket and goes into the
 woods to look for | dry fern-fronds. When he finds them,
 he pulls them out and puts them into his | basket. When
 it is full, he carries the | dry fern-fronds on his back into his |
 35 house, and puts them down next to the square box. || After he has
 done so, he takes a stout and long cedar-bark rope, | coils it up,
 and dips it into the water on the beach. | When the kinks are all out,
 he takes it back | into the house and ties it around the square box, |
 40 the whole height of it, and as tightly as possible, || so that the box
 may not burst when they begin to put red-hot | stones into it, for
 very often the square boxes burst | when the host who gives a cinque-
 foil-root feast fails to put a rope around it. | After this has been done,
 they do the same as they do when they | build a fire in the middle
 45 of the house | for clover and put stones on it. || When (the stones)

- lāxa menēkwē qaēda g'ildolāxs laē k'ādenōdzents lāxa g'ilx'dē
 25 yil'ālelōdayosēxs laaxat! yil'ālelōts. Wā, ā'mēsē la hē gwē'nā-
 kūlas lābendālaxa gēba'yē. Wā, g'il'mēsē 'q!ūlbaxs laē āx'ēdxa
 menēkwē k!wa'xlāwa qaēda āpsba'yē. Wā, laxaē yil'ālelōts yīsa
 denasē lāq. Wā, g'il'mēsē gwāla t!ak'alē 'neg'īdzōxa t!ex'sōsaxs
 laē g'a gwālēg'a (*fig.*). Wā, lā pāq!exlents lāxa k'!emyaxla. Wā,
 30 hē'mis lā ēt!ēd āx'ētsō'sēda hē'fa lexa'ya qa's lā lāxa āl!ē ālāx
 gēmsa. Wā, g'il'mēsē q!lāqēxs laē k!ūlx'īdeq qa's dzopts!ālēs lāxēs
 gagemyaats!ē lexa'ya. Wā, g'il'mēsē k'ōt!axs laē ōxlex'īdxēs
 gēmdzats!ē lexa'ya qa's lā ōxlōt!ālaq qa's lā ōxlaēlelaq lāxēs
 g'ōkwē qa's lā ōxleg'alīlaq lāx māg'inwalīlasa k'!imyaxla. Wā,
 35 g'il'mēsē gwālexs laē āx'ē'dxa lēkwē densem denemaxa g'ilt!a.
 Wā, lā q!elxwalaq qa's lā hāpstendeq lāxa 'wapasa l!ema'isē.
 Wā, g'il'mēsē 'wī'lāwē q!ēk'!elsās laē xwēlaqaem la q!elxwālaq
 qa's lā laēl lāxēs g'ōkwē. Wā, hēx'ida'mēsē qex'semts lāxa k'!im-
 yaxla qa hamelxsemayēsēq lāxēs ālaēna'yē lēk!ūtālēda denemē
 40 qa k'!ēsēs yīmxsēda k'!imyaxla qō lāl k'!lpts!ālayola x'ix'exse-
 māla t!ēsem lāq qaxs q!ūnālāē yīmxsēda k'!imyaxlāxs q!emq!em-
 dzaakwēlaē qex'semdēda t!eqwēlāxa t!ex'sōsē. Wā, g'il'mēsē
 gwāla begwānemaxs laē āem neqemg'iltewēx gwēg'īlasasa lā laqō-
 līla qaēda lēx'semē, lē'wa t!ēsemāxs laē ts!āts!elq!wase'wa. Wā,
 45 g'il'mēsēla 'nāxwa 'mē'menltsemx'īdēda t!ēsemāxs laē āx'ētsē'wēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are
being cooked. | They are going to invite the tribe to come and eat
cinquefoil-roots. They go into | each house and stand inside the door. ||
As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being
cooked, | they spread mats for the guests to sit down on. After | they
have done so, the guests come in; and when they are in, | the two men
take the square box and put it || down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and
goes to draw | fresh water; and when the one who went to draw water
comes back, | another man takes the frame out of | the bottom of the
box and puts it up against the side of the box, || behind it, away from 60
the fire in the middle of the house. When | this has been done, each
takes a bucket, and, | standing at each end of the square box, carry-
ing in the hand | the fire-tongs and the bucket, they put it down at
the | left-hand side. Then they take off || the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, |
they put the ends of the tongs into the | buckets which contain the
water, | and keep them in this way until the ends are wet. | That is

małts!aqē g'ilsg'ilt!a k'lek'!Eplālaa yīsa ma'lōkwē bēbegwānem 46
qa's sēk'!aganowaxs laē hōqūwē!sa lāxa t!Eqwēlats!ē g'ōkwa. Wā,
laem lāl Lē'lāla!xēs g'ōkūlōtē qa g'āxēs t!Ext!aqwa lāxēs q!wāl-
xoēnē'mē la lā!axstōłts!ax t!ēt!EX'īlās g'ig'ōkwasēs g'ōkūlōtē.
Wā, g'il'mēsē lābelsaxa g'ōx'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50
kūla. Wā, g'il'mēsē laēL lāxa t!Eqwēlats!ē g'ōkwa laē ha'nākwēla
LEp'lā!lēlaxa k'wālasa t!Ext!aq'!axa t!EX'sōsē. Wā, g'il'mēsē
g'wā!EXs laē hōg'wīLElēda Lē'lānemē. Wā, g'il'mēsē 'wī'laēLEXS laē
hēx'ida'ma ma'lōkwē bēbegwānem āx'ēdxa k'!īmyax!a qa's hā'nō-
lisēs lāxa laqwawalīlasa t!Eqwēlats!ē g'ōkwa. Wā, lā āx'ēdēda 55
'nemōkwē begwānemxa małtsemē āwā naENGats!ē qa's lā tsēx'ī-
dex āltā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda
'nemōkwē begwānem āxwūłts!ōdxa k'!itk'!Edēsē paq!EX!ēxa
k'!īmyax!a qa's tsāgenōlīlēs lāxa k'!īmyax!a lāx ālanā!līlasa
k'!īmyax!a lāxa laqwawalīlasa t!Eqwēlats!ē g'ōkwa. Wā, g'il'mēsē 60
g'wā!EXs laē āx'ēdxa 'nā'nemsgemē naENGats!ē lāxēs ma'lōk!wēna'ya
bēbegwānemē lā lāx!LEWīl lāx 'wāx'sanā!līlasa k'!īmyax!a dedālaxa
'na!nemts!aqē k'!īplālaa. Wā, hē'misē hāng'alīlasa naENGats!ēs
gēgemxagawalīlē. Wā, la hēem g'il āx'ētsō'sēxs laē 'wax'sē'stendxa
gūłta qa lās āxēl lāx 'wax'sbalīlasa legwīlē. Wā, g'il'mēsē 'wīłx'- 65
saxs laē 'nemāx'īd'ma k'lek'!īpelg'īsē bēbegwānem L!ENxstents
ōba'yasēs k'!lek'!īplālaa lāxa naENGats!ē lāxēs 'wī'wābets!ālaē-
nā'yaxa 'wāpē. Wā, āx'sā'mēsē hē g'wāēlē qā LEX'ēdēs ōba'yas.
Wā, hē'mis la āx'ēdaatsa begwānemaxa hēlag'itē densen denema

- 70 the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out
75 of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat
80 and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this
85 with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully,
90 because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

- 70 qa's qex'sēstendēs lāxa k'!īmyaxlā qa k'!ēsēles yīmxsāl'wīlāl k'!īpts!ōyola x'ix'exsemāla t!ēsem lāq. Wā, la q!ūnāla geyōl qex'semtse'wa k'!īmyaxlāxs k'!ēs'maē hōgwīla lē'lānemē. Wā, g'īl'mēsē gwālexs laēda ma'lōkwē k'!ēk'!epelg'is bēbegwānem āxwūstendex ōba'yasēs k'!ēk'!īplālaa qa's k'!īp!īdēs lāxa x'ix'ex-
75 semāla t!ēsema qa's lā k'!īpts!ālas lāxa t!eqwē'lats!ē k'!īmyaxlā. Wā, g'īlnaxwa'mēsē x'ix'ēdē ōba'yas k'!īplālaasēxs laē hēx'idaem L!ēnxstents ōba'ya lāxa 'wāpē. Wā, g'īl'mēsē k'!ūnx'ēdē ōba'ya-sēxs laē ēt!ēd k'!īp!ēts lāxa x'ix'exsemāla t!ēsema laalasa gene-masa t!eqwēlaxa t!ex'sōsē āx'ēdxa ēg'īdzowē eldzō lē'wa'ya qa's
80 lep!ālilēs lāx ālanālilasa t!eqwēlats!ē k'!īmyaxlā. Wā, lā āx'ēdxa 'nemsgēmē t!egwats!ē L!ābata qa's qwēleyīndēx t!emāk'īya'yas. Wā, lā belx'ūlts!ōdeq qa's lā belxedzōts lāxa lēbēlē lē'wa'ya. Wā, lā bēl'ēdeq qa hasdēxwālēs. Wā, 'nāxwaem hē gwēx'īdqēxs mōsgemaēda t!ēt!egwats!ē L!āl!ēbata. Wā, g'īl'mēsē 'wīla la
85 bēlkwaxs laē āx'ēdaxaaxa 'nemsgēmē lāxabats!ē L!ābata. Wā, hē'misa eldzō'maxat! lē'wa'ya. Wā, lā lep!ālilasa lē'wa'yē. Wā, laxaē qwēleyīndēx t!emāk'īya'yas. Wā, laxaē aēk'ilaxs laē bel-x'ūlts!ōdeq qa's lā belxedzōts lāxa lē'wa'yē. Wā, laxaē aēk'ilaxs laē bēl'ēdeq qaxs. gwaq!ēlaaq aēlts!āla qa senālēs lāxēs āwāsge-masē. Wā, g'īl'mēsē 'wīla la bēlkwaxs laē āx'ēdxa gēmsē qa's
90 g'āxē lēx'ālilās laxa nēxwāla lāq. Wā, laxaē āx'ēdxa k'!āk'!ēk'!o-banē qa g'āxēs āxēl lāx māg'īnwalilasa t!eqwēlats!ē k'!īmyaxlā. Wā,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and || after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split | cedar-bark to the man, and he places them over the || short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all || ready, the two 5 men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; || and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and


g'il'mēsē gwāla laēda ma'lōkwē k'lek'lipelgr'is bēbegwānem āx'ēdxa 93
g'emsē qa's lexeyimdālēs lāxa x'ix'exsemāla tlēsema. Wā, g'il-
mēsē gwālexs laē āx'ēdxa k'litk'lidēsē qa's pāqeyīndēs lāxa g'emsē. 95
Wā, lā belx'idxa t!ex'sōsē qa's lāxat! belxts!ālas lāxa k'limyax-
la. Wā, laem belxedzōdalas lāxa k'litk'ledēsē. Wā, g'il'mēsē
ewilts!āwēda t!ex'sōsaxs laēda ts!edāqē ts!āsa mōts!aqē dzexek'
denas lāxa begwānemē. Wā, k'āteyīndālas lāx ōkwa'ya'yasa
t!ex'sōsē. Wā, lā belxelilāxa laxabālisē qa's lā belxeyīndēs lāxa 100
t!ex'sōsē. Wā, laem āwūlgawa'ya mōts!aqē denatsa t!ex'sōsē
lē'wa laxabālisē. Wā, g'il'mēsē wī'la la belxa'ya'ya laxabālisaxs
laēda ts!edāqē āx'ēdxa k'lak'!ak'!obana qa's lā lep!ālilēlas lāxa
mag'inwalilasa t!eqwēlats!ē k'limyaxla. Wā, g'il'mēsē wī'la la
gwālilāxs laēda ma'lōkwē bēbegwānem k'!ōqūlilāxa 'nāl'nemsgemē 5
nēnagats!ā qa's lā lax'walil lāx 'wax'sanāililasa t!eqwēlats!ē k'lim-
yaxlāxs laē tsādzeleyīntsa 'wāpē lāxa ōkūya'yasa laxabālisē.
Wā, g'il'mēsē wīl'g'ifts!āwēda 'wāpē lāxa nēnāgats!āxs laē dādenxend-
xa k'lak'!ek'!obanē qa's naseyīndēs lāx ōkwaya'yasa lā k'!āle-
yāla laxabālisā. Wā, āl'mēsē gwāl nasaqēxs laē wī'lēda q'lēnēmē 10
k'lak'!ek'!obanē nās'idayoq qa k'!ēsēs k'ex'sālēda k'!alēla lāq.
Wā, g'il'mēsē gwāl nasaqēxs laēda ts!edāqē lats!ālil lāxa ots!ālilē
lāx onēgwiłasēs g'ōkwē qaxs hē'maē q'lūnāla k'ax'k'aēlatsa lōel-
q!wē qa's lā k'ołts!ālilēlaq. Wā, lāda 'nemōkwē begwānem

15 she passes them out. One of the men || takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has
 20 counted them, he names the number of dishes required; || that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-
 25 tongs and with them strikes the mat covering of the || long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them
 30 all up and put them down || on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop
 35 taking out the roots when they are all out of the || box. Then the two men put down their | fire-tongs and sit down on each side of the

15 k'ak'alaxa lōelq!wē lāxa ts!edāqē qa's lā k'ag'alilēlaq lāxa
 gēmxtotstāliḥasa t!ex'ilāsa t!eqwē'lats!ē g'ōkwa. Wā, lālēda 'ne-
 mōkwē begwānem gelpax 'wāxēxlaasas lōelq!wēda k!wēlē lāx
 q!lēq!alalase'wa 'nāl'nēmēxla lōelq!wāsa bēbegwānemē. Wā,
 g'il'mēsē gwāla gelpāxs laē lēx'ēdex 'wāx'ēxlaaslasa lōelq!wē.
 20 Wā, hē'mis 'wāx'ēxlēda lōelq!wa k'ōlt!alēleḥsa ts!edāqē. Wā,
 g'il'mēsē 'wī'lōlt!alilēda lōelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nāl-
 'nemē 'wā'wadē l'ē'na qaēda māmaḥexla lōelq!wa. Wā, g'il'mēsē
 'wī'lōlt!alilēda 'watts!āla l'ē'na lē'wa lōelq!wāxs laēda 'nemōkwē
 begwānem āx'ēdxa k'lipālāa qa's kwēxseḥdēs lāxa nayemasa
 25 laxabālisē. Wā, g'il'mēsē xūtayax'ēdexs laē l'ōpa. Wā, g'il'mēsē
 k'lēs xūta'yax'ēdexs laē k'ilx'a. Wā, lā hēx'idaem lēt!etsē'wē
 naseya'ya. Wā, laxaē lep!ālilema eldzōwē lē'wa'ya. Wā,
 ā'misa mā'lōkwē bēbegwānem dādebendex 'wāx'sba'yasa āwūlga-
 wa'yē denasa lē'wa t!ex'ūsōsē qa's wēg'ilēlōdēq qa's lā belxe-
 30 dzōts lāxa lebēlē eldzo lē'wa'ya. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs k'lēk'lipālāa qa's l'enq!eqēsēxs laē āqālē 'wax'sanōdzex-
 sta'yasa k'lipālāāxs laē k'liplēts lāxa ts!elqwa t!ex'ūsōsa qa's lā
 k'lebedzōts lāxa ōgū'la'maxat! lebēl eldzo lē'wa'ya. Wā,
 ā'f'mēsē gwāl k'lipwūlts!ālaqēxs laē 'wī'lōlts!āwēda t!ex'ūsōsē lāxa
 35 k'limyaxlā. Wā, lax'da'xwa mā'lōkwē bēbegwānem g'il'alilaxēs
 k'lēk'lipālāa qa's k'lūddenolilēx 'wāx'sanā'yasa t!ex'ūsōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
out of them, | taking up with both hands the short roots, and shaking
them while they are | holding them up. Then the short roots fall
down one by one, falling back || on the others; and before the two 40
men have done so a long time | the steam has all gone out. The
woman does the same with the long roots; | and when she has done
so, she takes the dishes and | puts the long cinquefoil-roots into them,
and the two men | put the short cinquefoil-roots into the dishes.
When they have done so, they || take the oil-bottles and pour the oil 45
into the dishes containing the long roots | and the short roots; and
they measure so that the | oil of one bottle is put into two dishes.
After they have done so, they place | the dishes of long roots before
the chiefs, one dish for | each six of them; and when the chiefs have
received theirs, || they put one dish before six of the common people. | 50
When they have been put down, the | chiefs tuck up the sleeves of
their shirts, | and after doing so they begin to eat. They take the |
long roots with the right hand, fold them up with the thumb, || and, 55
when they have been made into a ball, they put them into the |
mouth. They all do it in this way; and the common people | eat
the short roots in the same way as the long roots are eaten. | After
they have had enough, those who have eaten the long roots and |
those who have eaten the short roots take in their hands what is left

belxedzâlîxa eldzowē lē'wa'ya. Wä, dōx'mē k'!ālōdex k'!ālēlas. 37
Wä, laem dāx'itsēs 'wāx'sōlts!āna'yē lāxa t!EX'sōsē qa's k'!lēlēs laē
dzōxwālas. Wä, hē'mis la ts!ālts!anemk'îlatsa t!EX'sōsaxs laē tēq!E-
laxes waōkwē. Wä, k'!ēts!emēsē gēg'ilila ma'lōkwē bēbegwanemxs 40
laē g'wāl k'!ālēla. Wä, lāla hē'ma ts!edāqē hē g'wēg'ilaxa laxabā-
lisē. Wä, g'il'mēsē g'wālexs laē āx'ēdēda ts!edāqaxa lōelq!wē qa's
bēlts!ālēsā laxabālisē lāq. Wä, lēda ma'lōkwē bēbegwānem bēl-
ts!ālāsa t!EX'sōsē lāxa lōelq!wē. Wä, g'il'mēsē 'wī'laxs laē āx'ētse-
'wēda 'watts!āla L!ē'na qa's k'lūngeLEYîndālēxa laxapts!āla lōelq!wa 45
L!ē'wa t!EX'uts!āla lōelq!wa. Wä, laem menēkwa 'nemē 'wā'wadē
L!ē'na lāxa mālexla lōelq!wa. Wä, g'il'mēsē g'wālexs laē k'ax-
dzamōlîlāsa laxapts!āla lōelq!wa lāxa g'ig'igēma'yē lāxēs q!lēq!a-
lālaēna'yaxa 'nāl'nēmēxla lōq!wa. Wä, g'il'mēsē 'wilxtowa g'ig'ig-
gāma'yaxs laē k'ax'itse'wa begūlîda'yē; laemxaē q!lēq!alalaxa 50
'nāl'nēmēxla lōq!wa. Wä, g'il'mēsē 'wilgalîlēda lōelq!wāxs laē
hēx'ida'ma g'ig'igāma'yē L!ēp!EX'îdex ōbālts!āna'yasēs q!lēq!ESE-
na'yē. Wä, g'il'mēsē g'wālexs laē dāxa, wä, la'mē dāsgēmdxa
lāxabālisē yîsēs hēlk'!ōts!āna'yē. Wä, lā k'!ōk'!oxsemasēs qōma
lāq. Wä, g'il'mēsē lōxsema lāxabālisaxs laē tsōq!ūsas lāxēs 55
semsē. Wä, lā 'nāxwaem hē g'wēg'ila L!ē'wa begūlîda'yaxs laē
t!EX't!ak'uxa t!EX'sōsē g'wēg'ilasasa L!ēlāxapg'āxa lāxabālisē. Wä,
g'il'mēsē pōl'îdexs laē 'wī'la'ma L!ēlāxapg'āxa lāxabālisē L!ē'wa
t!ext!akwaxa t!EX'sōsē tēxsemdxēs ānēx'sā'yē qa's lā mōtelaq

- 60 over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |
- 65 (2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small
- 70 kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number cross-wise over | those six which she first put in. After | she has put them in, they are in this way
- 75 kettle. || After she has crossed  in the bottom of the small the sticks in the bottom of her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the
- 80 small dish, and she || washes them. After she has done so, she

60 qaēs gegenemē. Wā, āl^ēmēsē nāx^ēidxa ēwāpē lāxēs g^{ig}ōkwē. Wā, laem gwāl lāxēq. Wā, laem k!wēladzema lāxabālisē LE^ēwa t!EX^{us}sōsē lāxa ēwālasē k!wēlasxa q!ēnemē lēlqwālala^ēya yīxs lāyāasa g^{ig}ēgāma^ēyaxs lāp!laasēs k!wēlats!ets!a^ēyē.

(2) Wā, g^aēmēs ēnemx^ēidāla hā^ēmēx^ēsilaēnēxa t!EX^{us}sōsē LE^ēwa

65 laxabālisē, yīxs hānx^ēlentse^ēwāē qaēda hayasek^ēāla LE^ēwis sāsemē lōxs Lē^ēlālayā^ē lāxa ēnāl^ēnemweyōtē. Wā, hēem g^{il} āx^ēētsō^ēsa ts!edāqaxs laē āx^ēēdxēs laxapē^ēlats!ēlē ha^ēnema lōxs t!eqwē^ēlats!ēla ha^ēnemē qaxs ēnemaē gwālaasas, yīxs laē aēk^ē!a ts!oxū^ēg^ēindxa ha^ēnemē. Wā, g^{il}ēmēsē ēg^{ig}ē^ēaxs laē āx^ēēdxā xōkwē

70 k!wa^ēxlāwa. Wā, lā mens^ēidex ēwādzeq!exsdaasasa ha^ēnemē, yīsa xōkwē k!wa^ēxlāwa. Wā, lā k^{ōk}oxsendeq qa^ēs xūlxlēndalēsa q!EL!ets!aqē lāx ōxlā^ēyasa ha^ēnemē. Wā, lāxaē gēk^ēiyindālasa hēmaxat! ēwaxēda g^{il}x^ēdē xūlxlēndālayosēda q!EL!ets!aqa. Wā, lāg^ēa gwālaxs laē gwāla k^ē!aat!EX^ēlā^ēyasa t!eqwē^ēlats!ē ha^ēnema

75 (*fig.*). Wā, g^{il}ēmēsē gwāla k^ē!aat!EX^ēlā^ēyasa t!eqwē^ēlats!ē ha^ēnema laē āx^ēēdxēs lāxabats!ē L!ābata qa^ēs qwēlēyindēx t!emak^ēīya^ēyas. Wā, lā āx^ēēdxā lālogūmē qa^ēs gūxts!ōdēsa ēwāpē lāq qa negoyoxs-dālēs. Wā, lā belx^ēūlts!ōdxa lāxabālisē lāxa lāxabats!ē L!ābata qa^ēs belxstendēs lāxa ēwābets!āwasa lālogūmē. Wā, lā bēlētālāqēxs laē

80 ts!ōx^ēwīdeq. Wā, g^{il}ēmēsē gwālēxs laē belx^ēūstendeq qa^ēs lā bēl-

takes them out of the water and | puts them on the frame in the 81
 bottom of the kettle for cooking the long roots. She only | stops
 putting them into the small kettle when they are heaped up high.
 She pours on very little | water, about half a cupful. | She takes a
 piece of old mat and covers (the kettle) with it. || Then she tucks it in 85
 all round so that it is tight, and so that not much steam | can come
 out when (the water) begins to boil. After she has done so, | she
 puts it on the fire; and when it begins to boil, she takes her | fire-
 tongs and strikes the mat covering. When it | stays down and does
 not jump back, she takes it off the fire, removes || the mat covering, 90
 takes the small dish and puts it alongside of the | kettle. Then she
 takes the fire-tongs and pushes them into the | cinquefoil-roots which
 are now done, picks them out and puts them into the small dish. |
 She only stops when they are all out of the kettle. Then she | takes
 up the steaming long roots, holds them up, and shakes them, until ||
 the steam comes out. As soon as they stop steaming, she takes an | 95
 oil-dish, pours oil into it, and, after doing so, she | puts the dish with
 the long roots in front of those who are to eat it. | She places the oil-
 dish on the outer side of the small dish. | Then those who are to eat
 the boiled roots begin to eat. || They take hold of them with the right 200
 hand, and | press the roots with the thumb so as to make a ball.

dzōts lāxa k'laat!EXlā'yasa lāxapē'latslē ha'nema. Wä, āl'mēsē 81
 gwāl belxts!ālaxa ha'nemaxs laē L'lāk'Emāla. Wä, lä xal!EX'īd
 güq!Eqasa wālaanāwisē Lō' negoyālāda 'wāpē lāxa dēdag'aats!ē
 k'wa'sta. Wä, lä āx'ēdxa k'lāk'lobanēdzēsē qa's nāsemdēs lāq.
 Wä, laem dzōpax ewanā'yas qa āmxēs qa k'lēsēs xenlela k'la'tsā- 85
 lēda k'lālela lāq qō medelx'widelō. Wä, g'il'mēsē gwālexs laē
 hānx'lents lāxa legwīlē. Wä, g'il'mēsē medelx'widelx laē āx'ēdxēs
 ts!ēslāla qa's kwēxsemde'xa nāseya'yē k'lāk'lobanā. Wä, g'il'mēsē
 xūteyax'īdexs laē hēx'idaem hānx'sendeq lāxa legwīlē qa's nāsō-
 dēx nāseya'yas. Wä, lä āx'ēdxa lālogūmē qa's hā'nōlilēs lāxa Laxa- 90
 pē'lats!ē ha'nema. Wä, lä āx'ēdxa ts!ēslāla qa's L!enq!Eqēs lāxa
 lā L!ōpa Laxabālisaxs laē k'!p!ēdeq qa's lä k'!ipts!ōts lāxa lālo-
 gūmē. Wä, āl'mēsē gwālexs laē 'wīlg'īts!āwa ha'nemē, wä, lä
 dāx'īdxa k'lālela Laxabāli'sa qa's dzōx'ōstālisēxs laē k'!lilēlāq qa
 lawālēsa k'lālela laq. Wä, g'il'mēsē gwāl k'lālelaxs laē āx'ēdxa 95
 ts!ebats!ē qa's k'lūnxts!ōdēsa L!ē'na lāq. Wä, g'il'mēsē gwālexs laē
 k'agemlī'asa Lāxapts!āla lālogūm lāxa Lelaxapg'ilaxa Laxabālisē.
 Wä, lä k'āg'alītsa ts!ebats!ē L!ē'na lāx L!āsaxdza'yasa lālogūmē.
 Wä, hēx'ida'mēsē dāxwēda Lāxapēlag'ilaxa hānx'Laakwē Laxa-
 bāli'sa. Wä, lä dāx'ītsēs hēlk'!ōts!āna'yē lāxa Lāxabālisē qa's 200
 k'!ōxwisēs qoma lāq. Wä, g'il'mēsē lōxsemx'īdexs laē ts!ep!ēts

- 2 Then they dip (the ball) | into the oil and put it into the mouth.
They keep on doing this | until they have had enough. Then they
drink some | water after eating the boiled long roots. ||
- 5 There are only two ways of cooking the long and short cinquefoil-
roots. | Only this teaches the common people their low station, |
when it is given in a feast, for the long roots are given to the chiefs
and the | short ones (to the others), for only chiefs eat the long
10 roots | and the common men eat the short roots. || That is all about
this.
- 1 **Erythronium.**—If the woman has many Erythronium plants, she
takes a large dish | and puts it down at the place where she | always
sits. With one hand she takes up the | flat-bottomed basket contain-
5 ing the roots and pours them into the large dish. || Then she goes to
get water in her bucket, and pours it into | the large dish¹ contain-
ing the roots, and she moves them with her hands so that the |
earth comes off. She washes them; and | after moving them with
her hands, she washes out the flat-bottomed basket. | When it is
10 clean, she takes the roots out of the water and || puts them back into
the small-meshed flat-bottomed basket. When | the roots have all
been taken out of the washing-dish, she takes up the | washing-dish
at each end and pours out the dirty water outside of | the house;
and she brings it back again and puts it down | where it was before.

2 lāxa L!ē'na qa's ts!ōq!ūsēs lāxēs sēmsē. Wä, āx'sāmēsē hē gwē-
g'ilē. Wä, āl'mēsē gwālexs laē pōl'ida. Wä, laem nāx'idxa 'wā-
paxs laē LELāxapg'exa hānx'Laakwē Laxabālisā.

- 5 Wä, mālēda!amē hā'mēx'silaēna'yaxa Laxabālisē LE'wa t!EX^usōsē.
Wä, laem lēx'aem q!āl'aLElatsa begūhida'yaxēs āwālox'ūnasaxs
hāmge!lāē LE'wa g'ig'igāma'yē lāxa Laxapēlaxa Laxabālisē LE'wa
t!EQwēlāxa t!EX^usōsē, qaxs lēx'aemaēda g'ig'igāma'yē LELaxapg'ixa
Laxabālisē. Wä, lā t!EXTlaqwa begwūhida'yaxa t!EX^usōsē. Wä,
10 laem gwāl lāxēq.

- 1 **Erythronium.**—Wä,¹ lā āx'ēdxa 'wālasē lōq!waxs q!Eyo!aēda ts!E-
dāqaxa x'aasx'ent!ē. Wä, g'āxē k'ag'alīlas lāxēs hēmenā!amē
k!waēlasa. Wä, lā k!lōqūlīlaxa x'aasx'ent!aats!ē t!ōlt!ox^usem LE-
q!EXsd lexa'ya qa's lā qepōsasa x'aasx'ent!ē lāxa 'wālasē lōq!wa.
5 Wä, lā tsēx'idxa 'wāpē yīsēs nagats!ē qa's g'āxē gūq!Eqas lāxa
x'aasx'ent!ts!ālēda 'wālasē lōq!wa. Wä, lā gōlg'elgēq qa lawāyē
dzēdzEXsema'yas. Wä, laem ts!ōxwaq lāxēs gwēg'ilasāq. Wä,
g'il'mēsē gwāl gōlg'elgeqēxs laē ts!ōx^usem dxa LEq!EXsdē lexa'ya.
Wä, g'il'mēsē ēx'ts!āxs laē gōlostendālaxa x'aasx'ent!ē qa's lā
10 k'lats!ālas lāxa t!ōlt!ox^usemē LEq!EXsd lexa'ya. Wä, g'il'mēsē
'wi!lōstēda la ts!ōk^u x'aasx'ent! lāxa ts!āts!āq laē dādebēndxa
ts!āts!ē 'wālas lōq!wa qa's lā gūqōdxa nēqwa 'wāpa lāx L!āsanā-
'yasēs g'ōkwē. Wä, g'āxē xwēlaqa k'aēLElaq qa's lā k'ag'alīlas
lāx g'ilx'dē k'aēlats. Wä, laxaē gūxts!ōtsa 'wāpē lāxa ts!āts!ē

¹ Continued from p. 198, line 22.

Then she pours some water into the || large washing-dish, and takes 15
up in one hand the basket containing the roots | and pours them into
the dish. She leaves them there | until she is ready to cook them.
She also changes the | water in which they have been washed for
clean water, and leaves the roots in it. Then she builds up | the fire
and goes down to the beach, || carrying in her hands a basket for 20
stones. She puts | stones into it; and when it is full, she carries it
on her back and puts the stones on the | fire. She continues doing
this if she has many roots. | When she has enough stones, she takes
her steaming-box | and places it ready by the side of the fire. She
draws fresh water || in her bucket and pours it into the steaming-box. 25
When | it is half full, she stops pouring in water. Then she goes |
with her bucket to draw more water, and puts it down by the side
of the steaming-box; | and after doing so, she takes her tongs and
puts them down. | Now everything is ready. When the stones of the
fire are red-hot, || she takes the fire-tongs, and also the bucket with 30
water | that stands by the side of the fire. She is going to dip the
red-hot | stones in it, and she takes up the red-hot stones with the
tongs. | She quickly dips them into the water in the bucket, until the |
ashes that stick on them come off. She puts them into the water in
the steaming-box, || and she continues to do so. As soon as the water 35

°wālas lōq!wa. Wā, lā k!lōqūlīlxa x'aasx'ent!aatslē LEq!EXsd le- 15
xa°ya qa's gūxstendēs lāxa lōq!wa. Wā, ā°mēs la hē gwēstalīla
laē xwānātelax L!ōbasLas, yīxs lamaalal L!ayōdeq lāxa ēx°stowē
°wāpa yīx la āxstālilatsa ts!ōkwē x'aasx'ent!a. Wā, lā leqwēla-
x°idxēs legwīlē. Wā, lā lents!ēs lāxa L!ema°isasēs g'ōkwē dāk!lō-
telaxa lexa°yē qa's t!āgats!ēxa t!ēsemē. Wā, lā t!āxts!ālasa t!ē- 20
semē lāq. Wā, lā qōtlaxs laē ōxlōsdēsaq qa's lā xEX°Lālas lāxēs
legwīlē. Wā, lā hanalexs q!lēnemaēs q!lōlasōlē x'aasx'ent!a.
Wā, g'il°mēsē hēlē xegwānemas t!ēsemāxs laē āx°ēdxēs q!lōlats!ē
qa g'āxēs gwālīl hānōlisxa legwīlē. Wā, lā tsēx°īdxa °wē°wāp!emē
yīsēs nāgats!ē qa's lā gūxts!ālasa °wāpē lāxa q!lōlats!ē. Wā, g'il- 25
°mēsē negōyoxsdālaxs laē gwāl gūxts!ālaq. Wā, lāla laem ēt!ēd
tsēx°itsa nagats!ē lāxa °wāpē qa hā°nēlēs q!lōts!ālītse°wa. Wā,
g'il°mēsē gwālēxs laē āx°ēdxēs k!līplālaa qa g'āxēs k'adēla. Wā,
la°mē °nāxwa gwālīla. Wā, g'il°mēsē mēmentsemx°īdēda xEX°Lāla
t!ēsemxs laē āx°ēdxa k!līplālaa. Wā, hē°mesa °wābets!ālīlē naga- 30
ts!ā qa lās ha°nālisxa legwīlē. Wā, hēem hābasLESēxa x'ix°EXSE-
māla t!ēsema. Wā, lā k!līplīdxa x'ix°EXSEMāla t!ēsema. Wā, lā
hanax°wīd hāpstents lāxa °wābets!āwasa nagats!ē qa lawālēsa
gūna°yē k!ūtsemēq. Wā, lā k!līpstents lāx °wābets!āwasa q!lōlats!ē.
Wā, āx°sā°mēsē hē gwēg'ilāq. Wā, g'il°mēsē medelx°wīdēda q!lōla- 35

36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
 40 the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
 45 Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
 50 large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
 55 in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

36 ts!äxs laē äx^éedēda ts!edāqaxa LEq!EXsdē lexax^éya qax^s lä k'!ästalaxa ts!ökwē x'aasx[·]ent!a qax^s lä k'!ats!âlas lāxa LEq!EXsdē lexax^éya. Wä, g'il^émēsē wī^élōsa x'aasx[·]ent!ē lāxa LEq!EXsdē lexax^éya laē hāntstentsa x'aasx[·]ent!ets!âla LEq!EXsd lexax^éya lāxa maemdelqūla
 40 'wāpa. Wä, g'il^émēsē g'wālexs laē ētlēd äx^éedxēs k'!lplālaa qax^s ētlēdē k'!lplēdxa x'ix[·]exsemāla tlēsema qax^s hāpstendēs lāxa 'wābets!āwasa nagats!ē. Wä, k'!lptalēs lāx ewanā^éyasa x'aasx[·]ent!ets!âla LEq!EXsd lexax^éyē. Wä, k'!lēst!a âlaem q!lēnemēda k'!lptstanās x'ix[·]exsemāla tlēsemaxs laē âlax[·]id maemdelqūlēda 'wāpē.
 45 Wä, k'!lēst!a âlaem gēg'ilil maemdelaqūlaxs laē xas^éidēda q!ölkwē x'aasx[·]ent!a. Wä, â^émēsē la k'!lāk'!ōgwaanōdēda ts!edāqaxa q!ölkwē x'aasx[·]ent!ets!âla LEq!EXsd lexax^éya qax^s hānts!ōdēs lāxa 'wālasē lōq!wa, yixs laē gūqewakwē q!ōts!âx[·]dāq 'wāpa. Wä, la^émē x'āts!ax 'wāpaga^éyas lāxēs la g'wēts!āwas lāxa 'wālasē lōq!wa. Wä,
 50 lā äx^éedxa lālōgūmē qax^s g'āxē k'āg'alīlas. Wä, hē^émisa L!ē^éna L!ē^éwa k'āk[·]ets!Enaqē. Wä, g'il^émēsē wī^éla g'walīla laē k'!ox^éwūts!ōdxa x'aasx[·]ent!aats!ē LEq!EXsd lexax^éya lāxa 'wālasē x'āts!aats!ē lōq!wa. Wä, lā qepāsasa q!ölkwē x'aasx[·]ent!a lāxa x'aasx[·]entg'aats!ē lalogūma. Wä, g'il^émēsē qōtlaxs, laē g'wāl gūqa. Wä, lā
 55 äx^éedxa L!ē^éna qax^s k'lūnq!Eqēsa q!lēnemē L!ē^éna lāq. Wä, â^émēsē g'wāl k'lūnqasa L!ē^éna lāqēxs laē gēnk'axs laē xwētelgēsa k'āts!Enaqē lāq. Wä, la^émē ts!awanaēsasa k'ats!Enaqe lāxēs x'aasx[·]entg'ōt-

the boiled roots. Then they begin to eat with | spoons, and they eat much oil with them, because the roots are bitter. || Therefore they 60 put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1 are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in || great quantity. First of all, the woman 5 takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, || and she pours 10 on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner of the || house and she washes the dish. | When it is clean, she puts 15

Laxa q!ōlkwē x'aasx'ent!a. Wā, lax'da'xwē 'yōs'itsa k'āk'ets!E- 58 naqē lāq. Wā, laem hēq!ek!ēdzēsēda L!ē'na qaxs mālaēda x'aasx'ent!āxs q!ōlkwaē. Wā, hē'mis lāg'ilas q!ēqelaxa L!ē'na 60 qa k'ēsēs p!egēla ma!p!aēna'yas. Wā, g'il'mēsē pōl'ēdexs laē xāl!EX'ēid nāx'ēidxa hōlalē 'wāpa. Wā, hēem hā'mēx'silaēnēsa g'ildzēsē bāk!ūmxa x'aasx'ent!ē. Wā, la k!wēladzemxa q!ēnemē lēlqwālaLa'ya yīsa g'ildzēsē bāk!ūma. Wā, laem g'wāl lāxa 'nem-x'ēidala hā'mēx'silaēnēq. 65

Boiled Erythronium.—Wā, la'mēsen ēdzaqwa! g'wāgwēx's'āla! 1 lāqēxs hā'mēx'silase'waasa ālē 'nāla, yīxs hānx'LEndaaxa x'aasx'ent!ē qaxs axēlasō'maēda ts!ōyanemasā ts!Edāqē qa's lā āxemts!ō lāxa L!āl!Ebatē, yīxs ēx'ēmaē x'īlasō'sa q!Eyalāqēxs laē ts!ōsax q!ayasas. Wā, hē'mis g'il āx'ētso'sa ts!Edāqēs hānx'LANowē qa's 5 ts!ōxūg'indēsa 'wāpē lāq. Wā, g'il'mēsē ēg'īg'axs laē ax'ēdxēs x'aasx'ent!aats!ē L!ābata qa's qwēley'indēq. Wā, lā, āxōdex ts!āk'īya'yas lēlxlō k'!ēt!ēma. Wā, lā āx'ēdxa lōq!wē qa's k'āg'alilēs lāxēs k!wāēlasē. Wā, lā k!āts!ōtsa x'aasx'ent!ē lāq. Wā, lā gūq!eqasa 'wāpē lāq. Wā, g'il'mēsē t!epelē ōkūya'ya 10 x'aasx'ent!āxs laē g'ōlg'elgēsēs 'e'eyasowē lāq qa lawāyēs dzēdzex^u-sema'yas. Wā, g'il'mēsē nēx'widēda ts!āsas 'wāpa laē golostendxa x'aasx'ent!ē qa's lā gōlts!ōts lāxa ōgū'la'mē lōq!wa k'aēla. Wā, g'il'mēsē 'wī'lōsa laē qepewelsaxa nēqwa 'wāpa lāx onālasasēs g'ōkwē. Wā, lā, ts!ōxūg'intsā 'wāpē lāxa ts!āts!ē lōq!wa. Wā, 15

17 the roots back into it | and pours some more clean water on them.
 Then she stirs them again with her | hands, and again she changes
 the water that she poured on last. | Now the roots are white when they
 20 have been washed. || She pours some water into the kettle until it is
 half full. | Then she puts it on the fire; and when the water begins to
 boil, | she takes up the dish with the roots and | pours them into the
 boiling water in the kettle in which the roots are to be cooked. |
 25 When they are all in, she lets them boil. || She takes a cedar-stick and
 stirs them; and when | they have boiled to pieces, she takes the
 kettle off of the fire, for they are done. Then she | takes oil and
 pours much of it on the roots. She takes her | spoon and stirs (the
 roots) so that the oil | and the water and the boiled roots are all
 30 mixed. After || stirring them, she takes spoons and distributes them
 among | the guests who are to eat the boiled roots. She puts the |
 kettle in which they were boiled in front of the guests, and | they
 begin to eat with the spoons out of the kettle. After |, eating, they
 35 drink a little water. That is all about this. || This kind of cooking
 is used for inviting many tribes. | — |

1 **Raw and Baked Erythronium (1).**—Some | women and men eat the
 roots raw when it is a hot day, for | the Erythronium-roots are cool

16 g'il'mēsē la ēg'ig'axs laē xwēlaqa goltso'tsa x'aasx'ent!ē lāq. Wä,
 laxaē gūq!eqasa ēx'stowē 'wāp lāq. Wä, laxaē gōlg'elgēsēs
 ē'eyasowē lāq. Wä, la'mē l'āyōdeq laxēq yīsa ālē gūq!egēms
 'wāpa. Wä, la'mē lā 'mel'melsgema x'aasx'ent!āxs laē ts!ōkwa.
 20 Wä, lā gūxtso'tsa 'wāpē lāxa hānx'lanowē qa negoyoxsdalisēxa
 'wāpaxs laē hānx'lents lāxēs legwīlē. Wä, g'il'mēsē medelx-
 'wīdexs laē k'āg'ilīlxa lōq!wē la g'its!ewatsa x'aasx'ent!ē qa's lā
 gūxstents lāxa la maemdelqūlaxa x'aasx'ent!eg'i'lats!ē hānx'la-
 nowa. Wä, g'il'mēsē 'wīlastaxs laē wax'dzāla maemdelqūla.
 25 Wä, lā āx'ēdxa k!wā'xlāwē qa's xwētēs lāq. Wä, g'il'mēsē xās'i-
 dexs laē hānx's'endeq lāxēs legwīlē qaxs lē'maē l!ōpa. Wä, lā
 āx'ēdxa l!ē'na qa's k!ūq!eqēsa q!ēnemē lāq. Wä, lā āx'ēdxēs
 k'ats!enaqē qa's xwēt!ēdēs lāq qa ālak'alisē lēlgowa l!ē'na
 lē'wa 'wāpalās lō'ma xāsa x'aasx'ent!a. Wä, g'il'mēsē g'wāl
 30 xwētaq laē āx'ēdxa k'āk'ets!enaqē qa's ts!ewanaēsēs lāxēs x'aas-
 x'entg'ōtlaxa hānx'laakwē x'aasx'ent!a. Wä, ā'misē hānx'dza-
 mōlīlaxa x'aasx'entē'lats!ē hānx'lanowa lāxa lē'lānemē. Wä,
 lax'da'xwē 'yōs'wūlts!ālaq lāxa hānx'lanowē. Wä, g'il'mēsē g'wā-
 lēxs laē xāl!ēx'id nāx'idxa 'wāpē. Wä, laem g'wāl lāxēq. Wä,
 35 laemxaē lē'lalayoxa q!ēnemē lēlqwālaLa'ya hē g'wēkwē hā'mēx'si-
 laēna'yaq.

1 **Raw and Baked Erythronium (1).**—Wä, la'mēs!a k'!elx'k'lax'sō'sa
 waōkwē ts!ēdaqa lē'wa bēbegwānema, yīxs ts!ēlqwaēda 'nāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this. 5

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a 10 handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those 15 that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are 20 sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

ʷwūdāqaēda xʰaasxʰent!äxs q!emkwaseʷwaaxs kʰelxʰaē. Wä, lä 3
dzemxʰp!a. Wä, laʰmē lēxʰaem q!emkwaxʰdemq. Wä, laem gʷäl
laxēq. 5

(2). Wä, gʰaʰmēs ʰnemxʰidāla gʷēgʰilaseq yīxs dzamēsaseʰwaē lāxa
ts!elqwa gʰūnaʰya. Wä, la kʰlēslal ts!oxwaseʰwēda xʰaasxʰent!äxs
dzamēdzekwaē lāxa gʰūnaʰyē. Wä, hēʰem äxʰētsōʰsēs ts!ēslāla qaʰs
ʰlap!alisēxa äwabāʰyasa kʰādenwaʰyasēs legʷilē. Wä, gʰilʰmēsē
wūnqelē ʰlāpaʰyasēxs laē kʰ!axʰid laxa xʰaasxʰent!ē qaʰs kʰ!ats!ōdēs 10
lāxēs ʰlāpaʰyē. Wä, gʰilʰmēsē elāq ʰnemākʰeya lēʰwa ēwanēqwasēs
ʰlāpaʰya ōkūyaʰyasa xʰaasxʰent!äxs laē äxʰēdxēs ts!ēslāla qaʰs
dzemkʰeyindēsa gʰūnaʰyē lāq. Wä, kʰ!ēst!ē ālaem gʰaēsexs laē
lot!ēdeq yīsa ts!ēslāla qaʰs kʰ!āgʰalilēlēq lāxa onālisasa legʷilē.
Wä, gʰilʰmēsē ʰwiʰloqālisa lāx dzamēdzasaq laē äxʰēdxēs ts!ēbats!ē 15
qaʰs kʰ!üntslōdēsa l!ēna lāq. Wä, lä kʰāgʰimlilas lāxēs xʰaas-
xʰentgʰōtlaxa dzamēdzekwē xʰaasxʰent!a. Wä, lä kʰ!ādzātsa dza-
mēdzekwē xʰaasxʰent! lāxa haʰmādzowē lēʰwaʰya qaʰs lepdzamō-
lilēs la kʰ!adzāyaats. Wä, lä dāxʰid lāxa xʰaasxʰent!ē qaʰs
dēwālēxa gʰūnaʰyē kʰ!wēkʰlütsemōq yīsēs qōma. Wä, gʰilʰmēsē 20
gʷälēxs laē ts!ep!its lāxa l!ēna qaʰs ts!ōq!ūsēs lāxēs semsē.
Wä, äxʰsäʰmēsē hē gʷēgʰilaxs laē xʰaasxʰentgʰexa dzamēdzekwē
xʰaasxʰent!a. Wä, gʰilʰmēsē gʷälēxs laē nāxʰidxa ʰwāpē. Wä,
gʰilʰmēsē gʷäl nāqaxs laē hāmsegemd lāxa ʰwāpē qaʰs hāmxts!a-

25 takes a mouthful of water, squirts || it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

1 **Boiled Lupine-Roots.**—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up
5 some fresh || medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small
10 kettle; and when they are all in, || she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead
15 grass and covers it over, || and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After
20 doing so, she puts the kettle with the lupine-roots on the || fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

25 nendēs lāxēs ēēyasowē qa's ts!ents!enx'wīdē. Wā, lawēs!a gwāl lāxēq. Wā, laem k'!ēs k!wēladzem lāxa lēlqwālala'yē.

1 **Boiled Lupine-Roots** (Hānx'laak^u q!wa'nē).—Wā, hēem āx'ētsō'sa ts!edāqēs ha'nemē qa's ts!oxūg'indēq yīsa'wēwāp!emē. Wā, g'il'mēsē ēg'ig'axs laē āx'ēdxa lālaxamē qa's lā dālaqēxs laē lents!ēs lāx L!ema'isasēs g'ōkwē. Wā, lā xex'wīdxa ālexsemē
5 hā'yāl'a t!ēsema qa's xex'ts!ālēs lāxa lālaxamē. Wā, g'il'mēsē k'ōtaq lāem hēlala lax xeq!ūxlā'yasēs ha'nemāxs lē k'!ox'wūsdē-selaq qa's lā k'!ōgwēlelaq lāxēs g'ōkwē, qa's k'!ōgūnōlilēs lāxēs q!ūnsē!ats!ēlē ha'nema. Wā, lā xex'wūlts!ōdxa ālexsemē t!ēsema qa's lā xeq!ūxlēndālas lāxa ha'nemē. Wā, g'il'mēsē wūlts!āxs
10 laē āx'ēdxēs q!ūnyats!ē L!ābata qa's qwēleyīndēx t!emāg'imas. Wā, lā lex'wūlts!ālaxa q!wa'nē lāxa q!ūnyats!ē L!ābata qa's lā lex'ūyīndālēs lāx xeq!ūxlā'yēxa q!ūnsē!ats!ēlē ha'nema. Wā, lā hanal lex'ts!ālas. Wā, āl'mēsē gwāl lex'ūyīndalasēxs laē L!āk'emāla. Wā, lā āx'ēdxa lēlexlō k'!ēt!ema qa's ts!āk'eyīndēs lāq.
15 Wā, lā dzōpax āwēstās qa k'!ēsēs ālaem k'ex'sālēda k'!ālēla laq qō medelx'wīdlō. Wā, lā āx'ēdxa xālaēsasa wālasē met!āna'ya qa's tsēx'īdēs lāxa wāpē qa's gūgeleyīndēs lāxa ts!āk'ema'yas. Wā, lā mewēxlēda wāpē lāxa wālasē xālaētsōx met!āna'yēx
Wā, g'il'mēsē gwālexs laē hānx'lents lāxēs q!ūnsē!ax'demalē
20 legwīla. Wā, hēem lāg'il'as gūqasa wāpē lāxa ts!āk'ema'yaxs nēk'aē qa k!ūnqēs qa k'!ēsēs x'ix'ēda. Wā, la medelx'wīda.

and she lets it boil until the liquid is almost dried up. | They know 22
 that the liquid has dried up when | the steam ceases to come through.
 Then she takes the small kettle off the fire, || and they are done. 25
 She does not take off the cover immediately, | because she wishes the
 roots to be steamed. When the steam stops | coming through, she
 takes off the top covering, takes her small dish | and puts it down
 close to her seat, where she has been cooking the roots. | She takes
 the tongs, picks up the lupine-roots which are in the || small kettle, 30
 and she puts them into the small dish. | As soon as all the roots are
 out of the kettle, | she takes her oil-dish and pours some oil into it. |
 After doing so, she puts it into the small dish containing the lupine-
 roots, and | places it in front of those who are to eat the boiled
 roots. || Then they take out the roots, one each, for | they are long 35
 pieces; and they do not boil to pieces, although the roots in the
 kettle have been boiling a long time, | for they always remain whole. |
 They put the lupine-roots lengthwise into the dish, and | they dip
 one end into the oil in the oil-dish, and they bite off || the ends when 40
 they are eating the lupine-roots. They continue doing so while |
 they are eating; and after they have finished, they drink water.
 Now | they do not get drunk and they do not get sleepy | after
 eating lupine-roots. That is all about this. |

Wä, hē'mis wāwaselīl maēmdelqūlaxs k'!ēs'maē lēmḡwīdē 'wapa- 22
 lās. Wä, hē'mis 'mā'malt!ēk'!ēsēxs laē lēmḡwīdē 'wāpalāsēxs laē
 ḡwāla k'!ālela. Wä, hēx'ida'mēsē hānx'sendxa q!ūnsē'latslē
 ha'nema. Wä, laem Lōpa lāxēq. Wä, lā k'!ēs hēx'ida lāweyō- 25
 dex t!āk'ema'yas qaxs 'nēk'aē qa kūnyadīlēs. Wä, hēt!a la ḡwāl
 k'!ālelaxs laē laweyōdex t!āk'ema'yas. Wä, lā āx'ēdxēs lālogūmē
 qa's ḡāxē k'āḡ'alīlas lāxēs k!waēlasaxs q!ūnsēlaxa q!wa'nē. Wä,
 lā āx'ēdxēs ts!ēslāla qa's k'!līlīdēs lāxa q!wa'nāxs LEX^uts!āē lāxa
 q!ūnsēlatslē ha'nema qa's lā k'!līpts!ālas lāxa lālogūmē. Wä, 30
 ḡīl'mēsē 'wīlḡ'īlts!āwēda q!wa'nē lāxa q!ūnsē'latslē ha'nemāxs laē
 āx'ēdxēs ts!ēbatslē qa's k!ūnxts!ōdēs L!ē'na lāq. Wä, ḡīl'mēsē
 ḡwālexs laē k'anēqwas lāxa q!ūnsq!wayats!ēlē lālogūma. Wä, lā
 k'āḡemlīlas lāxēs q!ūnsq!waswūtlaxa hānx'Laakwē q!wa'nē. Wä,
 hēx'ida'mēsē dāx'īdex'da'x^uxa 'nā!nēmts!aqē lāxa q!wa'nē qaxs 35
 ḡīlsg'īlt!āē qaxs hewāxaē xās'īdexs wāx'maē la ḡēḡ'īlīl maēmdel-
 qūlēda q!ūnsē'latslē hānx'lanowa, yīxs 'āx'sā'maē senālēs ōḡwi-
 da'yē. Wä, ā'mēsē dōlts!ōyo lāxa q!ūnsq!wayatslē lālogūma qa's
 L!enxstanowē lāxa ts!ēbasts!āla L!ē'na. Wä, ā'mēsē q!ēḡ'ēx'bē-
 sōxs laē q!ūnsq!wasēda. Wä, āx'sā'mēsē hē ḡwēḡ'ilaxs laē 40
 q!ūnsq!wasa. Wä, ḡīl'mēsē ḡwāla laē nāx'īdxa 'wāpē. Wä, laem
 k'!eās ḡwēḡ'ilats k'!ēs wūnā!īda. Wä, lāxaē k!ēs bēq!utēda yīxs
 laē ḡwāl q!ūnsq!wasa. Wä, laem ḡwāl lāxēq.

1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and
the woman goes to get stones in the same way, as they do when |
they build a fire for steaming the short cinquefoil-roots; and only
this is different, that | she takes green grass and skunk-cabbage
5 leaves to place || on the red-hot stones when they are placed in the
steaming-box, | and that they put red-hot stones into the steaming-
box. | When there are enough, the woman takes the green | grass
and puts it on the red-hot stones; and when | there is a thick layer
on them, she takes the skunk-cabbage leaves and places them flat on
10 the || fresh grass; and when there are many layers of this, | she takes
her digging-stick for digging clams and pokes holes | through the
skunk-cabbage leaves. After making many | holes, she takes her
basket with lupine-roots, unties the | top, and takes out the roots,
15 which she places || on the skunk-cabbage leaves. When she thinks
there are enough, | she takes a bucket with water and empties it over
the roots. | When (the water) has all been poured out, she takes old
mats and | covers up the box, so that the steam shall not come
through. She leaves it that way for a long time. | Sometimes she
20 leaves it there until mid-day, if she began || cooking in the morning.
Then she takes off the cover, takes her | small dish and puts it down.
She takes her tongs and takes out | the steamed lupine-roots, puts
them into the | small dish from which the roots are to be eaten; and

1 **Steamed Lupine-Roots** (°NEG·EK^u q!wa°nē).—Wä, hēm^uxaa gwēg·i-
laxs laē leqwēla lōxs laē xē^ux^ulentsa t!ēsemēs gwēg·ilasaxs laē
leqwila qa °NEG·asxa t!EX^usōsē. Wä, lēx·a°mē ōgūqalayosēxs laē
āx°ēdxā hēn^uEXEXLō k!ēt!Ema lē^uwa k!Ek!aōk!wa qa ts!āk!lēs
5 lāxa x·iX·EXSEMāla t!ēSEMxs laē k!līpts!ō°yo lāxa q!lō°lats!ē. Wä,
hē°maaxs laē k!līpts!ālayowa x·iX·EXSEMāla t!ēSEM lāxa q!lō°lats!ē.
Wä, g·il°mēsē hēlats!āxs laē āx°ēdēda ts!Edāqaxa hēn^uEXEXLOWē
k!ēt!Ema qa°s hē^ualōdālēs lāxēs x·iX·EXSEMāla t!ēsema. Wä, g·il-
°mēsē wāk!waxs laē āx°ēdxā k!Ek!aōk!wa qa°s pāqūyīndalēs lāxa
10 hēn^uEXEXLOWē k!ēt!Ema. Wä, g·il°EMxaāwisē q!lē^udzekwalaxs
laē āx°ēdxēs k!līlākwēxs dzēg·ayāxa g·āweq!ānēmē qa ts!EX°wūm-
x·sōlēs lāxa pax^uts!ā k!Ek!aōk!wa. Wä, g·il°mēsē q!lēdzēqē
ts!EXwa°yasēxs laē āx°ēdxēs q!lūnyats!ēyē L!ābata qa°s qwēlēyīndēx
t!Emak·Eya°yas. Wä, lā LEX°wūlts!ālāxa q!wa°nē qa°s lā LEXūts!ō-
15 dālas lāxa pax^uts!ā k!Ek!aōk!wa. Wä, g·il°mēsē hēla·lāx nāqa-
°yasēxs laē āx°ēdxā °wābets!ālilē nagats!ā qa°s tsādZELEYīndēs
lāq. Wä, g·il°mēsē °wīlg·ilts!āxs laē āx°ēdxā k!lāk!Ek!ōbanē qa°s
nāseyīndēs lāq qa k!lēsēs k·EX^usālē k!lāhēla lāq. Wä, la gāēl hē
gwaēlē. Wä, lā °nāl°nēmplēna neqālag·ila hē gwaēlē, yīxs gag·aa-
20 lōdaaqēxa gāāla. Wä, lā nāsōDEX nāsema°yas. Wä, lā āx°ēdxēs
lālogūmē qa°s k·ag·alilēs. Wä, lā āx°ēdxēs ts!ēslāla qa°s k!līplidēs
lāxa °NEG·EKwē q!wa°nā qa°s lā k!Epts!āla lāxa q!lūnsq!wayats!ēlē
lalogūma. Wä, g·il°mēsē hēlats!āxs laē āx°ēdxēs ts!ēbats!ē qa°s

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the || steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end || again into oil and put it into the mouth. They | 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. || That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. || Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her || large 10 basket, goes down to the beach, and at high-water mark picks up

k!üntś!odēsa L!ē'na lāq. Wä, lä g'wālēxs laē k'āk'eyints lāxa
 'neg'ekwē q!wa'nä. Wä, lä k'ax'dzamoliñas lāxēs q!ünsēlag'ñaxa 25
 q!wa'nē. Wä, lä 'nemāx'ēid dāx'ēidēda q!ünsq!waslaxa q!wa'nē
 lāxa q!wa'nē qa's L!enxstendē ōba'yas lāxa L!ē'na. Wä, lä
 L!engēlas lāxēs semsēxa L!ē'nabalāxs laē q!ēk'ōdeq qa's malēx-
 'widēq. Wä, g'il'mēsē nex'widqēxs laē ēt!ēd L!enxstents ōba'yas
 lāxaaxa L!ē'na qa's L!engēlēs lāxēs semsē. Wä, laxaē malēx'wi- 30
 deq. Wä, g'il'mēsē 'wi'la q!ünsq!was'ēidxa 'nemts!aqaxs laē ēt!ēd
 dāx'ēidxa 'nemts!aqē g'ilt!a q!wa'nä. Wä, āemxaāwisē nāqem-
 g'iltowi'lāxēs g'ilx'dē g'wa'yilālasa yīxs lä g'il q!ünsq!was'ēidxa
 q!wa'nē. Wä, g'il'mēsē g'wāla laē nāx'ēidxa q!ēnemē 'wāpa. Wä,
 lāwisla g'wāl lāxa q!wa'nē. 35

Carrots (1).¹—Wä, lä āx'ēdxa leqwa qa's leqwēlax'ēidēxēs legwīlē. 1
 Wä, g'il'mēsē g'wāl leqwēlaxs laē āx'ēdxēs lālaxamē qa's lä
 xeqwas t!ēsēma lāxa L!ema'isē. Wä, lä xex'uts!ālasa t!ēsēmē
 lāxēs xegwatsle lālaxama. Wä, ā'misē gwa'nāla qa's lōkwēsēxs
 laē g'wāl xex'uts!ālasa t!ēsēmē laq. Wä, lä ōxlex'ēideq qa's lä 5
 ōxlōsdēselaq qa's lä ōxlaēlelaq lāxēs g'ōkwē qa's lä ōxlenōlisas
 lāxēs legwīlē. Wä, lä xex'wūts!ālaq qa's lä xex'ulālax'ēidē lāxēs
 leqwēla'yē. Wä, g'il'mēsē q!ēnemēda xetxet!axs laē q!ēnem'ēem-
 xaāda t!ēsēmē. Wä, g'il'mēsē hēlala t!ēsēmasēxs laē āx'ēdxēs
 'wālasē lexa'ya qa's lä lāxa L!ema'isē qa's lä lexaxa ts!āts!es- 10

¹ This follows the description of the gathering of roots, p. 201, line 21.

- 11 dead eel-grass, | which she puts into her large eel-grass-carrying basket. | As soon as the large basket is full of | dry eel-grass, she carries it on her back up the beach | and into her house, and she puts
 15 it dōwn || not far from the fire. Then she takes another | large basket and goes into the woods, looking for dry fern. | When she finds it, she picks it off and puts it into | the large basket. When it is full, she carries it on her back, and | she carries it out of the woods
 20 home into her house. Then she || puts it down close to the dead-eel-grass basket. | She takes her tongs and the small-meshed large basket, | and also old mats, and keeps them in readiness. | Then she takes her large bucket and goes to draw water. When | she comes
 25 back, she takes a large dish, in which she intends || to steam the carrots. Then she goes to get her basket with carrots, | and pours them out into the large | dish. She takes the bucket with water and pours (the water) | on the carrots in the large dish. She pats them
 30 with her hands | until the soil and sand come off; and || after she has done so, she takes the small-meshed basket and puts it down | close to the dish in which she washes the carrots. She takes out the | washed carrots and puts them into the flat-bottomed, small-meshed, large | basket. When it is full, the woman rises. | By this time the

- 11 motē qa's lā lēxts!ālas lāxēs ts!ats!ayaats!ē 'wālas lexa'ya lāxa 'yax'mōtasa 'yexwa. Wā, g'il'mēsē qōt!ēda ts!ātsayaats!ās 'wālas lexāxa lemxwa ts!ātsesmōtēxs laē ōxLEX'īdeq qa's lā ōXLōsdē-sēlaq qa's lā ōXLAēLElaq lāxēs g'ōkwē. Wā, lā ōXLEG'alīlaq lāxa
 15 k'lēsē qwēsala lāxa legwīlē. Wā, lāxaē āx'ēdxa ōgū'la'maxat! 'wālas lexa'ya qa's lā lāxa āl!ē. Wā, laem ālāx gēmsa. Wā, g'il'mēsē q!āqēxs laē k!ūlx'īdeq qa's lā k!ūlts!ālas lāxa gēmdzats!ē 'wālas lexa'ya. Wā, g'il'mēsē qōt!axs lae ōXLEG'īlsāq qa's lā ōXLōlt!ālaq, qa's lā ōXLAēLElāq lāxēs g'ōkwē. Wā, lā ōXLEG'alīlaq lax hā'nēlasasa ts!āts!Esmōdats!ē 'wālas lexa'ya. Wā, lā āx'ēdxēs k'īplālaa lē'wa t!ōlt!ox'sema'yadzewālē 'wālas lexa'ya. Wā, hē'misa k'lāk!Ek!obanē lēl'wa'ya qa g'āxēs gwalīla. Wā, lā āx'ēdxēs 'wālasē nagats!ā qa's lā tsāx 'wāpa. Wā, g'il'mēsē g'āx aēdaaqaxs laē āx'ēdxa 'wālasē lōq!wa qa's g'āxē k'āg'alīlas
 25 lāxēs 'neg'aslaxa xetxet!a. Wā, lā āx'ēdxēs xedats!ē l!ābata qa's gūx'wūlts!ōdēxa xetxet!a. Wā, laem qepāsas lāxa 'wālasē lōq!wa. Wā, lā āx'ēdxa 'wābets!āla nagats!ā qa's lā gūq!Eqēs lāxa xetxet!ats!āla 'wālas lōq!wa. Wā, lā LEqelgēsēs e'eyasowē lāq qa lawāyēs dzēdzEX'ūna'yēs lē'wa ēg'is'ēna'yas. Wā, g'il'mēsē
 30 gwālēxs laē āx'ēdxa t!ōlt!ox'semē 'wālas lexa'ya qa's hāng'alīlēs lāx māk'axdza'yasa ts!āts!āxa xetxet!a. Wā, lā lēx'ūstalaxa ts!ōkwē xetxet!a qa's lā lēxts!ālas lāxa t!ōlt!ox'semē 'wālas LEq!EXsd lexa'ya. Wā, g'il'mēsē qōt!axs laē lāx'ūlīlēda ts!ēdāqē

stones on the fire are red-hot. She || takes the tongs and picks off 35
 the burning wood and puts it down | in front of the fire. As soon as
 she has done so, she levels down the top of the | red-hot stones, so that
 they are level; and when this has been done, | she takes the basket
 with dry eel-grass and puts it down by the side | of the place where
 she is going to steam the roots. She takes the dry eel-grass || out of 40
 the large basket and spreads it over the | red-hot stones. As soon
 as it is all on, she gets the | large basket with dry fern-leaves and
 puts it down close to the place where she is going to steam the |
 carrots. Then she takes out the dry fern-fronds and puts them | on
 the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
 she takes the || small-meshed, flat-bottomed, large basket with the 45
 washed carrots | and puts it in the middle of the place where she is
 going to steam the carrots, and she takes | the remainder of the dry
 fern and puts it around the small-meshed, large, flat-bottomed
 basket in which | she is going to steam the roots; and she | only
 stops putting it around the basket when the fern-fronds are level with
 the top of the || place where she is going to steam (the roots). After 50
 doing so, she takes old mats | which she has brought, and spreads
 them alongside of the steaming-place. When everything is ready, |
 she takes the bucket with water and empties it all over | and around
 the flat-bottomed, large steaming-baskets in which the roots are. |

qaxs le^{maē} mēmēntsemx^{īdēda} la g^{ēx} lalalēs t^{lēsema}. Wä, lä
 äx^{ēdxēs} k^{īplālaa} qa^s k^{īpsālēs} lāxa gūlta qa^s lä k^{īp} lālilēlas 35
 lāxa ō^{stālilasa} legwīlē. Wä, g^{īl} mēsē g^{wālexs} laē ^{emāk} īyīndxa-
 x^{īx} exsemāla t^{lēsema} qa ^{emāk} ēyēs. Wä, g^{īl} emxaāwisē g^{wās}
 hexs laē äx^{ēdxa} ts!āts!esmōdats!ē ^{wālas} lexa^{ya} qa^s lä hā^{nōlisas}
 lāxa ^{neg} aslaxa xetxet!ē. Wä, lä ^{wūlts}!ōdxa ts!āts!esmōtē
 lāxa ts!āts!esmōdats!ē ^{wālas} lexa^{ya} qa^s lä ^{alōdālas} lāxa 40
 x^{īx} exsemāla t^{lēsema}. Wä, g^{īl} mēsē ^{wilg}aalaxs laē äx^{ēdxa}
 gēmdzats!ē ^{wālas} lexa^{ya} qa^s lāxat! hā^{nōlisas} lāxa ^{neg} aslaxa
 xetxet!ē. Wä, laxaē ^{wūlts}!ōdxa gēmsē qa^s lä ^{exeyīndālas}
 lāxa ts!āts!esmōtē. Wä, la ^{nex}sendxa gēmsaxs laē äx^{ēdxa} la
 xe!ts!ālaxa ts!ōkwē xetxet!a t!ōlt!ōx^{sem} leq!exsd ^{wālas} lexa^{ya} 45
 qa^s hānqēs lāx neqeya^{yasa} ^{neg} aslaxa xetxet!ē. Wä, lä äx^{ēd}
 ēt!ēdxa ānēx^{sāyasa} gēmsēxa hexs!ā^{waxa} ^{wālasē} lexa^{ya} qa^s
 hexsē^{stalēs} lāxa ^{neg} ats!ē t!ōlt!ōx^{sem} leq!exsd ^{wālas} lexa^{ya}.
 Wä, ā^l mēsē g^{wā} hexsē^{stālaqēxs} laē ^{emāg} āxtowa gēmsē ^{lēwa}
^{neg} ats!ē. Wä, g^{īl} mēsē g^{wālexs} laē äx^{ēdxa} k^{īlāk} lek^{lōbanē} 50
 qa^s g^{āxē} lebenōlilas lāq. Wä, g^{īl} mēsē ^{nāxwa} g^{wālilēxs}
 laē äx^{ēdxa} ^{wābets}!āla nagats!ē qa^s tsādzeleyīndēs lāq
 lō^ē āwē^{stāsa} ^{neg} ats!āxa xetxet!ats!ala t!ōlt!ōx^{sem} leq!exsd
^{wālas} lexa^{ya}. Wä, g^{īl} mēsē ^{wilg}īlts!āwēda nagats!āxs laē

55 As soon as the bucket is empty, she || takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
 60 mid-day, if they are put on in the morning. When || they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
 65 sends her husband to || go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ||
 70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
 75 dishes and puts it down by the side of the || small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

55 ăx'ēdxa k'!āk'!Ek'!obanē qa's nāseyīndēs lāq. Wā, ā'ēmēsē gwāl nāsaqēxs laē q'lēnema k'!āk'!Ek'!obana nās'īdayosēq qa k'!ēsēs k'ex'sālēda k'!ālēla lāq. Wā, la'mē wax'dzāla hē gwaēla 'nek'ase'was. Wā, la 'nāl'nemp!ena ā'ēm lēt'lētse'wa 'nek'ase'waēda xetxet!āxa la neqālaxs gag'aalayāxa gaāla. Wā, g'il-
 60 'mēsē L!ōpexs laē hēx'sā'ma ts!edāqē ăx'ēdxa lōelq!wē qa g'āxēs mexēla Lē'wa L!ē'na. Wā, g'il'mēsē gwālexs laē nāsōdxa nayīmē k'!āk'!Ek'!ōbana qa's LEP!ālīlēlēs qa lawālēsā xetp!ala lāq. Wā, ā'misē la ha'naga'ya 'neg'ats!ē t!ōlt!ōx'sem LEq!EXsd lexāxa gem-sē qa ts!ēlqwēs. Wā, lāda ts!edāqē 'yālaqasēs la'wūnemē qa
 65 lās Lē'lālxēs gwe'yowē qa's xetxatwetxa xetxet!a. Wā, lā 'nāl'nemp!ena q!ūlyaēlēlē g'ōkūlōtas g'āx hōgwēlēlaxs laē q!ālaqēxs Lē'maē L!ōpa xetxet!āxs 'nek'ase'waē. Wā, g'il'mēsē 'wī'laēlēda xetxatlaxs laēda ma'lōkwē g'ayōl lāx 'nemēmōtas la'wūnemasa ts!edāqē g'āx g'iwālaq. Wā, lā ăx'ēdex'da'x'xa lōelq!wē qa's
 70 mex'alīlēlēq qa 'nemāg'iyōlīlēs. Wā, lā k'!ōx'weqōdxa 'neg'ats!ē LEq!EXsd lexa'ya lāxa gemsē qa's lā hānbalīlas lāx āpsbalīlasa 'nemāg'iyōlīlē lōelq!wa. Wā, ăx'ēdēda 'nemōkwaxa k'!īplālaa qa's k'!īp!īdēs lāxa 'neg'ekwē xetxet!a. Wā, lāda 'nemōkwē k'āg'ilīlxa 'nemēxla lōq!wa qa's g'āxē k'āg'āgēs lāxa 'neg'ats!ē
 75 t!ōlt!ōx'sem LEq!EXsd lexa'ya. Wā, hē'mis lanaxwa k'!īpts!ōdaatsa 'nemōkwasa 'neg'ekwē xetxet!a lāq. Wā, āx'sā'mēsē hē gwēg'ila

carrots into it, and he continues to do so | with the whole number of 77 dishes. There are many of those who will eat the carrots. | When all the dishes are full, they | take oil and pour it in, so that there is much oil; || and after doing so, they put them down in front of those 80 who are going to eat the carrots. They | never exceed four men to each | dish. As soon as all the dishes have been put down, those | who are going to eat the carrots take them up with the right hand and put them into the mouth; | and they continue doing so while they are eating the steamed carrots. || When they have had enough, they 85 take a handful of what is left over and take it to their | wives. Finally they drink water after washing their hands | in their houses. That is all about this. |

(2). What I just talked about is the way in which the people of olden times | steamed carrots; but the present people do not steam || carrots, they boil them in kettles on the fire of the | house. They 90 boil the carrots in the same way as they do when they | boil cinquefoil-roots, and there is no difference. | Just look at the way in which they boil short cinquefoil-roots, for | they do the same thing when they boil carrots in a kettle. || They do not eat carrots raw, because they 95 have a strong taste and they cause | diarrhœa. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1 the basket in her hands. As soon as she enters | the house, she takes a

laxtōdāla^x wāxē^xlaasasa lōelq!wē. Wā, yīxs q!ēnemaēda xetxat- 77
laxa xetēmē. Wā, g'ilēmēsē wī^ēwelts!ewakwa lōelq!wāxs laē
āxēdxa l!ē^ēna qa^ēs k!ūnq!eqēs lāq, qa q!lēq!lāqēsēqxa l!ē^ēna. Wā,
g'ilēmēsē g'wālexs laē k'ax'dzamōlilas lāxa xetxatlaq. Wā, la^ēmē 80
k!ēts!ēnox^u hāyāqax maēmālēda bēbegwānēmaxa nāl^ēnēmēxla
lōq!wa. Wā, g'ilēmēsē wīl^ēgalilēda lōelq!wāxs laē hēx^ēida^ēma
xetxatlē dāx^ēitsēs hēlk!ōts!āna^ēyē lāq qa^ēs ts!ōq!ūsēs sēsemsē.
Wā, āx^ēsā^ēmēsē hē gwēg'ilaxs xetxataāxa nēg^ēekwē xetxet!a. Wā,
g'ilēmēsē pol^ēidexs laē texsemdxēs ānēx^ēsā^ēyē qa^ēs mōtelēq qaēs 85
gēgenēmē. Wā, āl^ēmēsē nāx^ēidxa wāpaxs laē g'wāl ts!ents!enkwa
lāxēs g'igōkwē. Wā, laem g'wāl lāxēq.

(2). Wā, hēem gwēg'ilatsa g'ālē begwānēmen g'ālē wāldemxs
nēk^ēaaxa xetxet!a. Wā, la^ēlōx k!ēs nēk^ēōxda ālēx begwānēmxa
xetxet!a yīxs hānx^ēlenda^ēaq yīsa hānx^ēlanowē lāx legwīlasēs 90
gōkwē. Wā, la hēem g'wālēda hānx^ēlendaats!āxa xetxet!ē g'wā-
laasasa t!eqwē!ats!ē hānx^ēlanowa yīxs k!ēāsaē ōgūx^ēida^ēyos. Wā,
laems āem dōx^ēwīdlex hānx^ēlendaēna^ēyaxa t!ex^usōsē, yīxs hē^ēmaē
gwayi^ēlālē gwayi^ēlālasasa xetxet!ag^ēi!ats!ē hānx^ēlanowa. Wā, lā
k!ēs k!ēlx^ēk!āxse^ēwēda xetxet!a qaxs lox^up!aē. Wā, hē^ēmisēxs 95
wūtelēselamasāē. Wā, lawēs^ēla g'wāl lāxēq.

Sea-milkwort.¹—Wā,² g'ilēmēsē qōt!ē lexelāsēxs laē nā^ēnakwa laxēs 1
gōkwē k!ōxk!ōtelaxēs hoq!walēats!ē lālaxama. Wā, g'ilēmēsē laēl

¹ *Glauz maritima*, v. *obtusifolia* (Fernald).

² Continued from p. 195, line 10.

dish, pours some | water into it, so that it is half full, and she takes ||
 5 the small basket and puts it down close to the dish with water. | She
 picks up some of the roots, puts them into the dish with water, | and
 shakes them so that the sand comes off. When | they are clean, she
 takes them out and puts them on a small mat that has been spread
 on the floor. | Then she takes up some more milkwort-roots and ||
 10 puts them into the water and washes them. She continues doing
 this with the others, | and only stops when they have all been
 washed. After | this has been done, she takes her small kettle,
 washes it out, and, after doing so, | she takes a very small basket,
 goes down to the beach and | picks up medium-sized pebbles, which
 15 she puts into the || small basket. There may be eight pebbles
 which | she puts in. She carries them up in one hand and takes them
 into the | house, where she puts them down by the side of the kettle.
 She takes the | pebbles out of the basket and puts them into the
 bottom of the | small kettle. She scatters them so that they cover
 20 the bottom. || After doing so, she picks up some milkwort-roots and
 puts them | on the stones in the bottom of the kettle. She continues
 doing so, putting the | other milkwort-root in, and she only stops
 when | the kettle is piled full. Then she pours in a very little |
 25 water. She takes a piece of an old mat, with which || she covers the
 kettle, and tucks it down all around so that the steam may not come |

3 lāxēs g'ōkwaxs laē hēx'idaem āx'ēdxa lōq!wē qa's gūxts!ōdēsa
 'wāpē laq, qa negoyoxsdalēs. Wä, lä āx'ēdxa hoq!waleats!ē lāla-
 5 xama qa's lä hāng'alilas lāx māx'axdza'yasa lōq!wē 'wābets!āla.
 Wä, lä lex'ēd lāxa hoq!walē qa's lä lexstents lāx 'wābets!āwasa
 lōq!wē. Wä, lä k'!lētalaq qa lawāyēs ēg'is'ēna'yas. Wä, g'il'mēsē
 ēx'ēnx'idexs laēlewēstendēq qa's lä lexedzōts lāxa lēbīlē eldzō
 āmē lē'wa'yā. Wä, lāxaē ēt!ēd lex'ēd lāxa hoq!walē qa's lex-
 10 'stendēs lāxēs ts!ēwasaq. Wä, lä hēx'sāem g'wēg'ilaxa waōkwē.
 Wä, āl'mēsē g'wālqēxs laē 'wīla ts!ōkwa. Wä, g'il'mēsē g'wālexs
 laē āx'ēdxēs ha'nēmē qa's ts!ōxūg'indēq. Wä, g'il'mēsē g'wālexs
 laē āx'ēdxa āma'yē lālaxama qa's lä lāxa l'ēma'isē. Wä, lä
 menx'idxa hā'yā!amenēxwē t!āt!ēdzema qa's xex'uts!ālēs lāxa
 15 lālaxamē. Wä, laanawisē lō'ē ma!gūnaltsema t!āt!ēdzemē xex'-
 ts!ōyosēxs g'āxaē klōx'wüsdēselaq qa's lä k'!ōg'wīlelaq lāxēs
 g'ōkwē. Wä, lä k'!ōg'ūnōlilas lāxa ha'nēmē. Wä, lä xex'ūlts!ālaxa
 t!āt!ēdzemē lāxa xegwats!ās lālaxama qa's lä xeq!ūxlendālas
 lāxa ha'nēmē. Wä, lä gwēlaq qa hamelq!ex!a'yēsēxa ha'nēmē.
 20 Wä, g'il'mēsē g'wālexs laē lex'ēdxa hōq!walē qa's lä lexeyints
 lāxa t!ēts!ex!a'yasa ha'nēmē. Wä, lä hanat hē g'wēg'ila lexeyin-
 dalasa waōkwē hōq!walē lāq. Wä, āl'mēsē g'wālexs laē bōlē-
 yāla lāda hoq!walēg'i!ats!ē ha'nēma. Wä, lä xāl!aqa gūq!ē-
 qasa 'wāpē lāq. Wä, lä āx'ēdxa k'ō!p!āyasōx k!āk!ōbanēx qa's
 25 nāseyindēs lāq. Wä, lä dzōpax ēwanā'yas qa k!ēsēs k!a!ts!ālēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27
cover, so that the steam is kept in. When the | steam stops coming
out, she takes off the covering, takes a small dish, || and puts it down 30
by the side of the small kettle. Then she takes her | fire-tongs, picks
up the boiled roots, and | puts them into the dish with her tongs;
and when the kettle is empty, | she takes her oil and pours some of it
over them. Then she begins | to eat a boiled root with oil. She ||
does not press it into a ball when eating it, as is done with the short 35
einqufoil-roots, | but she just takes the milkwort-root and puts it into
her mouth, for | they are very short. After eating, she | puts away
what is left over and washes her hands. | After doing so, she gets
sleepy. Generally (the people) go to || sleep immediately after having 40
eaten milkwort-root, for it makes one (very) sleepy. | Therefore the
Indians do not eat it until evening. This is not | used for inviting
many tribes. Only the married couple | and their children eat the
milkwort-root. There is only one way of | cooking it. That is all
about this. ||

If they eat much of the milkwort-root, it makes them feel squeam- 45
ish, | therefore it is called *hoq!walē*.

k·!aʔela laqēxs laē hānx·lents lāxēs legwīlē. Wā, lā gēg·īlīʔ maem- 26
deʔqūlaxs laē hānx·sendeq lāxa legwīlē. Wā, k·!ēst!a hēx·īd
nāsōdex nāsemaʔyas qa yālēs kūnyadila. Wā, g·īl·mēsē g·wāl
k·!ālēlaxs laē nasōdex nāsemaʔyas. Wā, lā āx·ēdxa lālogūmē
qaʔs hānōliles lāxa hoq!walēg·īlats!ē haʔnema. Wā, lā āx·ēdxēs 30
ts!ēslāla qaʔs k·!īp!īdēs lāxa hānx·laakwē hōq!walē qaʔs lā
k·!īpts!ālas lāxa lalōgūme. Wā, g·īl·mēsē ʔwīlg·īlts!āwēda haʔne-
maxs laē āx·ēdxēs L!ēʔna qaʔs k·!ūnq!eqēs laq. Wā, lā hōxhax-
ʔwēdxa k·!ūq!egēkwasa L!ēʔna hānx·laak^u hoq!walā. Wā, laem
k·!ēs k·!ōk·!oxsemaqēxs laē hoxhaxʔwēda lāx gwēg·ilasaxa t!ex^usōsē, 35
yīxs āʔmaē xesemēlēlaseʔwēda hoq!walē lāxens semsēx qaēxs
ts!elts!ex^ustoēnaʔya hōq!walē. Wā, g·īl·mēsē g·wāl hoxhaqūxs laē
g·ēxaxēs ānēx·sāʔyē. Wā, lā ts!ents!enx·widxēs eʔeyasowē. Wā,
g·īl·mēsē g·wālēxs laē beq!ūl·īda. Wā, lā q!ūnāla āem hēx·īdaem
mēx·ēdēda hamaag·olaxa hoq!walē qaxs beq!ūlēʔmaē. Wā, hēʔmis 40
lāg·ilas āʔem hoxhaqwa bāk!ūmaxa la dzāqwa. Wā, laem k·!ēs
Lē!lālayo lāxa q!ēnemē lēlqwālalaʔya yīxs lēx·aʔmaēda hayasek·āla
LEʔwis sāsemē hoxhaqwaxa hoq!walē. Wā, lā ʔnemx·īdālaʔmē
hāʔmēx·silaēnaʔyaq. Wā, laem g·wāl lāxēq.

G·īl·em Lōma q!ēk·!edzaʔya hōq!walāxs laē ts!enk!ūl·īdayowa. 45
Wā, hēʔmis lāg·īla lēgades hoq!walē.

1 Lily.¹—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts
5 stones || into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various
10 dance-owners || and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to cook the | bulbs. Then he takes a large square box and puts it down
15 close || to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself | to draw fresh water, and he pours the water into the square box. When | it is almost half full, he stops. Then he goes
20 to || draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

1 Lily.¹—Wä, g'il'mēsē ts!ēts!ēx'idē g'ōkūlōtasa x'ōgwadāsa x'ō-kūmēxs laē hēx'idaem qasā x'ōkūmxa qaēda g'wēgūdza. Wä, g'il'mēsē dzādzaqwālaxs laē āx'ēdxa lēxa'yē qa's lā dālaqēxs laē lents!ēs lāxa L!Ema'isasēs g'ōkwē qa's lā xex'ts!ālasa t!ēsemē
5 lāxa lēxa'yē. Wä, ā'misē gwanāla qa's lākwēsēxs laē ōXLōsdēsaq qa's lā ōXLaēLElaq lāxēs g'ōkwē. Wä, lā ōXLeg'alīlas lāx mag'in-walīsasa laqwawalīlasē, wä, al'mēsē g'wālēxs laē k'ōtaq' laem hēlala lāx q!ōlēlalaxa x'ōkūmē. Wä, g'il'mēsē 'nāx'idxa gaālāxs laē 'yālaqaxa g'wēgūdza qa lās Lēlēlk!ūsaxa 'nāxwa lēlaēnēnokwa
10 Lē'wa g'wāts!ēmē, yīxs laālās laqōlīlaxēs g'ōkwē. Wä, g'il'mēsē g'wāl hawānaqōstālaxa leqwaxs laē xeqūyīndālasa t!ēsemē lāq. Wä, g'il'mēsē 'wilk'eyīndēda t!ēsemaxs laē menābōtsa gūlta lāx 'wāx'sba'yas. Wä, la'mē x'iqostāwēda t!ēqwapa'yē qa q!ō'lasLxa x'ōkūmē. Wä, lāxaē āx'ēdxa 'wālasē Lāwatsa qa's g'āxē hā'nō-
15 lisas lāxa lāqwawalīlē. Wä, hē'misa lōlēq!wē g'āx mex'alēlēms; wä, hē'misa k'!lplālaa małts!aqa; wä, hē'misa L!ē'na g'āx āx'ālīlems. Wä, lā āx'ēdxa małtsemē āwā.naengats!ā qa's lā xamax'id tsā lāxa 'wē'wāp!ēmē qa's lā gūxts!ālas lāxa Lāwatsa. Wä, g'il'mēsē la elāq negōyoxsdālaxs laē g'wāla. Wä, ā'mēsē la ēt!lēd
20 tsēx'idā qa qōqūt!alilēsa āwā naengats!ēxa 'wē'wāp!ēmē. Wä, la genemas āx'ēdxa 'wālasē leq!exsd t!ōlt!ox'sem lēxa'ya qa g'āxēs hā'nālīlxa Lāwatsa. Wä, hēemxaāwisa ts!ēdāqē la hā'nōlt!alīlxa x'ōgwats!ē xetsema.

¹*Fritillaria camschatcensis* Ker.

As soon as everything is in readiness, they send out four || members 25 of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers; and they come in, the four|| (messengers) leading the dancers. Then they announce 30 that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. || With their hands they take the plants out of the box 35 and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long || tongs, and with them they pick up the red-hot stones. They | 40 dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they || put the 45 basket with the lily-bulbs into it; | and when it is in, they put some

Wä, g'il'mēsē 'nāxwa la gwalilaxs laē 'yālagēmēda mōkwē gwē-
gūdzā g'ayōl lāx 'nē'nēmōkwasa k!wēlaslē qa lā's ētsē'sta. Wä, 25
hēx'ida'mēsē lax'da'xwa ētsē'stelg'isē. Wä, g'il'mēsē g'āx aēdaa-
qaxs laē xwēlaqaem la dādoqūma qaxs g'āx'maēda waōkwē
gwāts!em hōgwēlela. Wä, g'il'mēsē 'wī'laēlēda gwāts!emaxs laē
ē'tsē'stase'wa lēlaēnēnokwē. Wä, g'āx'mēsē g'ālag'iwa'ya mōkwē
ēētsē'stelg'isa, yīsa lēlaēnēnok^u. Wä, la'mē nēlasēxs lē'maē lāx'wī- 30
da. Wä, g'āx'ē hōgwēla. Wä, g'il'mēsē 'wī'la k!ūs'ālilēxs laē
x'āx'wītse'wēda xetsemē. Wä, lā āx'ētse'wēda x'ōgwano ts!āk'iyēs
qa's lēxlanowē lāxa legwīlē. Wä, lā āx'ētse'wēda t!ōlt!ox'usēmē
LEq!EXsd lexā'ya qa's hāng'āgendēs lāxa x'ōgwats!ē xetsemas.
Wä, lā goxwax'da'x'sēs e'eyasowē lāxa x'ōkūmē qa's lā gūxts!ā- 35
las lāxa t!ōlt!ox'usēmē LEq!EXsdē lexā'ya. Wä, g'il'mēsē qōt!axs
laē hānts!ōts lāxa 'wālasē lōq!wa. Wä, lā gūqeyīntsa 'wāpē lāq
qa's gōlg'elga'yēsēs e'eyasowē lāq, qa lawālēs dzeq!waq!a'ya.
Wä, lā ts!ōkwa, laēda ma'lōkwē dāx'īdxa 'na'nēmē lāxa g'ilsg'il-
t!a k'lip!ālāa qa's k'lip!idēs lāxa x'ix'EXSEMāla t!ēsema qa's lā 40
hāpstents lāxa 'wābets!āwasa āwāwē naengats!ā qa lawāyēsa
gūna'yē k!wēklūtsemēq. Wä, lā k'lipstents lāxa 'wābets!āwasa
lāwatsa. Wä, āl'mēsē gwāl k'lipstālasa x'ix'EXSEMāla t!ēsem lā-
qēxs laē maemdelqūlēda 'wāpē. Wä, g'il'mēsē medelx'wīdēxs laē
k!oxstentsa x'ōkwē'lats!ē t!ōlt!ox'usēm LEq!EXsd lexā lāq. Wä, 45

47 more red-hot | stones into it, not very many, so that the water boils
hard. They are not | long in the water and they are done. Then
they take out the basket with the bulbs, | and they pour the boiled
50 bulbs into the large dish. || Then they put the flat-bottomed basket
again close to the lily-bulb-box, | and they pour some more raw
bulbs into it; and when it is full, | they put it into the large dish
to wash the bulbs; | and they pour some water on them and move
them with their hands; and when all the soil is off, | they put the
55 basket with the bulbs into the hot water. They || pick up some
more red-hot stones and put them into it; | and when the water
boils up, they stop putting | red-hot stones into it. When they are
done, they | take out the flat-bottomed lily-basket and pour the
bulbs into | another large dish. They keep on doing this, and they ||
60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-
baskets, and oil; and | two men go and take up each one large ladle,
65 and | each one empty dish, and they put these close || to the dish in
which the cooked lily-bulbs are. They dip the large | ladle into the
bulbs, and they pour them into the empty dish. | When the dish is
more than half full, they go and put them down on the | left-hand

46 g'il'mēsē la hānstalaxs laē ēt!ēd k'lipstālasa holalē x'ix·EXSEMāla
t!ēSEM lāq qa ālax·ēidēs maEMdelqūlēda 'wāpē. Wā, k'lēst!a
ālaEM gēstalīEXs laē L!ōpa. Wā, lā k'ōx·wūstendxa x'ōkwē!ats!ē
qa's lā gūxts!ōtsa la q!olk^u x'ōkūm lāxa 'wālasē lōq!wa. Wā, lā
50 xwēlaqa hāng·āgentsa LEq!EXsdē lexā lāxa x'ōgwats!ē xETSEma
qa's gūxts!ālēsa k'ilx·ē x'ōkūm lāq. Wā, g'il'mēsē qōt!axs laē
hānts!ōts lāxa ts!āts!ē 'wālas lōq!wa qa's gūqeyīndēsa 'wāpē lāq,
qa's golg·ELga·yēsēs e'eyasowē lāq. Wā, g'il'mēsē 'wīlāwē dzēdzEX^u-
sema·yas laē hānstents lāxa ts!Elx^usta 'wāpa. Wā, lāxaē k'li-
55 plītSE'wēda x'ix·EXSEMāla t!ēSEma qa's lā k'lipstālas lāq. Wā,
g'il'EMxaāwisē maEMdelqūlē 'wapasēxs laē x'ōsēid k'lipstālasa
x'ix·EXSEMāla t!ēSEM lāq. Wā, g'il'EMxaāwisē L!ōPEXS laē āxwū-
stendxa x'ōkwē!ats!ē LEq!EXsd lexā·ya qa's lā gūxts!ōts lāxa
ōgū!a·maxat! 'wālas lōq!wa. Wā, āx^usāmēsē hē gwēg·ila. Wā,
60 āl'mēsē gwāLEXs laē 'wīlg·Elts!owēda x'ōgwats!ēx·dē xETSEma.

Wā, lā gēNEMasa k'wēlasē mEX·wēlt!alīlElaxa lōElq!wē. Wā,
hē'misa k'ayats!ē L!EXōsgema; wā, hē'misa L!ēna. Wā, lā āx·ē-
dēda ma!ōkwē bēbegwāNEMxa 'na!ēNEMē āwā k'āk·ets!Enaqa; wā,
hē'misa 'nālēNEMēXLa lāxa lōPEmts!ā lōElq!wa qa's lā hā'nōts!Elī-
65 las lāxa āxts!EWasasa L!ōpē x'ōkūma. Wā, lā tsēqasa 'wālasē
k'ats!Enaq lāq qa's lā tsēts!ālas lāxa lōPEmts!ā lōq!wa. Wā,
g'il'mēsē ēk'!ōts!EndEXs laē qāsēida qa's lā k'āg·alīlas lāxa gēM-
xōtsālīlasa āwīLElāsa t!EX·ila. Wā, āx^usāmēsē hē gwēg·ilaxa

side inside the door; and they continue doing so with | many empty 70 dishes. They only stop when cooked || lily-bulbs are in front of all of them. When they have done so, they take | oil and pour on much oil. When | this has been done, they take the large ladles and stir (the bulbs); | and after stirring them, they take the spoon-basket | 75 and give the spoons to those who are to eat the bulbs; || and when every one has a spoon, they put the dishes with the bulbs | in front of those who are to eat the lily-bulbs. When they have all been put down, | the guests take the spoons and begin to eat; | and after they have done so, they drink a little water, for | they do not want to get squeamish, because there is much oil in it, for || there is more oil 80 than lily-bulbs. It tastes bitter when there is only a little | oil with it: therefore they put much oil in, to remove the bitter taste. | After drinking, the guests go out. | That is all about one way of cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They 1 wash them in the same way as I | said before; and the only difference is that they are boiled, for | they pour them into a small kettle after washing them, and they take an || old mat and cover them over with 5 it. After that they tuck it in all round | inside of the small kettle, so that steam can not come through. | And after they finish this, they dip up some water and pour it over the | old mat covering; and when

q!ēnemē lōpemts!â lōelq!wa. Wä, âlēmēsē gwālexs laē q!wālxo-
ts!ewak^usa q!ōlkwē x'ōkūma. Wä, g'ilēmēsē gwālexs laē āxēdxa 70
L!ēna qa's lā k!ünq!eqasa q!ēnemē L!ēna lāq. Wä, g'ilēmēsē
gwālexs laē āxēdxa ēwālasē k'āts!ēnaqa qa's lā xwētelgēs lāq.
Wä, g'ilēmēsē ēwīla la xwēdekwa, laē āxēdxa k'ayats!ē L!exōs-
gema qa's lā ts!ewanaēsas lāxa x'ōx^ux'ax^ulaxa x'ōkūmē. Wä,
g'ilēmēsē ēwilxtoxa k'ak'ets!ēnāqaxs laē k'aēdzema x'ōx^ux'agwats!ē- 75
Lē lōelq!wa lāxa x'ōx^ux'ax^ulaq. Wä, g'ilēmēsē ēwilgalilexs laē
hēxidaēma k!wēlē dāxaxēs k'āk'ets!ēnaqē qa's ēyōsēidēq. Wä,
g'ilēmēsē gwālexs laē xālaxēid naxēidxa ēwēwāp!ēmē qaxs
gwaq!ēlaē ts!enk!ūlēla, qaxs xēnlelaē q!ēqxa Lēna, yīxs hāē
q!ēgawaēya L!ēnāsa x'ōkūmē, qaxs lōmaē mālp!axs hōlelqaaxa 80
L!ēna; wä hēmis lāgilas q!ēqxa L!ēna qa hēmp!exēidēs mālp!ās.
Wä, g'ilēmēsē gwāl nāqaxa ēwāpaxs laē hōqūwelsēda k!wēldē. Wä,
laem gwāl laxa ēnemxēidāla hāmēxsilaēnēq.

Boiled Lily-Bulbs.—Wä, g'aēmēs ēnemxēidāla g'ada, yīxs hānx'len- 1
tse^uwāē. Wä, hēemxaa gwēgilasōxs laē ts!ōxwase^uwa yīxen g'ilx'dē
wāldema. Wä, lā lēx'aem ōgūqalayōsēxs hānx'laakwaē, yīxs âmaē
gūxts!ōyo lāxa haēnemaxs laē gwāl ts!ōxwase^uwa. Wä, lā āxētsē^uwēda
k'ālk'lobanē qa's naseyīndayowē lāq. Wä, g'ilēmēsē gwāl dzōpase^uwē 5
āwēstās ōts!āwasa haēnemē qa k'leāsēs ālaem k'ex^usālasa k'lālela.
Wä, g'ilēmēsē gwālexs laē tsēxēidxa ēwāpē qa's gūgelayaēyēs lāxa
nāseyayē k'lāk'lobana. Wä, âmisē k'āk'ots!ēwa qa ēk'öldzaēyēsa

9 (the woman) thinks that the | water passes a little more than half
the height of the lily-bulbs in the small kettle, she puts it on the ||
10 fire. She does not leave it there a long time boiling, before | she
takes it off of the fire. She takes off the covering, and | takes her
small dish, which she brings and puts down, and also her oil and her |
spoon. Then she takes the spoon and dips it into the | boiled lily-
15 bulbs. Then she drains off the liquid; || and when all the liquid has
run out, she pours (the bulbs) into a small dish, | and continues doing
this with the others; and when they have | all been put into small
dishes, she presses them with the back of the spoon, | until they are
mashed; and when they are mashed, they are | like wet flour, she takes
20 oil and pours it || in. There is much oil on them. After doing so,
she eats with the | spoon. Now she does in the same way as | I
said before. Lily-bulbs are never baked in ashes, for | they are very
soft when cooked. That is all. |

25 **Elderberry Cakes.**—Now I will talk about the || eating of elder-
berry-cakes. When winter comes, and when | the tribe of the owner
of elderberry-cakes have a winter dance, (the owner) invites his |
tribe at noon; for elderberry-cakes must not be eaten in the | morning,
because they give stomach-ache. Therefore they just invite | those
who are to eat the elderberries when they think that the people have

10 'wāpē lāx 'wālaʔaasasa x'ōkūmē lāxa ha'nemaxs laē hānx'·Lents lāxēs
legwīlē. Wā, lā k'·lēs ālaem hēlq!lālaq gēg'·ilīʔ maemdelqūlaxs laē
hānx'·sendeq lāxēs legwīlē. Wā, lā nāsōdex nāseyayas. Wā, lā
āx'ēdxa hālogūmē qa's g'·āxē k'·ag'alīlas. Wā, hē'misīlēs L!ē'na Lē'wis
k'·āts!Enaqē. Wā, lā dāx'·īdxa k'·āts!Enaqē qa's tsēx'·īdēs lāxa
hānx'·Laakwē x'ōkūma. Wā, lā x'·āts!ālaq qa 'wī'lāwēs 'wāpaga'yas.
15 Wā, g'·il'mēsē 'wī'lāwē 'wāpaga'yasēxs laē tsēts!ōts lāxa hālogūmē.
Wā, āx'·sā'mēsē hē gwēg'·ilaxa waōk'. Wā, g'·il'mēsē 'wī'laxs laē
'wīlts!ā lāxa hālogūmē. Wā, la L!emkūlgēs ōxlā'yasēs k'·āts!Enaqē
lāq qa q!wēq!ūlts!ēs. Wā, g'·il'mēsē 'wī'la la q!wēkwaxs laē yō
gwēx'·sa genk'·ax qūxa. Wā, lā āx'ēdxa L!ē'na qa's k!ūnq!Eqēs
20 lāq. Wā, laem q!ēqxa L!ē'na. Wā, g'·il'mēsē gwālexs laē 'yōs'·itsēs
k'·āts!Enaqē lāq. Wā, ā'mēsē lā nāk'·Emg'·iltewēx gwēg'·ilasasa
g'·ilx'·den wāldema. Wā, lā k'·lēs dzamēsasō' lāxa gūna'yē qaxs
ālaē xās'·īdexs laē L!ōpa. Wā, laem gwāla.

Elderberry Cakes. — Wā, la'mēsen gwāgwēx's'·x'·īdeʔ laqēxs laē
25 ts!ēx'ts!ax'·īda. Wā, hē'maaxs laē ts!āwūnx'·īda yīxs laē ts!ē-
ts!eqē g'·ōkūlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wā, lā Lē'lāxēs
g'·ōkūlōtaxa la neqāla qaxs k'·lēsaē ēx'·lax ts!ēx'ts!ax'·se'waxa
gaāla qaxs ts!ēx'semdzemaē. Wā, hē'mēs lāg'·ilās āl'em Lē'la-
lēda ts!ēndzonokwaxs laē k'·ōtax laem 'wī'la gaaxstālēs g'·ōkūlōtē.

eaten their breakfast. || At noon they invite all the men when | they 30
 have a winter dance. As soon as the messengers go out to call, |
 the wife of the one who gives the elderberry-feast gets ready and |
 clears her house. After she has done so, she brings out her | dishes,
 which she puts down at the right-hand side inside the || door of the 35
 house where the elderberries are to be eaten. There she also puts the
 large water-buckets | and the elderberry-boxes and oil. When | every-
 thing is ready, she sends some member of (her husband's) numaym
 to go and | draw water; and when those who have gone to get water
 come back, she fills | the large buckets with water; and the woman
 also takes her spoon-basket || and puts it down ready by her seat at 40
 the left-hand side | inside the door of the house where the elderberries
 are to be eaten. Now | the guests come in, after they have been called
 again by the messengers. As soon as | they come in, they wash the
 dishes; and when this is done, | (the woman) unties the cover of the
 elderberry-box and takes out the || elderberry-cakes. She unties the 45
 cedar-bark strings, and | throws two cakes of elderberries into each
 of the dishes. | As soon as every one is in a dish, fresh water is
 poured on; | and she leaves them there while the feasters begin to
 sing | their feast-songs. She wants the elderberries to soak. || As 50
 soon as those who are to eat the elderberries finish singing | the four

Wä, g'il'mēsē neqälaxs laē Lē'lälase'wēda 'nāxwa bēbegwanemxs 30
 laē ts!ēts!ēqa. Wä, g'il'mēsē la g'älēda Lē'lälēlg'isaxs laē hēx'i-
 da'ma genemasa ts!ēx'ts!ānaslaxa ts!ēndzowē xwāna'ida qa's
 ēx'wīdēxēs g'ōkwē. Wä, g'il'mēsē g'wālexs laē mex'ūlt!alilēlaxēs
 lōelq!wē qa g'āxēs mexstālil lāx hēlk!ōtsālilas āwīlēlāsēs ts!ēx-
 ts!ax'ilats!lēlē g'ōkwa; wä, hē'misēs āwāwē naengats!ä. Wä, 35
 hēmislēs ts!ēnats!ē xāxadzema; wä, hē'misa L!ē'na. Wä, g'il'mēsē
 'wī'la g'āx g'wālila laē 'yālaqasa g'ayōlē lāx 'ne'mēmotas qa lās
 tsāx 'wāpa. Wä, g'il'mēsē g'āxēda tsāx'daxa 'wāpaxs laē qōqūt!a-
 lalilēda āwāwē naengats!āxa 'wāpē. Wä, lā āx'ēdxaaxēs k'ayats!ē
 yīxaaxa ts!Edāqē qa g'āxēs g'wālila lāxēs k!waēlasa g'emxōtsālilas 40
 āwēlēlas t!ēx'ilāsa ts!ēx'ts!ax'ī'lats!ē g'ōkwa. Wä, g'āx'mē hō-
 g'wīlēlēda Lē'lānemē qa'xs le'maē yāla ētsē'stase'wa. Wä, g'il'mēsē
 'wī'laēlexs laasē ts!ōx'ūg'īntse'wēda lōelq!wē. Wä, g'il'mēsē g'wā-
 lexs laē x'ākūyīndxa ts!ēnats!ē xāxadzema. Wä, lā āx'wūlts!ālaxa
 ts!ēts!ēndzowē qa's qwēlālēx yaēltsema'yas k'ādzekwa. Wä, lā 45
 pelx'alts!ālasa maēmalexsa tsēndzowē lāxa 'na'ne'mēxla lōelq!wa.
 Wä, g'il'mēsē q!wālxsots!ewakwa lōelq!wāxs laē gūq!Eqasō'sa 'we-
 'wāp!emē. Wä, ā'mēsē la hē g'wāēlexs laē k!wē'lāla denxelēda
 ts!ēx'ts!ax'laxa ts!ēndzowē. Wä, laem 'nēx' qa pēx'wīdēsa la
 pēx'stalil ts!ēndzowa. Wä, g'il'mēsē g'wāl denxelēda ts!ēx- 50
 ts!ax'laxa ts!ēx'ināsa mōsgemē ts!āq!āla q!emq!ēndemaxs laē

- 52 winter-dance songs, | all the young men of the host's numaym sit
down by the side of | the dishes in which the elderberries are rubbed.
Each takes hold of a soaked | elderberry-cake; and they rub them to
55 pieces, since the liquid has all been soaked up || into the elderberry-
cakes. When they are all | in pieces, they rub them with the open
right hand, so that they become really thick | and well mixed with
water. After doing so, they take | oil and pour it into the whole
number of dishes. | They put in much oil; and after doing so, they
60 give || the spoons to the guests; and after every one of those who are
to eat the elderberries have one, | they carry the elderberry-dishes,
one for each six | men, and immediately the guests begin to eat the
elderberries. They | just suck out the juice and blow out the seeds, |
65 but the old people swallow them with the seeds. || After they have
eaten, water is passed around, and they | rinse their mouths, because
seeds remain | inside the mouth. After doing so, they drink a little |
water, and then they go out when they have | finished. ||
- 70 I will talk about the elderberries that are not tied into bundles |
when I talk about the salal-berries when these are picked, | for the
elderberries get ripe first of all the various kinds of berries. That is |
why they go first to pick these. |

- 52 ^εwi^εla^εma hă^εyā^εlās ^εne^εmēmotasa ts^εlē^εts^εlānasē la klūsāgēlīlaxa
yīlyats^εlāxa ts^εlēndzowē lōelq^εlwa. Wā, lāx^εda^εxwē dāx^εidxa pēge-
kwē ts^εlēndzowa qa^εs q^εlwēq^ε!ūts^ε!alēq yīxs laē la lem^εx^εwa^εts^ε!āwē
55 ^εwāpalas, yīxs lae ^εwiwelaqaxa ts^εlēndzowē. Wā, g^εil^εmēsē ^εwi^εwelx-
sexs laē yīlse^εgēsēs hēlk^ε!ōts^ε!āna^εyē lāq qa ālak^ε!ālēs gēnk^εaxs
laē lel^εgā lē^εwa ^εwāpaga^εyas. Wā, g^εil^εmēsē g^εwālexs laē āx^εē-
tse^εwēda l^εēna qa^εs k^εlūnq^ε!eqēs lāx ^εwāxēxlaasasa lōelq^εlwē. Wā,
laem q^εlēqxa l^εēna. Wā, g^εil^εmēsē g^εwālexs laē ts^ε!ewanaēdzemēda
60 kāk^εets^ε!enaqē. Wā, g^εil^εmēsē ^εwilxtowēda ts^εlē^εts^εlax^εlaxs laē k^εax-
dzamōlilema ts^ε!ēts^ε!ex^εts^ε!āla lōelq^εlwa lāxa q^εlēq^ε!el^εlōkwē bēbe-
gwānema. Wā, hēx^εida^εmēsē ts^εlē^εts^ε!ax^εidex^εda^εxwa. Wā, la^εmē
āx^εda^εx^εem k^εlūmtā^εlax ^εwāpaga^εyas qa^εs pōx^εālēx mek^ε!ūga^εyas.
Wā, laa^εlas ^εwi^εla^εem neq^εwēsō^εsa q^ε!ūlsq^ε!ūlyakwē lē^εwēs māk^ε!ū-
65 ga^εyē. Wā, g^εil^εmēsē ^εwi^εlaxs laē tsayanaēdzemēda ^εwāpē qa ts^ε!e-
wēl^ε!exōdēs qaxs laē gwēlēl^ε!exawa^εya mek^ε!ūga^εyas ts^ε!ē^εts^ε!ax^ε-
se^εwas lāx āwēl^ε!exawa^εyas. Wā, g^εil^εmēsē g^εwālexs laē xāl^ε!e-
x^εid nāx^εid lāxa ^εwāpē. Wā, hēx^εida^εmēsē la hōqūwelsexs laē
g^εwāla.
- 70 Wā, ālem^εlwisēn g^εwāgwēx^εs^εālā^ε lāxa k^ε!ēsē yīltsemak^ε ts^εlēndzowa
qenlō hēl g^εwāgwēx^εs^εālasla nek^ε!ūlē qō lāl nekwasō^εlō qaxs lēx^εa-
^εmaē g^εil^ε lōpa ts^ε!ēx^εināsa ^εnāx^εwax ^εnā^εnelēmasa. Wā, hē^εmis
lāg^εilās lēx^εaem g^εil^ε ts^ε!ēx^εase^εwē.

Unripe Elderberries.—Now I will talk again about || the boiled 75 elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elder- 80 berry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts 85 it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her || small-meshed basket with elderberries 90 in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the 95

Unripe Elderberries.—Wä, la^mēsen ēdzaqwał gwāgwēx^sālał lāxa hānx[·]laakwē ts!ēx[·]ina, yīxs k[·]lēs^mmaē gūlt!ēda, yīxs lēx[·]a- 75 ^mmaēda laelk!wana^yē xenlela ts!ēts!ēx[·]besxa ts!ēx[·]ina. Wä, hē^mis g[·]il ts!ēx[·]īdxa ts!ēx[·]ināxs hē^mmaē ālēs lenlenxsema yīxs g[·]il^mmaē dōx^walelaxa ts!ēx[·]ināxs laē lenlenxsema, laē āx[·]ēdxēs t!ōlt!ox[·]usemē lālaxama qa^s lā ts!ēx[·]a. Wä, g[·]il^mmēsē lā[·]aa lāxa ts!ēx[·]mesaxs laē k!ūlp!ēdxa ts!ēx[·]ina lāxēs ⁿnāⁿemx^lalalāē- 80 na^yē qa^s k!ūlp^t!ālēs lāxēs ts!ēnats!ē lālaxama. Wä, g[·]il^mmēsē qōt!axs laē hēx[·]idaem la nāⁿakwa lāxēs g[·]ōkwē. Wä, lā hāng[·]alīlaxēs ts!ēnats!ē lālaxama qa^s āx[·]ēdxēs haⁿemē. Wä, lā k[·]lōqūlaqēxs laē lentslēs lāxa l[·]ema[·]isē. Wä, hāng[·]alīsasēxs laē menx[·]īdxa t!at!ēdzemē qa^s lā k[·]lats!ālas lāxēs haⁿemē. Wä, 85 laem aēkīla qa k[·]lēāsēs lāsa ēgrīsē k!ūtāla lāxa t!āt!ēdzemaxs laē k[·]lats!ālas lāxa haⁿemē. Wä, g[·]il^mmēsē negoyoxsdālaxa t!āt!ēdzemaxs g[·]āxaē k[·]lōqūlēsxaxa t!āt!ēdzemts!āla haⁿema qa^s g[·]āxē hāng[·]alīlas lāxēs ts!āts!ēx[·]sīlasaxa ts!ēx[·]ina. Wä, lā āx[·]ēdxēs ts!ēnats!ē t!ōlt!ox[·]usem lexa^ya qa^s lā gūqāsasa ts!ēx[·]ina lāxa 90 ts!ēx[·]īlats!ēlē haⁿema. Wä, g[·]il^mmēsē ^wwīlosexs laē tsēx[·]īdxa hōlalē ^wwāpa qa^s lā gūq!eqas lāq. Wä, lā āx[·]ēdxa k[·]lāk[·]lobanē qa^s nāseyīndēs lāq. Wä, lā hānx[·]lents lāxēs legwīlē. Wä, lā q!āq!alalāq qa medelx[·]wīdēs. Wä, g[·]il^mmēsē medelx[·]wīdexs laē hānx[·]sendeq qa^s nasōdēx naseya^yas. Wä, lā āx[·]ēdxēs lālogūmē 95

- 96 covering. She takes her small dish | and spoon and puts them down
by the side of the small kettle | in which the elderberries have been
cooked. She takes her spoon and pokes under the | boiled elder-
berries, and lifts them up and puts them into | the dish from which
the elderberries are eaten; and after she has done so, she turns her
100 spoon over and || presses it into the boiled elderberries, which are
still in bunches on the stems. | Now she breaks them to pieces; and
when they get thick and pasty, she | takes oil and pours it over them.
After doing so, she | takes her spoon and again presses (the elder-
berries) with the back of the spoon. | After doing so, she licks off the
5 juice from the spoon and || puts it down. Then she takes a cedar-
stick and splits it so that it is like | a pair of tongs. She takes a
piece of split cedar-bark and ties it on one end to | keep it from
splitting, and the tongs are one span | in length. When the tongs are
finished, they | are used like a fork. She puts them into the boiled ||
10 berries which are mixed with the stems. Then she puts (the tongs)
into her mouth and sucks out the juice; | and when all the juice has
been sucked out, she blows out the stems and the | seeds. She con-
tinues doing so while she is eating the boiled | elderberries. After
she has done this, she puts away what is left, | so that she can eat it
15 after a while. Then she takes up some water and || rinses her mouth,
so that the seeds that are in her mouth may come out. | After she

- 96 ɬɛʷis kʰats!ɛnaqē. Wä, lä kʰanölilasēs ɬalogūmē lāxēs ts!ēxʰi-
ɬats!ē haʷnema. Wä, lä äxʰēdxēs kʰats!ɛnaqē qaʷs tseyābōdēs lāxa
hānxʰlaakwē ts!ēxʰina qaʷs lä tsēts!ōts lāxa ts!ēxʰts!anats!ēlē
ɬalogūma. Wä, gʰilʰmēsē gʷāɬexs laē nelālamasxēs kʰats!ɛnaqaxs
100 laē q!ōtelgēs lāxa hānxʰlaakwē ts!ēxʰina yīxs äxāɬaʷmaēs ts!ēna-
nowē. Wä, laem q!wēq!ūɬts!ālaq. Wä, gʰilʰmēsē lä gēnkʰaxs laē
äxʰēdxa ɬɛʷna qaʷs k!ūnq!eqēs lāq. Wä, gʰilʰmēsē gʷāɬexs laē
äxʰēdxēs kʰats!ɛnaqē qaʷs ēt!ēdē q!ōtelgēs äwēgʰaʷyas lāq. Wä,
gʰilʰmēsē gʷāɬa laē kʰelgēɬegʰindxēs kʰats!ɛnaqē. Wä, lä gʰigʰa-
5 ɬilasēxs laē äxʰēdxa k!waʷxlāwē qaʷs xōxʰwidē qa yewēs lä gʷēxʰsa
ts!ēslāx. Wä, la äxʰēdxa dzexekwē denasa qaʷs yīɬ!exɬendēs
qa k!ēsēs hēkʰ!ōt!ēd xōxʰsa. Wä, la ʷneɪp!enkʰē ʷwāsgemasas
lāxens q!wāq!waxʰts!ānaʷyēx. Wä, gʰilʰmēsē gʷāɬa k!ɬibayowē hā-
ʷmayōxs laē k!ɬp!its lāxa hānxʰlaakwē q!wēq!wāɬewakʷ ɬɛʷwē
10 ts!ēnanowē ts!ēxʰina qaʷs k!ɬp!edzēndēs. Wä, lä k!ūmtelgēq.
Wä, gʰilʰmēsē ʷwīɬāwē saaqas laē pōxʰōdex ts!ēnanowas ɬɛʷwēs
mek!ūgaʷyē. Wä, äxʰsāʷmēsē hē gʷēgʰilaxs ts!ēxʰts!axʰaaxa hānxʰ-
laakwē ts!ēxʰina. Wä, gʰilʰmēsē gʷāɬexs laē gʰēxaxēs ānēxʰsāʷyē
qaʷs ēt!ēdēɬ ts!ēxʰts!axʰīdleq. Wä, lä tsēxʰīdxa ʷwāpē qaʷs ts!ē-
15 wēɬ!exōdē qa lawāyēsa lä k!wēk!ūtāɬa maemk!ūgēsa ts!ēxʰina lāx
äwēɬ!exāwaʷyas. Wä, gʰilʰmēsē gʷāɬexs laē xāl!exʰīd nāxʰīdxa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted sal-
mon | so that she may get no stomach-ache. Now that is all about
the elderberries. ||

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman
takes her | dishes. She puts them down (in a row). She goes to draw
water, and | pours it into the dishes. When the water is in each dish, ||
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that
all the dirt may come off. When | they are clean, she takes the box
with long salal-berry cakes, | unties the string holding down the
cover, || takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and
breaks them into | five pieces lengthwise. She puts each one of the |
pieces into a dish. There are five | dishes to each long salal-berry
cake; and when || there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes |
a mat and covers up the dishes with the pieces of salal-berry | cake.
She leaves them in this way until the morning, when daylight comes. |
She leaves them there all night. || In the morning, when daylight 20

°wāpē. Wā, g'il°mēsē gwālexs laē hēlēg'intsā L!ōbekwē. Wā, 117
laem ts!ēpas lāxa L!ē°na. Wā, hēem lāg'ilas hē gwēx°itsā L!ōbe-
kwē qa°s k!ēsē ts!ex°semsela. Wā, laem gwāla lāxa ts!ēx°ina.

Salal-Berry Cakes.—Wā, la°mēsen gwāgwēx°s°x°idēl laqēxs laē 1
q!wēsase°wēda hēyadzō t!ēqa, yixs hē°maē g'il āx°ētsō°sa ts!ēdāqēs
lōelq!wē, qa°s g'āxē mex°ālilelas. Wā, lā tsēx°idxa °wāpē qa°s
gūgeg°indālēs lāxa lōelq!wē. Wā, g'il°mēsē q!wālxōts!ēwax°sa
°wāpaxs laē āx°ēdxa q!ōyaakwē k'ādzekwa. Wā, lā g'ābalēla- 5
qēxs laē ts!ōxūg°indālaq. Wā, laem dzeg°ēlēg°ēsā q!ōyaakwē
k'ādzek° lāq qa lawāyēsa dzēdzegūg°a°yas. Wā, g'il°mēsē la
ēeg°eg°axs laē āx°ēdxēs hēyadzoats!ē negūdzowē t!ēqa qa°s qwē-
lēyindēx t!ēmak°ēya°yas. Wā, lā āxōdex yikūya°yas. Wā, lā
āxālaxa pāqēya°yē k!ēk!āōk!wa qa°s āxālilelēs. Wā, lā āx°wūl- 10
ts!ōdxa hēyadzowē negūdzowē t!ēqa. Wā, lā k!ōk!ūpsālaq qa
sēsek!ax°sē lāxēs āwāsgemasē. Wā, lā pelx°ts!ālasa °nāl°nemxsa
k!ōp!āwē lāxa °nāl°nemēxla lōq!wa. Wā, laem sek!ēxla lōel-
q!wa lāxa °nemxsa hēyadzowē negūdzō t!ēqa. Wā, g'il°mēsē
q!wālxōts!ēwakwēda lōelq!wāxs laē tsā lāxa °wāpē qa°s lā qap!ē- 15
qelas lāq. Wā, g'il°mēsē lā °wī°la lā q!ōgūlīlxa °wāpaxs laē āx°ēd-
xa lē°wa°yē qa°s nākūyindēs lāxa t!exts!ālāxa hēyadzowē negūdzō
t!ēqa. Wā, laem hēx°sāl gwaēlē lālaal lāxa lāla °nāx°idēlxa
gaāla. Wā, laem xamastalīlē t!ēltalīlxa gānolē. Wā, g'il°mēsē
°nāx°idxa gaālāxs laēda hā°yāl°a lē°lālaxēs g'ōkūlōtē qa g'āxēs 20

- 21 comes, the young men go to call the people to | eat the long salal-
berry cakes. They all come in after the young men have called
them | four times. Then the woman takes off the mat | covering of
the dishes, and the young men go and stand each | next to a dish,
25 and they sit down and put || both hands into the soaked berry-cake.
They | take a handful of the berry-cake, squeeze it into a ball, and,
when they take it out, | they squeeze it again, so that the ball of
berries gets smaller; | and they stop squeezing only when it is all
dissolved and the liquid is thick. | Then they stop squeezing the
30 berry-cake. The woman goes || to get oil, and pours it on. They
put much oil on; | and after doing so, the woman takes the | basket
containing her horn spoons. (For horn spoons | are made for eating
salal-berry cakes, because they are all black, | and the spoons do not
35 turn black after being used by those || who eat long salal-berry cakes,
as the wooden spoons do, when | they begin to use them for eating
salal-berry cakes. Even | if they are new, [the wooden spoons] at
once turn black all over. | Therefore they use only horn spoons to
eat | long salal-berry cakes when they are given at a feast, because
[the berries] do not stick to them.) ||
- 40 I only wished to turn for a while to this. | They give a spoon to
every guest who | eats long salal-berry cake. After this has been

- 21 t!extlaqa lāxa hēyadzowē t!Eqā. Wā, g'īlēmēsē g'āx 'wīlāēLEXS
laē mōp!enēstēda hā'yā'a ētsēsta laasa ts!Edāqē āxōdxa lē'wa'yē
naḡūmalitsa lōelq!wē. Wā, lā q!wālxogwāga'ya 'nāl'nēmōkwē
hē'a lāx 'wāxēXLaasasa lōelq!wē qa's k'lūs'alīLEXS laē āxstendā-
25 lasēs 'wax'solts!āna'yē lāxa hāpstaliē t!Eqā. Wā, lax'da'xwē
gōlx'ēidxa t!Eqā qa's lōxsemg'ilēq; wā, g'īlēmēsē 'wīlōstaxs laē
q!wēs'idēq. Wā, hē'mis la ts!Ema'nākūlatsa lōxsemē t!Eqā. Wā,
ālēmēsē g'wāl q!wēsaqēxs laē 'wīla. Wā, laem gēnx'ēidēda
'wāpalas. Wā, laem g'wāla q!wēsāxa t!Eqā; wā, lālēda ts!Edāqē
30 āx'ēdxa L'lē'na qa's k'lūnq!Eqēs lāq. Wā, laem q!lēqxa L'lē'nāxs
laē k'lūnq!Egemq. Wā, g'īlēmēsē g'wāLEXS laē āx'ēdēda ts!Edā-
qaxēs ts!ōlolag'ats!ē L!EXōsgem qaxs hē'maē k'ats!Enaqēltsa ts!ō-
lolaqa hēyadzowē negūdzō t!Eqā qaxs ts!ōts!Elēgaēda ts!ōlolaqē
k'āts!Enaqā. Wā, lā k'ēs āwelx'ES ts!ōl'īDEXS laē g'wāl 'yōSELaxa
35 hēyadzowē negūdzō t!Eqā, hē g'wēx'sa k!wēk!wageg'a k'āts!Ena-
qaxs g'īlēmaē 'yōs'idayō lāxa hēyadzowē negūdzō t!Eqaxs hē'maē
ālēs alōlaqē laē hēx'idaem la ts!ōts!Elg'ax'ida. Wā, hē'mis
lāg'ilas lēx'aem 'yō'yats!ēda ts!ēts!ololaqē k'āk'ETS!Enaqxa hēya-
dzowē negūdzō t!Eqaxs k!wēladzemaē qaxs k!ēsaē k!ūtāla lāq.
40 Wā, ā'mEN 'nEX' qEN yāwas'idē g'ūyōyōx'wīd g'wāgwēx's'x'id lāq.
Wā, lā ts!EWānaēdzema ts!ēts!ololaqē k'āk'ETS!Enaq lāxa k!wēlaxa
hēyadzowē negūdzowē t!Eqā; wā, g'īlēmēsē g'wāLEXS laē k'agēmlī-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, || they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. || They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When || the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out || all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. || After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

l̥elayewēda t̥l̥ēt!exts!āla l̥ōelq!wa l̥āxa k!wēlē. Wā, laēmē q!lēq!E- 43
L!ālaxa ̥nāl̥̥nemēx̥la l̥ōelq!wa. Wā, g̥il̥̥mēsē ̥wīlg̥alil̥ēda l̥ōel-
q!wāxs laē h̥ēx̥̥idaem ̥nāx̥wa ̥yōs̥̥itsēs ts̥ēts!ōlolaqē k̥āk̥̥ets!enaq 45
l̥āxa l̥ōxts!āla q!wēdzek̥ h̥ēyadzowē t!eqa. Wā, g̥il̥̥mēsē ̥wīl̥̥axs laē
h̥ēx̥̥idema k̥āg̥̥il̥ilema t̥l̥ēt!ext!agats!ēx̥̥dāxa q!wēdzekwē h̥ēya-
dzowē t!eqa qḁs lā k̥ik̥̥ag̥alilem l̥āx g̥emx̥ōtsāl̥il̥asa t!ex̥̥il̥asa
t!eqē̥lats!ē g̥ōkwa. Wā, h̥ēx̥̥idaēmēsē la h̥ōq̥̥welsēda k!wēldē.
Wā, laem h̥ēwāxa nāg̥ēk̥̥elax ̥wāpē. Wā, laem g̥wāl̥ l̥āxēq. 50

Raw Salal-Berries (K̥̥elx̥̥k̥̥!ax̥̥axa nek!ūl̥̥axs laē q!ayōqwa).— 1
Wā, h̥ē̥maaxs g̥āl̥aē g̥āx nḁ̄nakwēda ts!edāqaxs l̥āx̥̥dē nek̥waxa
q!ayōqwa nek!ūla; wā, lā l̥ḁ̄wūnemas l̥ē̥l̥āx̥ēs g̥wē̥yō qḁs l̥ē-
̥lalase̥wa, qḁs q!eq!ex̥̥nōtxa q!ayōqwa nek!ūla. Wā, g̥il̥̥mēsē
g̥āx ̥wīl̥̥aēla l̥ē̥l̥ānemas̥xs laē h̥ēx̥̥idḁma ts!edāqē āx̥̥ēd̥xa g̥il̥̥ 5
dedzowē ts!ēq!ats!ō l̥ē̥wḁya qḁs lā l̥epdzamōl̥il̥as l̥āxes nek̥wē-
lag̥il̥axa q!āyoqwa nek!ūla. Wā, lā l̥ḁ̄wūnemas āx̥̥ēd̥xa nek!ūl̥̥-
ts!āla l̥ex̥̥ḁya qḁs lā qapanaē̥selasa q!ayōqwa nek!ūl̥̥ l̥āx L!ḁ̄sex̥̥-
dzamḁ̄yasēs l̥ē̥l̥ānemē. Wā, ḁ̄misē gwanāla qa labalil̥ēs̥xs laē
̥wīlg̥̥il̥ts!āmaseq, y̥ixs laāl̥ēs g̥enemē k!ūnxts!ālasa L!ē̥na l̥āxa 10
ts!ēts!ebats!ē. Wā, g̥il̥̥mēsē ̥wīl̥̥a k!ūnxts!ewakūxs laē āx̥̥ēdē l̥ā-
̥wūnemasēq qḁs lā h̥ānāqelas l̥āxa nek!ūl̥̥ē. Wā, laem ḁ̄em gwa-
nāla qa h̥ēl̥ts!apel̥ēsa bē̥begwānemē l̥āx āwālag̥ōl̥il̥asasa ts!ēts!E-
bats!ē. Wā, laem maēmāl̥ase̥wēda ̥nāl̥̥nemēx̥la. Wā, g̥il̥̥mēsē
̥wīlg̥̥alil̥ēda ts!ēts!ebats!āxs laē h̥ēx̥̥idḁma k!wēlē dāx̥̥id̥xa ̥nāl̥̥ 15
̥nemx̥la nek!ūla qḁs k̥atsendēs l̥āxa L!ē̥nāxs ts!ebats!ēts!ālaē.

17 and after they have done this, all the salal-berries are covered with oil. |
 They shake off the oil, take the bunch out, and | eat them off one at a
 20 time; and when all have been taken off, they throw the stem || into
 the fire. Then they take another bunch and | do in the same way,
 and all the guests do the same. | After they have eaten, they all go
 out of the house. | They drink no water after eating it, for they | do
 25 not want to remove the sweetness from the mouth. || For this reason
 they do not drink any water. The reason why | the branch is thrown
 into the fire by the one who has eaten the berries is, that they do not
 want any one to take it | for witchcraft; for the man's breath is on it,
 because he has bitten off the | salal-berries and it remains on it.
 Therefore they are afraid. Now that is all | about salal-berries. ||

1 **Cakes of Currants**¹ (Eating currant-cakes).—First | the woman takes
 the dishes and she brings them down and she puts them down on the
 left-hand side of the | door of the house where the currant-cakes
 are to be eaten; and she places there also oil | and the horn-spoon
 5 basket and also large water-buckets, || are put down on the floor,
 and also long mats.² | . . .

As soon as he stops speaking, the wife of the | host takes the box
 containing the currant-cakes and unties the cover. | She takes out

17 Wä, g'il'mēsē la 'wīla la t!et!epsema nek!ūłaxa L!ē'nāxs laē k!E-
 lōdxa L!ē'nāxs laē āxwūstendeq qa's 'na'f'nemsgememqēqēxs laē
 q!Ek'ālaq lāxēs yīsx'enē. Wä, g'il'mēsē 'wīlg'ēlenxs laē ts!EXLEN-
 20 deq lāxa lēgwīlē qa's ēt!ēdē dāx'īdxa 'nemxlālā. Wä, lāxaē
 hēemxat! g'wēx'īdeq. Wä, lā 'nāxwaem hē g'wēgwālag'īlīlēda wā-
 kwē k!wēla. Wä, g'il'mēsē 'wīlaxs laē hēx'īdaem 'nāxwa hōqū-
 wēlsa. Wä, laemxaē hēwāxaem nagēqelax 'wāpa qaxs gwaq!E-
 laaq lāwāyēs ēx'p!aēl!exawa'yē yīs ēx'p!esgema'yasa nek!ūlē.
 25 Wä, hē'mis k!ēsēlas nāx'īdxa 'wāpē. Wä, hē'mis lāg'īlas ts!EXLā-
 laxa yīsx'enasēs q!Eg'ēlenakwaxs gwāq!Elaaq lālax yāyanemasōsa
 ēq!ēnoxwē qaxs laē hasā'yasa begwānemaxs laē q!Ek'ālaxa ne-
 k!ūlē k!ūt!enēq. Wä, hē'mis k'īlemsē. Wä, laem ālak!āla g'wāl
 lāxa nek!ūlē.

1 **Cakes of Currants**¹ (T!ext!aqxa q!ēdzedzowē).—Wä, hēem g'il āx'ē-
 tsō'sa ts!Edāqēs lōelq!wē qa g'āxēs mexstālīl lāx gemxōtstālīlas
 t!EX'īlāsa t!EXt!agats!āxa q!ēdzedzowē g'ōkwa; wä, hē'misa L!ē'na,
 L!E'wis ts!ōlōlagats!ās L!EXōsgema; wä, hē'mislēs āwāwē naenga-
 5 ts!ā, qa g'āxēs hāx'hānēla; wä, hē'misēs g'ilsg'īldedzowē lēel'wa'yā.²
 . . . Wä, g'il'mēsē q!wēl'ēdēda yāq!ent!ālaxs laē āx'ēdē genemasa
 k!wēlasaxa q!ēdzats!ē xaxadzema qa's qwēlēyīndēx t!Emāk'īya'yas.
 Wä, lā āx'wūłts!ālaxa q!ēdzedzowē t!Eqā, qa's qwēqūltsemēx yaēl-

¹ *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

² Continued on page 751, line 18, to page 754, line 82.

the eurrant-eakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two 10 cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | eurrant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the eurrant-dishes. | They take out of the water a soaked eurrant-eake, | roll it up and break it into pieees. When it is all in pieees, | they break it into smaller pieees, so that they are very small. Then they | gather up what has been broken into small pieees, and they make a ball, || and squeeze it with both hands so 20 that it becomes round; | and they squeeze it for a short time, and put the ball | into the eurrant-dish and into the juice, which is now becoming thiek. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || and before they have rubbed it very long, it gets pasty, because | the 25 ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

tsemayas k'ādzekwa. Wä, lä ts!äslāxama^εlōkwē e^εetsē^εstēlg'isa. Wä, lax^εda^εxwē pēpēlx^εts!ālasa maēma^εlexsa lāxa ^εnāl^εnēmēx^εla lōq!wa. 10 Wä, g'il^εmēsē la q!walxōts!ēwakwa lōelq!waxs laē g'enwax ^εwi^εwābets!āwasa lōelq!wē. Wä, g'il^εmēsē gwā^εlexs laēda ts!ēdāqē hēlg'ilgē lāx k!wēlēkwāsēs lā^εwūnemē, qa g'āxēs q!wēsa yīlsēlgēxa q!ēdzēdzowē t!ēqa. Wä, hēx^εida^εmēsa ^εwaxōkwa hā^εyā^εa g'āx q!wāqālī, qa^εs g'āxē k!ūsāgēlīlāxa q!ēsq!adzats!ēlē lōq!wa. Wä, 15 hēx^εida^εmēsē ^εnāxwa dāstēndxa ^εnāl^εnēm^εxsa pēgēk^u q!ēdzēdzō t!ēqa, qa^εs k'!ōxsem^εdēqēxs laē p!ōp!oxsālaq. Wä, g'il^εmēsē ^εwi^εwūlx^εsexs laē hēlox^εsend q!wēq!ūlts!ālaq, qa āmemayastōxs laē yāwas^εid q!ap!ēx^εīdxa la q!wēq!ūlts!aak^u q!ēdzēdzō t!ēqa, qa^εs texsem^εdēq qa^εs q!wētsem^εdēq yīsēs ^εwāx^εsōlts!āna^εyē e^εeyasā, qa lōxsemēs. 20 Wä, lä q!wēs^εēdēq. Wä, lä k'!ēst!a gēg'ilīlēxs laē ^εme^εx^εsents lāx ^εwapalāsxa la genk'a q!ōts!āxa q!ēsq!adzats!ēlāxa q!ēdzēdzowē lōq!wa. Wä, lä la^εx^εsemtsēs hēlk'!ōts!āna^εyē lāq qa pexsemx^εīdēs. Wä, g'il^εmēsē la pexsemxs laē yēlsēlg'intsēs hēlk'!ōts!āna^εyē lāq. Wä, k'!ēst!a gēg'ilīlēxs laē ālak'!āla la genx^εīda, qaxs laē 25 x'īdzelēdā lōxsemx^εdē, yīx yīlsasōx^εdās. Wä, g'il^εmēsē la ālak'!āla la genk'axs, laē gwāla yēyīlsēlg'ēsaq. Wä, lä ts!ents!enx^εwīdxēs e^εeyasowē. Wä, g'il^εmēsē gwā^εlexs laē qās'ida, qa^εs lā xwēlaqa k!ūs^εālīla, qa^εs lā k!wēlēmlīla. Wä, lāla genemasa k!wēlasē āx^εēdxēs q!ēlwasē xetsema, qa g'āxēs ha^εnēl lāx k!wāēlasas. 30 Wä, lä qwēlēyīndex t!ēmak^εeya^εyas. Wä, g'il^εmēsē paqōdex ye-

33 cover, she puts it down. She takes out a | large oil-bottle of
 kelp and gives it to the two messengers. | One of them bites off the
 string with which the mouth of the kelp bottle is tied; and, after tak-
 35 ing off || the string, he holds it with his right hand, and | squeezes the
 oil out on the rubbed currant-cakes, while | the other one holds the
 head of the kelp bottle with his left | hand, and he squeezes it
 with his right hand, so that the oil comes out | at the mouth. If the
 oil does not come out easily, because it is thick || in cold weather,
 40 then the two messengers take hold, one of each end, | of the oil-
 bottle. They stand one each side of the fire in the middle of the
 house, | and they pull the kelp bottle containing the oil backward
 and forward over the fire in the middle of the house. | When the oil
 is melted, then they begin to pour it over the | currant-cakes in the
 45 dish. They put on much oil, and || continue doing so with the others.
 After oil has been poured on all of them, | they take the horn-spoon
 basket and | distribute the spoons among the feasters. After this
 is done, they put | the currant-dishes in front of them, | one dish for
 each six men. As soon as || all (of the berry-dishes) have been put
 50 down, the guests begin to eat the berries. | They are told to eat
 everything that is in the dish; and this they do, for | these berries
 are never taken home when they are eaten in the house of the owner, |

32 kūya^εyas laē pax^εālīlaq. Wä, lä q!elx^εūlts!ōdxa L!ē^εnats!āla ^εwālas
^εwā^εwadāxs laē ts!ās lāxa ma^εlōkwē e^εetsē^εstelg^εīsa. Wä, läda
^εnemōkwē q!ek^εōdex mōgūxsta^εyasa ^εwā^εwadē. Wä, g^εīl^εmēsē lawā-
 35 ya mōx^uba^εyas āwāxsta^εyasēxs laē dālasēs hēlk^ε!ōts!āna^εyē laqēxs
 laē ts!etx^εaqelasa L!ē^εna lāxa yīlēkwē q!ēdzedzo t!eqa, yīxs laaLē-
 da ^εnemōkwas dālaxa ōxLa^εyasa ^εwā^εwadē, yīsēs gēmxōlts!āna^εyē
 a^εyasowa. Wä, la x^εīk^εasēs hēlk^ε!ōts!āna^εyē qa^ε lōlts!ālēsa L!ē^εna
 lāx āwāxsta^εyas. Wä, g^εīl^εmēsē q!ēmsa lawālēda L!ē^εnāxs gēn-
 40 k^εaaxs ^εwūdā'laē; wä, lāx^εda^εxwa e^εetsē^εstelg^εīsē dādebēxa L!ē-
^εnats!āla ^εwā^εwadē, qa^εs lä lāx^εwalī lāx ^εwāx^εsanālīlasa laqwāwalī-
 laxs laē ts!āts!engūlālasa L!ē^εnats!āla ^εwā^εwadē lāxa laqwāwalīlē.
 Wä, g^εīl^εmēsē yax^εīdēda L!ē^εnats!āwasēxs laē ts!etx^εaqas lāxa łox-
 ts!āla yīlēk^u q!ēdzedzō t!eqa. Wä, laem q!ēqxa L!ē^εna. Wä, lä.āx^u-
 45 sā^εmēsē hē gwēg^εilaxa waōkwē. Wä, g^εīl^εmēsē ^εwī^εla la k!ūnq!egē-
 kūxs laē āx^εēdex^εda^εx^uxa ts!ōlolagats!ē L!exōsgēma, qa^εs lä ts!e-
 wanaēselas lāxa k!wēlē. Wä, g^εīl^εmēsē gwāfēxs laē k^εax^εdzamōlī-
 lēlasa q!ēq!ēsqa^εadzats!ēlē łōelq!wa lāxa q!ēsqa^εlaslaq. Wä, la^εmē
 q!ēq!a^εlālēda bēbegwānēmaxa ^εnā^εl^εnēmēxLa łōq!wa. Wä, g^εīl^εmēsē
 50 ^εwīl^εgalīfēxs laē hēx^εīdaem ^εnā^εxwa q!ēsqa^εlā^εīdēda k!wēlaq. Wä,
 la^εmē āxsō^ε, qa^εs ^εwa^εwī^εlāēxēs lēloqūla. Wä, hē^εmīs gwāfē qaxs
 k^ε!lēts!ēnoxwaē mōdōla q!ēdzedzewaxs q!ēsēlaēda āxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53 times say. | Therefore they try to eat all; and after emptying their dishes, || they go out of the feast-house. That is all about the berry- 55 cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman comes home from picking currants, she | asks her husband to get a dish, and put it | next to her seat. Then she unties the top of || the currant-basket, and she sits down (with her husband), | one on each 60 side of the | currant-basket; and the large dish is put down on the outer side of the currant-basket. Then they both take the currants | out of the basket and strip them and put them into the dish. As soon as | they have been stripped off the stems, the stems are thrown || into the fire. The woman | and her husband continue doing this, 65 trying to see who will strip them most quickly. When | the currants have all been stripped off, the man goes and calls whomever he likes | from among his relatives, or he may even call his numaym; | and as soon as the husband goes to call all those who are to eat the raw || currants, she takes oil, and the spoon-basket with horn spoons, | which she 70 keeps in readiness at the place where she sits down, and she also takes medium-sized dishes | and holds them ready. Then her husband comes in, followed by his guests; | for they do not sit down as they do at a great feast. The guests sit down | any way they like.

qaxs aemsaaēl lāxōx mōdōlēxs nēk·a^ēlaēda g·īlx·dā begwānema. 53
Wä, hē^ēmis lāg·īlas wā^ēwī^ēlaaq. Wä, g·īl^ēmesē wī^ēlaxēs lēloqūlāxs
laē hōqūwēlsa. Wä, la^ēmē gwāl lāxa q!ēdzēdzowē t!ēqa. 55

Raw Currants.—Wä, lā k·lēlx·k·lax·sō^ēemxat!ēda q!ēsena. Wä, hē^ēmaaxs g·āxaē nā^ēnakwēda ts!ēdāqaxs q!ēsēx·dāxa q!ēsēna, wä, lā āxk·lā^ēlaxēs lā^ēwūnemē qa āx^ēēdēsēxa lōq!wē, qa g·āxēs k·aēl lāx k!ūd^ēzēlasas. Wä, hēx·ida^ēmēsa ts!ēdāqē qwēlēyīndex t!ēmā^ēk·ēya^ēyasēs q!ēdzadzē lexā^ēya. Wä, lā wāx·sanā^ēlīlxa q!ēdzadzāxs 60 laē k!ūdzenōlīlaq. Wä, lā k·aēl wālasē lōq!wa lāx l·āsanā^ēlīlasa q!ēdzadzē lexā^ēya. Wä, hē^ēmis la dā^ēts!ālasda^ēx^ēsēxa q!ēsēna lāxa lexā^ēyē, qa^ēs lā k·īmts!ālas lāxa lōq!wē. Wä, g·īlnaxwa^ēmēsē wīlg·ēlēnē yīs^ēx·ēnasēxs laē ts!ēxlēntsa k·ēmtk·atmōtē yīs^ēx·ēn lāxēs lēg^ēwīlē. Wä, lā āx^ēsa^ēmēsē hē gwēg·īlēda ts!ēdāqē 65 lē^ēwis lā^ēwūnemē hahanakwap!ēxs k·īmtaē. Wä, g·īl^ēmēsē wī^ēla la k·īmdēkwa q!ēsenāxs laē lē^ēlālēda begwānēmaxēs gwe^ēyōwē qa^ēs lē^ēlālase^ēwa lāxēs lē^ēlēlāla lō^ēxs hāē lē^ēlālase^ēwēs nē^ēmē^ēmotē. Wä, g·īl^ēmēsē la lē^ēlālē lā^ēwūnēmasēxa q!ēsq!asLaxa k·līl^ēx·ē q!ēsena, laē āx^ēēdxa l·lē^ēna lē^ēwa ts!ōlōlagats!ē l·lēxōsgēma, 70 qa g·āxēs gwalī āx^ēāxēl lāx k!wāēlasas. Wä, hē^ēmis hā^ēyā^ēfa lōēl^ēq!wa, qa g·āxēs ōgwaqa. Wä, la^ēmē lāk·lē lā^ēwūnēmasēxēs lē^ēlā^ēnēmē, qaxs k·lēsaē ālaēlē k!wē^ēlēna^ēya. Wä, la^ēmē āem k!ūk!wax^ē·sāla lāxēs gwe^ēyōwē, qa^ēs k!ūs^ēalīlasa lē^ēlānēmē. Wä, g·īl^ēmēsē wī^ē

75 As soon as all are in, || the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the |
 80 stripped currants, and dips them into the || medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this
 85 with the others; and when || all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are
 90 placed in front || of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. ||
 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

75 aēLEXS laē hēx'ida^εma tsedāqē dēdeg'eg'asa q'lōyaakwē k'adzēk^u lāxa hā'yā^εla lōelq'wa. Wä, g'il^εmēsē gwāLEXS laē āx'ēdxa k'imde-gwats!^ē wālas lōq'wāxa q'lēsena qa's hāng'alifēs lāxēs k'wāēlasē. Wä, lä āx'ēdxa wālasē k'wāgēg'a k'āts!Enaqa, qa's tsēqēs lāxa k'emdek^{wē} q'lēsena. Wä, lä tseyōselasa k'emdek^{wē} q'lēsena lāxa
 80 hā'yā^εla lōelq'wa. Wä, g'il^εmēsē negoyoxsdālaxs laē wiqūlīlaq qa's āx'ēdēxa ōgū'lāxat! hē^εla lōq'wa qa's lä hānstōlīlas lāx ha'nēlas-dasa lä q'lēts!ālaxa k'imdek^{wē} q'lēsena. Wä, lāxaē tsēts!ōtsa k'imdek^{wē} q'lēsena lāq. Wä, g'il^εemxaāwisē negoyoxsdālaxs laē wiqūlīlaq. Wä, āx'^usā^εmēsē hē gwēg'ilaxa waōkwē. Wä, g'il^εmēsē
 85 wī^εwūlts!Ewakwa hā'yā^εla q'lēq!ets!āla lōelq'waxs laē āx'ēdxēs L!ē^εna, qa's k'lūnq!Eqēq. Wä, la^εmē t!ep!egēlīsa L!ē^εna. Wä, g'il^εmēsē gwāLEXS laē ts!EWanaēdzema ts!ōlolaqē k'āk'ets!Enaq lāxa q'lēsq!as-laxa k'līlx'ē q'lēsena. Wä, g'il^εmēsē wīlxtowēda q'lēsq!asLaxa k'līlx'ē q'lēsenāxs laē k'aēdzemēda q'lēq!ets!āla lōelq'wa lāxa q'lēsq!as-
 90 laxa k'līlx'ē q'lēsena. Wä, la^εmē yaēyuduxūlēda bēbegwānemaxa nā^εnēmēxla lōq'wa. Wä, g'il^εmēsē wīlg'alifEXS laē hēx'ida^εma q'lēsq!asLaxa q'lēsena āx'ēdxēs ts!ēts!ōlolaqē k'āk'ets!Enaq, qa's nāxwē q'lēsq!as^εida lāxa t!ep!egēlēsaxa L!ē^εna q'lēsena. Wä, la^εmē hē q'lāgawa^εya L!ē^εnasa q'lēsena, qaxs aat!ālag'ilaēda q'lēsenāxs
 95 k'leāsaē L!ē^εna klūngēms. Wä, ā^εmēsē gwā^εl q'lēsq!asEXS laē wī^εlaxa q'lēsena LE^εwa L!ē^εna. Wä, g'il^εmēsē wī^εlaxs laē hōqūwūlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries. and at the
same time she picks currants | which are also ripe. || She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ||
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ||
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the || empty basket. She unties the 20
top string; and | as soon as it is off, she pulls off the hemlock-branches

q!ēsq!asdāxa k'īlx'ē q!ēsena. Wä, laēm k'īēs lē'lalayo lāxa q!ē- 97
nemē lēlqwālala^{ya}. Wä, laēm gwāl lāxa q!ēsena.

Mashed Currants and Salal-Berries (Q!wēdzek^u q!ēsena 1
nek!ūlē). — Wä, hē^{ma}axs laē ālak'ālā la q!ayōqwēda nek!ūlē,
yīxs lāx'dē nekwēda ts!ēdāqaxa nek!ūlē. Wä, lā q!āq!ēsbalaxa
q!ēsenāxs laē neq!ēkwa.

Wä, laēm ōgū^{la}mē negwats!āsēxa nek!ūlē, wä, lāxaē ōgū^{la}mē 5
q!ēdzats!āsēxa q!ēsena. Wä, g'īl^{mēsē} qōqūt!ēda laelxa^{ya}sēxs laē
ts!ēts!ak'eyīndālasa q!waxē lāq. Wä, g'īl^{mēsē} gwālexs laē t!ēt!ē-
mak'eyīndālaq. Wä, g'āxē ōxlōlt!alaqēxs g'āxaē nā^{na}akwa lāxēs
g'ōkwē. Wä, lā ōxleg'alīlas lāxēs hēmenē^{la}sē k!waē^{la}sa. Wä, lā
āx'ēdxa ^{wa}lasē lōq!wa, qa g'āxēs ha^{na}nēl lāx l!āsali^{la}sēs k!waē^{la}sē. 10
Wä, lā āx'ēdxa negwats!ē lexa^{ya}, qa^s hāng'āgelīlēs lāx hēlk'ō-
tāga^{ya}sa ^{wa}lasē lōq!wā. Wä, lā qwēleyīndex t!ēmak'eya^{ya}sēs
negwats!ē lexa^{ya}. Wä, g'īl^{mēsē} gwālexs laē nēximweyōdxa
q!wāxē ts!āk'eyēs qa^s ts!exlālēs lāxēs legwīlē. Wä, lā dāx'īdxa
^{na}emxlāla lāxa yīsx'enasa nek!ūlē x'īg'ēlēndēq, qa^s lā x'ix'ts!ālas 15
lāxa ^{wa}lasē lōq!wa. Wä, lā hēx'sāem gwēg'ilaq. Wä, āl^{mēsē}
gwālexs laē ^{wi}la. Wä, la^{mē} āem la ts!exlālāsa x'ix'āx'motē
yīsx'en lāxēs legwīlē. Wä, lā lēqūlīlxa la lōpts!ā lexa^{ya}, qa^s
lā āx'ēdxa q!ēdzats!ē lexa^{ya}, qa^s lā hānstōlīlas lāx ha^{na}ēlasdāsa
la lōpts!ā lexa^{ya}. Wä, lāxaē qwēleyīndex t!ēmak'eya^{ya}s. Wä, 20
g'īl^{mēsē} lāwāxs laē nēximweyōdxa q!wāxē qa^s ts!exlēndēs lāxēs

22 and throws them into the | fire. When this is done, she takes out
a bunch of currants | and strips them off, and puts them on top of
the salal-berries | which have been stripped off and which are in the
25 dishes. She strips the currant-stems || and puts the currants on the
salal-berries that has been stripped off, and | she throws the currant-
stems into the fire. She continues doing this with the | others; and
as soon as the basket is empty, | she puts it away. She takes her
husband's stone hammer | by the small end with the right hand,
30 and || with the big end she pounds the mixed salal-berries and
currants. | She pounds them with the stone hammer for a long time
and only stops when | all the salal-berries and currants have all burst
and are | all mixed. When this is done, she tells her husband | to
35 go and invite whomever he likes from among the chiefs, || for only
chiefs eat this kind of food, consisting of salal-berries | mixed with
currants; and the owner of this kind of food, | salal-berries and cur-
rants, eats it,—the woman, her husband, | and their children. Then
the woman's husband goes out to | invite the chiefs and their wives;
40 and as soon as the woman's || husband goes out of the house, she takes
her small dishes and her | horn-spoon basket, and puts them down
next to her seat, | and also her oil, and she spreads out a new mat on
which | her husband's guests are to sit. As soon as she has done so,
45 the chiefs come in with their wives, and husband and wife || sit down

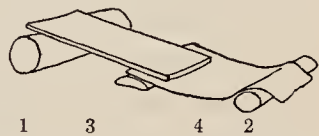
22 legwīlē. Wä, g'il'mēsē gwālexs laē dāts!ōdxa 'nemxlāla q'lēsena,
qa's lä k'imteyindālasa q'lēsena lāx ōküya'yasa x'ig'ekwē nek!ū-
laxa lä k'lats!āxa k'imdegwatslē lōq!wa, qa's k'imdeitsendēx q'lē-
25 dzanās, qa's lä k'lāk'eyints lāxa k'imdekwē nek!ūla. Wä, lāxaē
ts!exlents q'lēdzanās lāxēs legwīlē. Wä, āx'sā'mēsē hē gwēg'ilaxa
waōkwē. Wä, g'il'mēsē 'wīlg'elts!āwa q'lēdzats!ā lexāxs laē
g'exaxēs laelxa'yē. Wä, lä āx'ēdex pelpelqasēs lā'wūnemē. Wä,
hēt!a dālasōsē wīlba'yasa pelpelqasēs hēlk'lōts!āna'yaxs laē L!em-
30 k'lg'ēs L!ē'x'ba'yas laxa mālagekwē nek!ūl L!ē'wa q'lēsena. Wä,
lä gēg'ilil L!emk'lg'esa pelpelqē lāq. Wä, ā'mēsē gwālexs laē
'nāxwaem la k'ūx'idēda nek!ūlē L!ē'wa q'lēsena. Wä, la'mē āla-
k'lala la lēlgā. Wä, g'il'mēsē gwālexs laē āxk'lāxēs lā'wūnemē
qa lās L!ē'lāxēs gwe'yōwē, qa's L!ē'lālasē'wa lāxa g'ig'igāma'yē.
35 qaxs lēx'a'maēda g'ig'ig'āmaē ha'māpxa hē gwēk^u malaqela nek!ūl
L!ē'wa q'lēsena. Wä, lāxaē lēx'a'ma āxnōgwadāsa hē gwēk^u māla-
qela nek!ūl L!ē'wa q'lēsena hā'māpeqxa ts!edāqē L!ē'wis lā'wūnemē
L!ē'wis sāsemē. Wä, lä qās'idēda lā'wūnemasa ts!edāqē, qa's lä
L!ē'lālaxa g'ig'igāma'yē L!ē'wis gēgenemē. Wä, g'il'mēsē lāwelsē
40 lā'wūnemasa ts!edāqaxs laē hēx'idāem āx'ēdxēs laelogūmē L!ē'wis
ts!ōlōlagatslē L!exōsgema, qa's g'āxēs g'ex'gaēl lāx k'lwaē'lasas
L!ē'wis L!ē'na. Wä, lāxaē L!ē'lālilasa ēeldzowē lēl'wa'ya lāx
k'lūdzē'laslas L!ē'lānemasēs lā'wūnemē. Wä, g'il'mēsē gwālexs
g'āxaē hōgwīlēda hēhayasek'āla g'ig'igāma'ya. Wä, la hēhaya-

next to each other on the mat that has been spread out for them. | 45
 When they are all in, the wife of the host prepares | her small dishes.
 She counts how many | married couples there are, and she puts down
 the same number of small dishes for [two of] them. | Each man and
 wife will have one dish. She takes soft shredded cedar-bark, || wipes 50
 out the small dishes, and, after doing so, | she takes a large horn
 spoon, takes the | large dish of salal-berries mixed with currants, and
 puts it down next | to her seat. Then she dips the large horn ladle
 in | and stirs the berries. After doing so, she dips them out and puts
 them || into the small dishes. She only stops when they are nearly 55
 filled. | She continues doing this with the others. When she has
 finished, | she takes oil and pours it on, and she only stops pouring it
 on | when the oil covers the top of the mixture of salal-berries and |
 currants. As soon as she has finished, she gives the spoon-basket ||
 to her husband, who distributes the spoons among his | guests. 60
 After he has distributed them, he puts down the | dishes containing
 the salal-berries and currants, giving one to each couple. | Each dish
 is given to two, a husband and his wife. | When they have been put
 down, they eat with their spoons. They || try to eat it all, eating with 65
 their spoons; and after they have eaten, | they go out. They never

sek'olif^{em}xs laē k'lūdzedzolilaxēs k'wēk!wadzō lēelwa^{ya}. Wä, 45
 g'il^{mēsē} wī^{laē}la, laē hēx'ida^{mē} genemasā lē^{lā}la xwāna^{fida},
 qa's āx'ēdēxa lāelōgūmē. Wä, hēm hōs'itsō^{sē} wāxogwasasa
 hēhayasek'āla. Wä, lā hēm wāxēxlēda lāelōgūmē lāx maēma^{le}-
 lēda begwānemē lē^{wis} geneme; wä, lā āx'ēdxa q!ōyaakwē k'ādze-
 kwa, qa's dēdeg'ig'indēs lāxa lāelōgūmē. Wä, g'il^{mēsē} gwāla, laē 50
 āx'ēdxa wālasē mōgūg'a k'ats!ēnaqa. Wä, lā āx'ēdxa malaqlaat!^{sē}
 wālas lōq!wāxa nek!ū^{lē} lē^{wa} q!ēsenā, qa's g'āxē hāng'alilās
 lāxēs k!waē^{lasē}. Wä, lā tsēqasa wālasē mōgūg'a k'āts!ēnaq lāq,
 qa's xwētelga^{yēs} lāq. Wä, g'il^{mēsē} gwālexs laē tsēts!odālas
 lāxa lāelōgūmē. Wä, ā^{mēsē} gwālexs laē elāq qōt!a. Wä, 55
 āx^{sā}mēsē hē gwēgilaxa waōkwē. Wä, g'il^{mēsē} gwālexs laē
 āx'ēdxēs l^ēna, qa's k!ūq!eqēs lāq. Wä, ā^{mēsē} gwālexs laē
 hamelqeya^{ya} l^ēna lāx ōkūya^{yasa} māla^{xsta}kwē nek!ū^{lē} lē^{wa}
 q!ēsenā. Wä, g'il^{mēsē} gwālexs laē ts!āsa tsōlola^{gats}!ē l^{exōs}-
 gem lāxēs lā^{wū}nemē. Wä, hē^{mis} la ts!ēwanaē^{stlas} lāxēs 60
 lē^{lā}nemē. Wä, g'il^{mēsē} wīlxtōxs laē k'aēsasa māla^{xsta}kwē ts!āla
 lāelōgūmaxa nek!ū^{lē} lē^{wa} q!ēsenā lāxa hēhayasek'olifē. Wä, laem
 maēma^{le}lēda begwānemē lē^{wis} genemaxa nā^{le}nemēxla lālogūma.
 Wä, g'il^{mēsē} wīl^{alif}exs laē hēx'idaem yōs'ide^xda^{xwa}. Wä,
 lāx^{da}xwē wa^{wī}laaqēxs laē yōs'ideq. Wä, g'il^{mēsē} wī^{laxs} laē 65
 hōqūwelsa. Wä, laem hēwāxa nagēk'ilax wāpa, qaxs gwāq!ēlaaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | That is all about this. |

1 **Huckleberries.**—As¹ soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and ||
5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this: |
She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She



10 lifts up the edge so that it lies on the piece of fire-wood at (2), || and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After
15 all this has been done, she takes a || bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water
20 runs over it, as it runs down the board (3). || As soon as it is wet, she |

67 lawäyēs ēx·p!aēL!Exawa°yē qaēda ēx·p!Esgēma°yasa nek!ūlē. Wä, laemxaē gwāla.

1 **Huckleberries.**—Wä,¹ gr̄il°mēsē laēL lāxēs gr̄ōkwaxs laē ōxleg°alī-laxēs gwēgwadats!ē laelxa°ya. Wä, lä hēx°idaem āx°ēdxa ts!ā-ts!ax°semē °wadzō saōk^u, qa°s pāx°alilēs lāxa mak°alamē lāx hēmenē°lasē k!waē°lats. Wä, lāxaē āx°ēdxa lēkwē leqwa, qa°s
5 gr̄āxē lēn°nākūlas qa°s gr̄āxē gēlbalīlas lāxa ts!āts!ax°semē °wadzō saōkwa. Wä, gr̄il°mēsē gwālalilēxs laē gr̄a gwālēg°a (*fig.*). Wä, lāxaē āx°ēdxa klēsē ālaem lēk^u lēx°en leqwa, yīx (2), qa°s lä k°at!ālīlas. Wä, lāxaē āx°ēdxa °wālasē eldzō lē°wa°ya (4) qa°s lä lēp!ālīlas. Wä, lä ēk°lēnxālaxs laē lēp!ēna°yē āpsenxa°yas lāx
10 xwālēnxa°yē (2). Wä, lä wībendex benba°yas k°imdedzōwaxa gwādemē (3), qa°s lēbābōdēs āpsenxa°yas (4) xa q!umendzowasa k°imdekwe gwādemā, Wä, gr̄il°mēsē gwālēxs laē gr̄āpi°lālax ēwūn-xa°yas k°imdedzowa qa ēk°ēs pāxenayaēna°yas lāxa qēnolīlasa k°imdezo-waxa gwādemē (1). Wä, gr̄il°mēsē gwālēxs laē āx°ēdxēs
15 °wābets!āla nagats!ā qa gr̄āxēs ha°nēla. Wä, lāxaē āx°ēdxēs gwēgwadats!ē laelxa°ya, qa°s qwēleyīndālēq, qa°s lawālēx lēlepēya-yas k°lik!aōk!wa. Wä, gr̄il°mēsē °wīla la laweyakwa laē āx°ēdxa nagats!ē, qa°s gügedzōdēsa °wāpē lāx ēk°!ēba°yasa k°imdedzowa (3). Wä, lä wāg°īldzāyēda °wāpaxs laē wāxela lāxa k°imdedzowa (3).
20 Wä, gr̄il°mēsē hamelg°īdzōd la k!ūngēdzowa k°imdedzowaxs laē

¹ Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, || on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to || take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ||

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. || They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned,

hāng'alīāsēs nagats!ē qa's k'!ōqūlīlēxēs ǵwādats!ē lexā'ya, qa's 21
ēk'!ēbēdēxa k'īmdēdzōxs laē ǵ'īǵēdzōtsa ǵwādemē lāqēx, hē'maē
ālēs k'!ūngēdzālasa 'wāpē. Wā, lā lōxūmg'īldzāyēda ǵwādemē
k'īmtasō's qa's lā hēbēndāla lōxwaxela lāxa k'īmdēdzowaxs laē
hēdzōdālaxa q!umēndzowē lēbēl lē'wa'ya (4). Wā, lāla k'!ūde- 25
dzōdalē mamāmasa ǵwādemēsē lāxa k'īmdēdzowē (3). Wā, laem
k'!ēās ladzōdālēda mamāma lāxa q!umēndzowasa la k'īmdēk^u ǵwā-
dema. Wā, ǵ'īlēmēsē lā 'wī'la lā k'īmdēkwa ǵwādemaxs laē
hēx'ida'ma' ǵwāǵwatsēla ts!ēdāq lē'lālaxēs lā'wūnemē qa lās
dādebēndxa k'īmdēdzowaxa ǵwādemē, qa's lā t!axa!aqēxs laē 30
lawēlsas lāxēs ǵwāǵwatsī'lats!ē ǵ'ōkwa, qa's lā pāx'ēlsas qa lemō-
dzox'wīdēs, qaxs ǵ'īlēmāē lemōdzox'wīdēda k'īmdēdzowaxa ǵwā-
demaxs laē hēx'idaem q!ūpālē mamāmasa ǵwādemaxs laē yōx'-
wītsō'sa yāla.¹

Mashed Huckleberries.—Laemlās q!ōl'alelax k'īmt!ēnaeyaxa ǵwā- 35
demē. Wā, hē'mēsen lāǵ'īla k'!ēs nanēltsemāla ǵwāǵwēx'sāla lāq.
Wā, hē'maaxs q!ēyōlaēda ts!ēdāqaxa ǵwādemaxs k'!lāē, wā, lā
āxk'!ālaxēs lā'wūnemē qa lē'lālēsēxa q!ēnemē lēlqwālala'ya. Wā,
lā 'yālaqasa ma'lōkwē hā'yā'fa, qa lās ǵ'alīl!ēs lē'lāla qaē. Wā,
laem lēqelax lēǵemas xūnōkwasa ǵwatǵūdaslaxa q!wēdzekwē 40
ǵwādema. Wā, lālēda ts!ēdāqē lē'wis lā'wūnemē āx'wūlt!alīlēlaxa
l!ē'na lē'wa lōelq!wē lē'wa k'āk'ets!ēnaqē qa ǵ'āxēs ǵwalīla lāx
ǵemxōtstolīlasa q!wēdzex^uǵ'aats!āxa ǵwādemē ǵ'ōkwa, yīxs lamaa-

¹ Continued on p. 754, line 1.

- 45 and mats have been spread out around it. || After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ||
- 50 The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When
- 55 they have finished, || they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the
- 60 mashed huckleberries; and they only || stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | oneway, what I say about the huckleberries.
- 1 **Cleaning Huckleberries** (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting
- 5 on their summer seats || outside the house of the owner of the huckle-

- la! ēkūlēlkwa g'ōkwē. Wā, lāxaē LEpsēstalilx^usa lēl^ēwa^ēyē. Wā,
 45 g'il^ēmēs mōp!enē^ēsta ētsē^ēstēda hā^ēyāf^ēāxs g'āxaē ^ēwī^ēlaēlēda q!ū-q!ūdzex^ug'ilaxa q!wēdzekwē gwādemā. Wā, lā hēx^ēidaem k!wē-lala denx^ēitsa k!wēlayāla q!ēmdema. Wā, lāla ^ēwī^ēlaem g'āxēda ^ēne^ēmēmotasa g'watēlāxa q!wēdzekwē gwādem g'ī^ēwālaxa la k!la-ts!lāsa gwādemē lāxa lōelq!wē.
- 50 Wā, laemxaē naengoyālēda lōelq!wāxa gwādemē; wā, g'il^ēmēsē la q!wālxōts!ēwakūxs lāx^ēda^ēxwāē q!wēselgentsēs ^ēwī^ēwax^ēsōlts!ā-na^ēyē lāxa gwādemē qa ^ēnāxwēs kūx^ēida. Wā, g'il^ēmēsē ^ēnāxwā la kūx^ēida laē k!ūnq!eqasa L!ē^ēna lāq. Wā, laemxaē nāxsaap!ēda q!wēdzekwē gwādem LE^ēwa L!ē^ēna. Wā, g'il^ēmēsē gwālexs laē
- 55 ts!ēwanaēdzema k'āk^ēets!ēnaqē. Wā, g'il^ēmēsē ^ēwīlxtōxs laē k'āē-dzema q!wēq!wēdzex^uts!āla lōelq!wāxa gwādemē lāxa q!lēq!lēlāk^ubēbegwānem lāxa ^ēnā^ēenēmēxla lōq!wa. Wā, g'il^ēmēsē ^ēwīlgālīlexs lāx^ēda^ēxwāē ^ēnāxwā ^ēyōs^ēitsēs k'āk^ēets!ēnaqē. Wā, la^ēmē ^ēnāxwā q!ūq!wēdzaagūxa q!wēdzekwē gwādemā. Wā, ā^ēemxaāwisē
- 60 gwālexs laē ^ēwī^ēlaq. Wā hēx^ēida^ēmēsē hōqūwēlsa. Wā, laemxaē gwālā. Wā, laem hēwāxa nāgēk'ilax ^ēwāpa. Wā, laem gwāl lāxa ^ēnemx^ēidāla gwāgwēx^ēsāla lāxa gwādemē.
- 1 **Cleaning Huckleberries** (Pōxwaxa gwādemē).—Wā, hē^ēmaaxs g'āxaē nā^ēnakwēda k'āk^ē!alēmē ts!ēdāqxa gwādemē, yīxs hōlālo-laaq, yīxs ā^ēmaē negoyālēs k'āk^ē!alēmāts!lē lexāxa gwādemē. Wā, g'il^ēmēsē āwāq!ūsēda bēbegwānemē lāxa āwāqwa^ēyē lāx L!āsa-
- 5 nā^ēyas g'ōkwasa gwādadāsa gwādemē; laē hēgēlsēlāemsēs k'ālā-

berries,—then (the woman) goes with the | huckleberries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, “Blow at the huckleberries that | I tried to shake
off!” and immediately | the men all put the right hand into the ||
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish them. They
do this when it is || very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about this. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people || to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover || of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

k'!alemanemē gṽādem lāxa āwāq!ūsē bēbegwānema, qa's lā hān- 6
gelsas lāq. Wā, lā 'nēk'ēda ts!Edāqē: “Wāx·da'x^u lāg'a pōx'wīd-
xen k'!āk'!alemanema qen gṽādema.” Wā, hēx'ida'mēsa 'nā-
xwa bēbegwānem sats!āsēs hēhēlk'!ōts!āna'yē e'eyasowa lāxa k'!ā-
k'!alemats!ē gṽats!āla lex'a'ya qa's gōx'wīdē lāq. Wā, lā gōxō- 10
si'lālas lāxēs ēpsō!ts!āna'yaxs laē pōx'waq qa's pōx'ālēx mamāmas.
Wā, g'il'mēsē 'wī'la la pōx'ewakwē mamamasēxs laē goxk'!ūse!aq
lāxēs sēmsē qa's gṽatgūt!ēdēq. Wā, āl'mēsē gṽāl gṽatgūt'xa pō-
kwē gṽādemxs laē 'wī'laq. Wā, hēm hēx'dems gṽēg'ilaqēxs
lōmaē ts!Elqwēda 'nāla, qaxs k'!Enōdzemaēda pōkwē gṽādemxs 15
gṽatgūtse'waaxa ts!Elqwa 'nāla. Wā, laemxaē gṽāla.

Viburnum-Berries with Water and Oil (L!EL!āgēx^ug'exa L!ākwē
t!Elsa).—Wā, lā'mēsen ēdzaqwal gṽāgwēx's'āla! lāxa L!EL!āgēx^u-
g'āxa L!ākwē t!Elsa, yīxs k'!ēsaē Lē'lalayo lāxa q!ēnemē lēlqwā-
laLa'ya, yīxs lēx'a'maē t!Elst!asex gṽēx'sdemasēda hayasek'āla 20
lē'wis sāsemāxa la k'!ēk'!ayoēnxxa t!Elsē, lōxs 'nēk'aē, qa's
Lē'lalēxēs māk'mīg'ilē lēlēlāla. Wā, hē'maaxs laē ts!āwūnxa,
yīxs laē ālak'!āla gēnk'ē L!ēL!Enaḡa'yasa t!Elsē. Wā, hē'mis la
āx'ēdaatsa ts!Edāqaxa LEMg'ayowē, qa's lā LEMg'ELēlōdex yīkū-
va'yasēs L!āgwats!ē t!Els lāwatsa. Wā, g'il'mēsē lawāg'ilēlē yīkū- 25
yasēxs laē āx'ēdxa lālogūmē lē'wa k'āts!Enaqē, qa's lā hāng'āgēntsa

mixture of water and oil, for only this shows on top, for it | is thick.
 30 She dips into it until she comes to the viburnum-berries. || Then she
 puts these into a small dish. When there are enough in it, she puts |
 the dish containing the water and oil and the berries next to the |
 box. She takes the cover and puts it on bottom-side up, so that |
 the pegs stand upward. After doing so, she picks up | the dish and
 35 puts it down in front of her husband || and her children. After doing
 so, she takes her small | spoon-basket, and she gives each a spoon, |
 and they begin to eat with the spoons. Then they eat | the viburnum-
 berries mixed with oil and water. They are in clumps, for they stick
 together | on account of the thick oil. They do not blow out any-
 40 thing || when they eat them, for the women clean them well when they
 are | working at the viburnum-berries. After they have eaten, the
 woman | takes her small dish and puts it away. She takes a dry
 salmon and | roasts half of it over the fire; and as soon as one side
 of it begins to be blistered | a little, it is done. Then she breaks it
 45 into small pieces || and puts (the pieces) into a small dish. She
 places this in front | of her husband and children, and they eat it to
 take the | oil taste out of their mouths. Therefore they eat the
 blistered | salmon without oil. They eat dried salmon without oil,
 because | the oil and the viburnum-berries burn the throats of those

27 lālogūmē lāxes L!āgwats!ē lāwatsa. Wä, lä tsēqasēs k'āts!ēnaqē
 lāx qelōkwē L!ēna, qaxs lēx'a'maē la nēlala āxa'yēxa t!ēlsē, yīxs
 laē genk'a. Wä, hē'mēs la tsēqē'yēsōs lāg'aa lāxa t!ēlsē, qa's lä
 30 tsēts!ālas lāxa lālogūmē. Wä, g'il'mēsē hēlats!āxs laē hā'nōlīlasa
 L!āx'uts!āla lālogūmaxa L!ākwē t!ēlsa lāx ōnālīlasa L!āgwats!ē
 lāwatsa. Wä, lä āx'ēdxā yīkūya'yas, qa's neleyīndēs lāq, qa
 ēk!ēba!isa L!ēl!ābedzā'yas. Wä, lä g'il'mēsē gwā!exs laē k'āg'ilī-
 lāxa L!āx'uts!āla lālogūma, qa's lä k'ax'dzamōlīlas lāxēs lā'wūnemē
 35 lē'wis sāsēmē. Wä, g'il'mēsē gwā!exs laē āx'ēdxēs ām'āmayaa-
 ts!āxa k'āts!ēnaqē k'āyats!ā, qa's lä ts!ēwanaēsas lax'da'xūq.
 Wä, lax'da'xwē 'yōs'itsēs k'āk'ets!ēnaqē lāq. Wä, la'mē L!ēl!ā-
 gēx'g'exa L!ākwē t!ēlsa, yīx ām'āmsgēmālaē qaēs laēna'yē k!wa-
 tāla qaēda genk'a L!ēna. Wä, laem k'leās pōx'ālayox'da'x'us
 40 laqēxs laē ha'mapeq, qaxs ālak!ālaēda ts!ēdāqē aēk!āxs laē
 t!at!ēltsilaxēs t!ēlsē. Wä, g'il'mēsē 'wī!laqēxs laēda ts!ēdāqē
 k'āg'ilīlaxēs lālogūmē, qa's g'ēxāq. Wä, lä āx'ēdxā xa'masē, qa's
 dzadzax!ālēs lāxēs lēgwīlēxa āpsōdīlē. Wä, g'il'mēsē penpendze-
 dzōx'wīdexs laē L!ōpa. Wä, lä k!ōk!ūpsendeq, qa ām'āmayas-
 45 tōwēsēxs laē āxts!ōts lāxa lālogūmē, qa's lä k'ax'dzamōlīlas
 lāxēs lā'wūnemē lē'wis sāsēmē. Wä, laem laqōde!ts lāxēs
 laxp!āēl!ēxawa'yē. Wä, hē'mis lāg'ilas welwā!xa ts!ēnk'wē
 xa'masa. Wä, laem welwā!qēxs laē xēmsxasxa xa'masē, qaxs
 ālak!ālaē laq!ēxōyowa L!ēl!ēnaga'yasa t!ēlsāxs laē gwā!a

who eat them. After || they have eaten the salmon without oil, | 50
they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1
quite ripe, they are sucked. | The woman takes her front-basket and
hangs it in front of her body. | Then she goes to the viburnum patch;
and when she gets there, she picks off (the berries) and puts them into
her || basket. When (her basket) is full, she goes | home. At once 5
she calls any one who likes to come, | and gives them ripe viburnum-
berries to suck. When | the guests come, they sit down. The
woman takes a new mat | and spreads it in front of her guests; and
when it is down on the floor, || she takes the basket with the berries 10
and pours them | on the mat that has been spread out. Then she
puts down her | basket, as it is now empty. She scatters the sucked
berries | over the whole length of the mat. As soon as this has been
done, | she takes an oil-dish and pours some oil into it. || After this 15
she puts it down next to the sucked berries. | Then the men take hold
of one bunch of | berries each, dip them into the oil, and put them
into the mouth, | and then they suck them. They just put them on
the tongue | and press them against the palate; and then the berry
bursts, || and they suck out the edible part. | The stems are thrown 20
into the fire. They continue doing this | while they are eating and

t!Elst!asaq. Wä, g'il'mēsē 'wī'laxēs we!wältsewē ts!enk^u xa'masaxs 50
laē xāl!EX'id nagēk'ilaxa 'wāpē. Wä, laem gwāla.

Ripe Sucked Viburnum-Berries (K'lūmdek^u t!Elsa).—Wä, hē'maaxs 1
laē ālak!āla la neq!lē'wīdēda t!Elsaxs laē k'lūmdekwa. Wä,
laasa ts!Edāqē āx'ēdxēs nānaagemē lexa'ya, qa's tek!lūpēlēqēxs laē
lāxa t!Elyadē. Wä, g'il'mēsē lāg'aa lāqēxs laē k'lūts!ālaxēs
nānaagemē lexa'ya. Wä, g'il'mēsē qōt!ē nānaagemasēxs g'āxaē 5
nā'na^x lāxēs g'ōkwē. Wä, hēx'ida'mēsē Lē'lālaxēs gwē'yō qa's
k!wāk!lūmdeg'amatsō'sēs k'lūmdekwē t!Elsa. Wä, g'il'mēsē g'āx
k'lūs'ālilēda Lē'lānemaxs laēda ts!Edāqē āx'ēdxa eldzowē lē'wa'ya
qa's lā Lepdzamōlīlas lāxēs Lē'lanemē. Wä, g'il'mēsē gwāl'alīlēxs
laē āx'ēdxēs k'lūmdegwats!āxa t!Elsē lexa'ya, qa's lā gūgedzōts 10
lāxa Lepdzamalīlē lē'wa'ya. Wä, lā g'ēg'alīlasēs nānaagemē
lexāxs laē lōpts!āwa, qa's lā lēndzōtsa t!Elsē k'lūmdek^u lābendā-
lax 'wāsgemasasa k'lūmde^xgradzowē lē'wa'ya. Wä, g'il'mēsē gwā-
lēxs laē āx'ēdxēs ts!Ebats!ē qa's k'lūnxts!ōdēsa L!ē'na lāq. Wä,
g'il'mēsē gwālēxs laē k'īnxelīlas lāxa k'lūmdekwē t!Elsa. Wä, 15
hēx'ida'mēsa 'nāxwa bēbegwānem dāx'ēdxa 'nemx!a k'lūmdek^u
t!Elsa, qa's ts!Ep!īdēs lāxa L!ē'na, qa's ts!ōq!ūsēs lāxēs semsē.
Wä, hē'mis la k'lūmdatsēx. Wä, laem āem āx'ēdzōts lāxēs k'īlemē,
qa's tek'ōstōdēs lāx ēk'!ōdēlasēs semsē. Wä, hē'mis la kūkūx'saatsa
t!Elsē. Wä, hē'mis la k'lūmdatsēx hāmts!āwasa t!Elsē. Wä, hē'mis la 20
ts!EXlālatsēs t!ēt!Elt!Elts!EXlā'yas. Wä, āx^usā'mēse hē gwēgilaxs

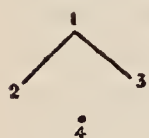
22 sucking the viburnum-berries, and they only stop when everything
has been eaten. | Some of them stop sooner, because they can not
stand to have their tongues | rubbed through. These are the ones
25 who have never eaten sucked viburnum-berries before. || As soon as
they have done so, they go out. That is all about the viburnum-
berry. |

1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when
I | described the steaming of viburnum-berries, | for you know the
way in which viburnum-berries are picked when they are green. | In
5 this way they are eaten in Knight Inlet. || As soon as the woman
comes home, she picks off the stems and puts | the cleaned berries
into the large basket. When | they have been picked off, she
puts the large | basket with the picked berries in a cool corner
of the house. | After this has been done, she goes into the woods, ear-
10 rying her basket on her back. She is going to || look for fern-fronds
and skunk-cabbage leaves, and she tries to find very broad ones. |
As soon as she finds broad leaves of skunk-cabbages, | she breaks off
the leaves; and when she has enough, she leaves them there | and
goes on, carrying her basket on her back and looking for fern-fronds.
When | she has found these, she puts the basket down, picks off the
15 fern-fronds and || puts them into the basket. When it is full, | she
ties down the top and carries the basket with fern-fronds | back the
way she came. She picks up the skunk-cabbage on her way | home.

22 k!ük!umDEX^ug'aaxa t!elsē. Wä, āl^ēmēsē gwālexs laē wīlēda waō-
kwē. Wä, lä geyōl gwāla wāyats!ālāqxa geyōlē basamasxēs k'īle-
mēxa yāg'ilwatē lāx k!ük!umDEX^ug'aaxa k!ūmdekwe t!elsa. Wä,
25 g'il^ēmēsē gwālexs laē hōqūwelsa. Wä, laem gwāl lāxa t!elsē.

1 **Steamed Viburnum-Berries.**—nemx^ēidātag'in L!elēlawēk' lāx gwē-
g'ilasaxa t!elsaxs kūnsasēwaēda kūnēkwē t!elsa, yīxs lēmaaxlā-
qōs q!ālelax'gwēg'ilasasa t!elsāxa t!elsaxs hēmaē ālēs tenlenx-
semē. Wä, hēmis gwēx'saxs laē t!elsasēwa lāx Dzawadē. Wä,
5 g'il^ēmēsē g'āx nānakūxs laē k!ūlpālaq lāxēs yīsx'īnē, qa's k'!ats!ā-
lēsa la k!ūlbek^u t!els lāxa nāg'ē wālas lexa^ēya. Wä, g'il^ēmēsē
wīla la k!ūlbekwaxs laē hāng'alīdasēs k!ūlbex^{uts}!āla t!eldzatslē
wālas nāg'ē lexa^ēya lāxa wūdanēgwīlasēs g'ōkwē. Wä, g'il^ēmēsē
gwālexs laē ālēsta lāxa āllē ōxlālaxēs lexa^ēyē. Wä, laem lāl
10 ālāx gēmsa lēwa k'!ek'!aōk!waxa ālā la āwādzōxlā k'!ek'!aōk!wa
ālāsō's. Wä, g'il^ēmēsē q!āxa āwādzōxlēwē k'!ek'!aōkwaxs laē
hēx'idaem p!ōx^ēwīdeq. Wä, g'il^ēmēsē hētolexs laē gēmxēsāla-
qēxs laē ōxlālaxēs lexa^ēyē, qa's lā ālāx gēmsa. Wä, g'il^ēmēsē
q!āqēxs laē ōxleg'aelsaxēs lexa^ēyē, qa's k!ūlx'īdēxa gēmsē, qa's
15 lā k!ūlts!ālas lāxēs gēmdzats!ēyē lexa^ēya. Wä, g'il^ēmēsē qōt!axs
laē t!emāk'iyīndeq. Wä, lā ōxlex^ēīdxēs gēmdzats!ēyē lexa^ēya,
qa's g'āxē gāgēmxbalaxēs k'!āk'!aok!wānemaxs g'āxāē nānakwa

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |



After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2), and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

lāxēs g'ōkwē. Wā, lāxaē gēmxałıasa k'!ēk'!aōk!wa lax lā hā'nē- 18 latsēs t'!eldzats!ēyē nāg'ē 'wālas lexa'yē. Wā, hēemxaāwisē ōxle-g'alıāsēs gēmdzats!ēyē lexa'ya. Wā, g'ıl'mēsē g'wāłexs laē āx'ēd- 20 xa k'!ılāk'wē. lē'wa 'wālasē xālaētsa met!āna'yē. Wā, lā k'!wāg'alıl lāxa lōbenēg'wilasēs g'ōkwē ts!EX^ubetalılē ōba'yasēs k'!elāk'wē, qa ıaēlēs. Wā, hē'mis lag'äg'ılılatsēxs laē bā'ıdxa ma'ıp!enk'ē lāxens q'!wāq!wax'ts!āna'yēx, yıx 'wāsgemasasēxs laē ıāg'alııasa k'!wa'xlōdzesē lāq. Wā, lā āx'ēdxēs k'!elāk'wē, qa's xült!ēdēs 25 ōba'yas g'äg'ılıl lāx ıaēlasdās lālaa lāxa ıaēlē k'!wā'xlōdzesa. Wā, g'ıl'mēsē g'wāłexs laē ēt!ēd bā'ıdxa hāmōdengāla lāx ma'ıp!enk'ē lāxens q'!wāq!wax'ts!āna'yēx g'äg'ılela lāx ōba'yas xültayas. Wā, lāxaē āx'ēdxa k'!wa'xlōdzesē, qa's ıāg'alııēs lāx welg'ılasas. Wā, la'mē ēt!ēd xült!ēdeq g'äg'ılıl lāx ōba'yasēs xültayē lālaa lāxa ıaēlē 30 k'!waxlōdzesa. Wā, g'ıl'mēsē g'wāłexs laē g'a g'wāłēg'a (*fig.*). Wā, lā ēt!ēd āx'ēdxa k'!wa'xlāwē qa's mens'ıdēs g'äg'ılela lāx (1) lālaa lāx (2). Wā, hē'mis la mens'ıdayosēs (3) lālaa lāx (4). Wā, g'ıl'mēsē g'wāłexs laaxat! āx'ēdxa k'!wa'xlōdzesē, qa's ıāg'alııēs lāx 'wālaasas ōba'yasa menyayowē k'!wa'xlāwa. Wā, lāxaē ēt!ēd 35 mens'ıtsēs k'!wa'xlāwē menyayo g'äg'ılıl lāx (1) lālaa lāx (3), yıx āwālagālaasas. Wā, lā xült!alelōdeq lāxēs k'!wa'xlāwē menyayowa. Wā, g'ıl'mēsē g'wāłexs laē k'at!alııas g'äg'ılıl lāx (2) lālaa

- ning at (2), | towards (4), and she marks it. Then it is in this way:
- 40 After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four finger widths deep, she | stops digging. She takes dry | driftwood and puts it into the hole;
- 45 and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down
- 50 next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one
- 55 end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | viburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; ||
- 60 and she continues doing this with the whole number of green berries.

lax (4). Wä, la^{mē} xült!ēdeq, qa g^{ās} gwälēg'a (fg.). Wä, g^{il}mēsē
 40 gwäl xültse^{stalaqēxs} laē nege^{lenēxs} xültayaxs laē 'lāp^{wülts}!ālasēs
 k^{!elakwē} lē^{wis} xālaēsē lāq. Wä, g^{il}mēsē la mōdenbāla ēsegⁱ-
 wa^{yas} lāx 'nemp^{!enk}ē lāxens q!^{wāq}!wax^{ts}!āna^{yēx}, yix 'wāla-
 betalilasas 'lapa^{yasēxs} laē 'gwäl 'lāpaq. Wä, lä āx^{ēdx}a lem^{xwa}
 q!^{lāq}!ēxema, qa^s lēx^{ts}!ālēs lāq. Wä, g^{il}mēsē nēlk^{eyax} 'idexs laē
 45 gayi^{lālax} ōküya^{yas} yīsa q!^{lāq}!ēxemē. Wä, hē^{mis} la xeqūyintsōsa
 t!^{lēsemē}. Wä, g^{il}mēsē gwälēxs laē mēnabōtsa gūlta lāxēs kūnyas-
 laxa q!^{wēlkwē} t!^{elsa}. Wä, g^{il}mēsē xⁱqostāxs laē āx^{ēdx}a 'wālasē
 lōq!^{wa}, qa^s aēk^{!ē} ts!^{lōxūg}!intsā 'wāpē lāq. Wä, g^{il}mēsē lā ēgⁱ-
 g^{axs} laē āx^{ēdxēs} t!^{elts}!āla nāg^ē lēxa^{ya}, qa^s lä hāng^{ägeli}lās
 50 lāxa ts!^{lōxūg}!aakwē 'wālas lōq!^{wa}. Wä, lāxaē āx^{ēdex} pel^{pelqa}-
 sēs lā^{wūnemē}. Wä, lä k!^{wag}!ägeli^{laxa} 'wālasē lōq!^{wa}, qa^s gōx-
 'widē lāxa lēn^{lenxsemē} k!^{ülbek} t!^{elsa}, qa^s lä g^{ōxts}!ōts lāxa
 'wālasē lōq!^{wa}. Wä, hē^{mis} la lēsel^{gayaatsēsa} pel^{pelqē} lāq, qa
 q!^{wēq}!ülts!ēs. Wä, g^{il}mēsē 'wī^{welx}!sēxs laē gōlbents lāx āpsbēl-
 55 ts!^{āwasa} 'wālasē lōq!^{wa}. Wä, lāxaē ēt!^{ēd} gōx^{wid} lāxa t!^{elsa}-
 sēs gēmxōlts!āna^{yē}, qa^s lä gōxts!ōts lāxa q!^{lō}!ats!āxa lēn^{lenx}-
 semē t!^{elts}!āla 'wālas lōq!^{wa}. Wä, lāxaē ēt!^{ēd} lēsel^{gentsēs} lēsel-
 gayayowē pel^{pelq} lāq. Wä, g^{il}em^{xaāwisē} 'wī^{welx}!s q!^{wēq}!ül-
 ts!^{exs} laē gōlbents lāxaax lāsasēs g^{ilx}!dē q!^{wēla}!ya. Wä, āx^u-
 60 sā^{mēsē} hē gwēg^{ilax} 'wāxaasa lēn^{lenxsemē} t!^{elsa}. Wä, g^{il}mēsē

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; || and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ||
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When || it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles || a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

ʷiʷla la leLEXsaakūxs laē āxēdxēs lexaʷyē, qaʷs lā lax ālēgʷaʷyasēs
gōkwē, qaʷs lā L!Eqwāxela lāx ōbaʷts!ānaʷyasa L!Enakʷasa 61
L!āsmēsē. Lā, LEXʷts!ālas lāxēs lexaʷyē. Wā, gʷilʷmēsē hēlēLEXs
laē laxelsʷid lāxa LEqʷlēmēsē, qaʷs lā lEXeyīndālas lāq. Wā,
gʷilʷemxaāwis hēlēLEXs gʷāxaē ōxlālaq, qaʷs gʷāxē ōxlaēLElaq
lāxēs gōkwē, qaʷs lā ōxLEgʷalīlas lāxēs kūnyasLaxa q!wēlkwē 65
lēnēnxsem t!ēlsa. Wā, gʷilʷmēsē gʷwāLEXs laē āxēdxēs kʷlīplālaa,
qa gʷāxēs kʷādēla. Wā, lāxaē tsāxa ʷwāpasēs nagats!ē, qa gāxēs
gʷwālīl hāʷnēla. Wā, hēʷmisa lēʷwaʷyē, qa nāyīmLES. Wā, gʷilʷmēsē
ʷwīla gʷāx gʷwāx gʷūlīlaxs laē ēdzēla, qa ālaxʷidēs ʷwīla q!ūlxʷidēda
leqwa, yīxs wāxʷmaē lā mēmēntsemxʷidēda t!ēsemē xEXʷlālālēs 70
lāx ōts!āwas kūnyasLAS. Wā laʷmēsē gālakʷasEXs laē dōqūlaqēxs
lēʷmaē ʷwīla q!ūlxʷida. Wā, lā āxēdxēs kʷlīplālaa, qaʷs kʷlākʷla-
pūqewēxa xāL!a gʷigʷayawēsa q!wāq!walemotē ts!ōlna. Wā, gʷilʷ-
mēsē wīlgʷilqaxs laē ʷnemākʷeyīndxa xʷixʷEXsemāla t!ēsema qa
ʷnemākʷiyēs. Wā, gʷilʷmēsē gʷwāLEXs laaxat! ēt!ēd selt!ēda qaʷs 75
yāwasʷidē xʷōsʷida. Wā, laʷmē ʷnēxʷ qa ālakʷlalēs q!walaema
ts!ōts!ēlxlaʷyē. Wā, gʷilʷmēsē dōqūlaqēxs lēʷmaē ālakʷlāla la
q!ūlxʷidEXs laē āxēdxēs nagats!ē ʷwābets!ālīla, qaʷs xāL!EXʷidē
xōdzeLEYīntsa ʷwāpē lāx ōkūʷyasa xʷixʷEXsemāla t!ēsema, qa
q!EXʷūlts!āwēsa gūnaʷyē lāq. Wā, gʷilʷmēsē gʷwāLEXs laē āxēdxā 80
ōbaʷts!ānaʷyasa L!Enākʷasa L!āsmēsē, qaʷs lā LEXūgʷīndālas lāxa
t!ēsemē. Wā, gʷilʷmēsē ʷwīlts!āxs laē lEXeyīndālasa LEqʷlēmēsē lāq,

on. | She scatters these until they are level. When this is done, she ||
 85 takes the fern-leaves and spreads them carefully so that they are
 thick. | After this she takes the skunk-cabbage leaves and | spreads
 them over them. She bends the edges upwards inside the | steaming-
 hole, and she lays them so that they will not leak, one on top of the
 other. | When this has been done, she takes the large dish which
 90 holds the pounded || viburnum-berries, and she pours them into the
 steaming hole. When | this has been done, she puts down the
 empty large dish. She takes | broad leaves of the skunk-cabbage
 and spreads them well over what she is | steaming, and so that it
 does not leak. Then | she takes her bucket and pours the water in
 95 between || the leaves enveloping the viburnum-berries | which she is
 steaming, and the side of the steaming-hole. As soon as she has
 poured water all round it, | she takes more skunk-cabbage leaves,
 spreads them over, and | takes a mat, and she adds still more cover
 to keep the steam down. | After this has been done, she takes a large
 100 shell and scrapes the soil up, || and with it she covers the mats.
 That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-
 berries, and | when it is almost evening, the woman who steams the
 viburnum-berries takes the large dish | and pours some water into it.

qa's gōlg'ilgayēq, qa 'nemāk'eyēs. Wä, g'il'mēsē gwālexs laē
 85 āx'ēdxa gēmsē, qa's lä aēk'la lexeyindālas lāq, qa wākwēs. Wä,
 g'il'mēsē gwālexs laē āx'ēdxa k'!Ek'!aōk!wa, qa's lä aēk'la LEPE-
 yindālas lāq. Wä, la'mē ēk'!ēbalē ōba'yas lāx ēwanēx^{ts}!āwasa
 kūnyasē. Wä, lāxaē aemxaakwa lāxēs pāpeqewak!wēna'yē. Wä,
 g'il'mēsē gwālexs laē āx'ēdxa 'wālasē lōq!wa, yīxa q!ūlx^{ts}!ālāxa
 90 q!wēlkwē t!Elsa, qa's lä qepts!ōts lāxa kūnyasē. Wä, g'il'mēsē
 gwālexs laē hāng'alīlasa 'wālasē lōq!wa la lōpts!ā. Wä, lä āx'ēdxa
 āwādzoxlō k'!Ek'!aōk!wa, qa's aēk'lēxs laē LEPEYindālas lāxēs
 kūnsase'wē. Wä, laemxaē aemxaq. Wä, g'il'mēsē gwālexs laē
 āx'ēdxēs 'wābets!āla nagats!ā, qa's gwāqōdēs lāx āwagawa'yasa
 95 sāsgema'yasēs kūnsāse'wē t!Elsa k'!Ek'!aōk!wa lō' ēwanēqwasu
 kūnyats!āsēxa t!Elsē. Wä, g'il'mēsē 'wī'la gūx'idex āwē'stāsēxs
 laē āx'ēdxa waōk^u k'!Ek'!aōk!wa, qa's LEPEYindālēs lāq. Wä, lä
 āx'ēdxa lē'wa'yē, qa's hēlōkūyindē lā nāseyōnts lāq. Wä, g'il'mēsē
 gwālexs laē āx'ēdxa 'wālasē xālaēsa qa's xelx'ēdēs lāxa dzeqwa,
 100 qa's dzemdZEMENXENDēx āwē'stāsa na'yīmē lē'wa'yā. Wä, la'mē
 gwāla kūnsāxa t!Elsē lāxēq.

Wä, hē'mēxs gaālaaxs laē gwāla kūnsaxa t!Elsē. Wä, g'il'mēsē
 elāq dzāqwaxs laēda kūnts!ēnoxwē ts!Edāq āx'ēdxa 'wālasē lōq!wa,
 qa's gūxts!ōdēsa 'wāpē lāqēxs laē ts!ōxūg'indeq, qa lāwāyēsa

She washes it out, so that all the || crushed viburnum-berries come off, 5
 for the dish in which she steams the berries is the same dish in which
 she | crushed them. When it is clean, she | puts it down next to
 the steaming-hole. She takes a large | ladle, which is made for this
 kind of work, to scoop | out things that are still hot. She takes it
 and || puts it into the large dish. When this is done, she takes a | 10
 large clam-shell and scrapes away the soil with which she covered |
 the steaming-hole. When it is all off, she takes | hold of two corners
 of the mat, turns it back, and puts it down on the floor. | Now the
 cooked skunk-cabbage wrapping begins to show. || She peals it off; 15
 and when it is off, the steamed | viburnum-berries look like
 thick dirty water. | They are reddish in color. When all the skunk-
 cabbage leaves have been taken off, she | takes the large dish in
 which the large ladle is kept and | puts it down by the side of the
 hole. Then she takes out the long-handled ladle, || dips it into the 20
 steaming-hole, and pours the viburnum-berries into the large | dish.
 She does not stop until they are all in the large dish. | Then they have
 all been taken out of the steaming-hole. As soon as this is finished, |
 she takes up the dish in which the steamed berries are, and | puts it
 in a cool place. She lets it cool off quickly. Then she takes a || mat 25
 and puts it over it, for she does not want the soot to drop | into it.

q!wēq!wałēsawa'yē t!Els k!ūdegēq, qaxs hē'maē q!wēłts!lāx·dxa 5
 q!wēłkwē t!Elsa, yīx lā kūnsasō's. Wā, gīl'mēsē la ēg'ig·axs laē
 k'anōlīlas lāxēs kūnyasē. Wā, lāxaē āx'ēdxa 'wālasē k'āts!E-
 naqaxa hēk!ūmg'īlīmē k'asēlē g'īlt!EXlāla k'āts!Enaqa qa xelōłts!lā-
 layāxa hēem ālē ts!Elqwa. Wā, hēem āx'ētsōsē, qa's lā g'i-
 ts!ōts lāxa 'wālasē lōq!wa. Wā, gīl'mēsē gwāłexs laē āx'ēdxa 10
 'wālasē xālaēsa, qa's lā golaxelas lāxa dzeqwxaxa dzemsge-
 mēx·dāsēs kūnsasēwē t!Elsa. Wā, gīl'mēsē 'wīlaxaxs laē dāden-
 xendxa lē'wa'yē, qa nēl'ēnākūlamasēqēxs laē āx'ālīlaq. Wā, la-
 'mēs xamasgemg'alīlēda sāsge'ma'yē la L!EL!Ebedzō k'!Ek'!aōkwa.
 Wā, la'mē qūsālaq. Wā, gīl'mēsē 'wīlāxs laē āem la q!ōts!āwa 15
 kūnēkwē t!Elsa la yāxa hē gwēx'sa genk'āsōx nēqwax 'wāpa.
 Wā, la L!al!axostāla. Wā, gīl'mēsē 'wīlāwēda k'!Ek'!aōk!waxs laē
 āx'ēdxa 'wālasē lōq!waxs g'īts!āmaēda 'wālasē k'āts!Enaq lāxēs
 laē hā'nōlīlas lāq. Wā, lā dōłts!ōdxa g'īlt!EXlāla k'āts!Enaqa,
 qa's tsēqēs lāxa kūnēkwē t!Elsa, qa's lā tsēts!ālas lāxa 'wālasē 20
 lōq!wa. Wā, āl'mēsē gwāłexs laē 'wīłts!lā lāxa 'wālasē lōq!wa,
 yīxs laē 'wīlg'īłts!āwēda kūnyats!lāq. Wā, gīl'mēsē gwāłexs laē
 k'āg'alīlaxa kūnēx'utsālaxa kūnēkwē t!Els 'wālas lōq!wa, qa's lā
 k'āg'alīlas lāxa 'wūdaēlē, qa hālabalēs 'wūdex'īda. Wā, lā āx'ēdxa
 lē'wa'yē, qa's pāqeyīndēs lāq, qaxs gwāq!lāaaq q!ūpstalēda q!wałō- 25
 besē lāq. Wā, gīl'mēsē gwāłexs laē āx'ēdxa hā'yāla lōElq!wa

27 After doing this, she takes medium-sized dishes | and washes them
out with water. When this has been done, | she piles them up.
Then she takes her spoon basket, in order to | have it ready, and puts
30 it down next to her seat. When she thinks that the || steamed
viburnum-berries are cold enough, she sends her husband to invite
whomever he | likes among his friends, or, if he wishes | to invite
(them), the members of his numaym. He invites them to | come and
eat steamed crushed berries. When they | come in, the woman gets
35 ready. She takes a || medium-sized dish from the pile, and she puts
it down at the | place where she always sits; and she takes oil and |
puts it down where she sits; and finally she takes the dish containing |
the steamed crushed viburnum-berries and puts it down | just out-
40 side of her seat. Then she takes a medium-sized || dish and puts it
across the corner of the large dish in which the steamed | crushed
viburnum-berries are. She takes a long-handled ladle, | dips it into
the berries, and puts it into a medium-sized | dish. When it is half
full, she puts it down; and | she does this with all the medium-sized
45 dishes. When || the crushed steamed viburnum-berries are in all of
them, she takes | oil and pours it in. She does not put in very much
oil. | When she has done so, she distributes the spoons among the |
guests of her husband; and when every one has one, the woman her-
50 self | places the medium-sized dishes before them. There is || one

27 qa's aëk'!ē ts!ōxwūg'idālaq yīsa 'wāpē. Wä, g'il'mēsē gwālexs
laē māxogwalīlaq. Wä, lāxaē āx'ēdxēs k'ayats!ē, qa g'āxēs gwā-
līla lāx k!waēlasas. Wä, g'il'mēsē k'ōtaqē laem 'wūdex'idēs
30 künēkwē t!elsaxs laē 'yālaqasēs lā'wūnemē, qa lās Lē'lāxaxēs
gwe'yōwē, qa's Lē'lālasē'wē lāxēs 'nē'nēmōkwē lōxs 'nēk'aē, qa's
hē Lē'lālasē'wēs 'nē'mēmōtē. Wä, la'mēsē Lē'lāxax'da'xūq, qa
g'āxēs t!Elst!asxa q!wēlkwē künēkwē t!Elsa. Wä, g'il'mēsē g'āx
'wīlaēlexs laē hēx'ida xwāna'idēda ts!Edāqē, qa's āx'ēdēxa
35 hā'yā'fa lōq!wa lāxēs maxōlīlasē, qa's g'āxē mēx'ālīlas lāxēs
hēmēnēlasē k!waēlasa. Wä, lāxaē āx'ēdxa L'ē'na, qa's g'āxēs
hā'nēl lāx k!waēlasas. Wä, lā ālēlxsdālaxs laē āx'ēdxa künēx'uts!ā-
lāxa q!wēlkwē künēkwē t!Els 'wālas lōq!wa, qa's g'āxē hāng'alīlas
lāx L'asālīlasēs k!waēlasē. Wä, lā āx'ēdxa 'nemēxla lāxa hā'yā'fa
40 lōq!wa, qa's hāng'āgendēs lāxa 'wālasē lōq!wa künēx'uts!ālaxa
q!wēlkwē künēk' t!Elsa. Wä, lā āx'ēdxa g'ilt!Exlāla k'āts!Enaqa,
qa's tsēx'idēs lāxa künēkwē t!Elsa, qa's lā tsēyōselas lāxa hēlā
lōq!wa. Wä, g'il'mēsē negōyoxsdālaxs laē k'āg'alīlas. Wä, lā
'nāxwaem hē gwēx'idxa waōkwē hā'yā'fa lōelq!wa. Wä, g'il'mēsē
45 'wī'la la t!ēt!Elts!ālaxa q!wēlkwē künēkwē t!Elsexs laē āx'ēdxa
L'ē'na, qa's k'lūnq!Eqēs lāq. Wä, lā k'!ēs ālaem q!ēqxa L'ē'na.
Wä, g'il'mēsē gwālexs laē ts!Ewanaēsasa k'āk'ets!Enaqē lāx Lē'lā-
nemasēs lā'wūnemē. Wä, g'il'mēsē 'wīlxtōxs laē k'aēsēda ts!E-
dāqasa hā'yā'fa lōelq!wa. Wä, la'mē yaēyūdōkwa bēbegwānemē

dish for each three men. When she has put them down, | the guests 51
at once take their spoons and begin to eat the | steamed viburnum-
berries; and after they have eaten, they drink a very little | water
to rinse their mouths. After doing this, | they go out; and now at
last this is all about the eating of || crushed steamed viburnum- 55
berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1
get large, when they are still green. When | the woman sees that
the apples are getting large, she takes her | small basket and goes
where good crabapples are, and picks them off. || She puts them into 5
her small basket; and when it is full, | she goes home. Then she
calls her husband and her | children to come and sit down; and when
they sit down, she | spreads a food-mat in front of them. | She takes
the basket with crabapples and pours the apples on the || mat. Then 10
they take hold of | the bunches of crabapples, one of each, and bite off
the | crabapples from the stems and eat them. They | continue doing
so, and only stop when they have | all been eaten. They do not eat oil
with them, because there is juice inside. || Brittle crabapples are not 15
given at a feast to many tribes, | for only the married couple and
their children eat | them. That is all about this. |

lāxa ʔnālʔnemēxla hēla lōq!wa. Wä, gʔilʔmēsē ʔwilgralʔexs laē 50
hēxʔidaʔma lēʔlānemē dāxʔidxēs kʔākʔets!ēnaqē, qas ʔyōsʔidēxa
kūnēkwē q!wēltaakʔ t!ēlsa. Wä, gʔilʔmēsē gʔwāʔexs laē xāl!ēxʔid
nāgēkʔilaxa ʔwāpē, qas ts!ēwēl!ēxōdayowē. Wä, gʔilʔmēsē gʔwā-
ʔexs laē hōqūwēlsa. Wä, lawēs!ē gʔwāl lāxa t!ēlst!asaxa kūnēkwē
q!wēlkʔ t!ēlsa. Wä, laēm gʔwāla. 55

Brittle Crabapples.—Xēmōkʔ tselxʔ, yixs hēʔmaē tselxʔwīdexʔ demxa 1
tselxʔwaxs laē āwāwa, yixs hēʔmaē ālēs ʔenʔenxsema. Wä, hēʔmaaxs
laēda ts!ēdāqē dōqwalaxa tselxʔwaxs lēʔmaē āwāwa. Wä, lā āxʔēdxēs
lālaxamē, qas lā lāxa ēgʔadāxa tselxʔwē. Wä, laʔmēs ēp!ēx!aq,
qas lā ēpts!ālas lāxēs lālaxamē. Wä, gʔilʔmēsē qōt!axs gʔāxaē 5
nāʔnakwa lāxēs gʔōkwē. Wä, laʔmē lēʔlālaxēs lāʔwūnemē lēʔwis
sāsemē, qa gʔāxēs klūsʔālīla. Wä, gʔilʔmēsē klūsʔālīʔexs laē āxʔēd-
xa hāʔmadzowē lēʔwaʔya, qas lā lēpdzamōlīlas laxʔdaʔxūq. Wä,
lā āxʔēdxēs tselwats!ē lālaxama, qas lā gūgedzōtsa tselxʔwē lāxa
lēbīlē tselxʔtsaxūdzō lēʔwaʔya. Wä, hēxʔidaʔmēsē ʔnāxwa dāxʔid- 10
xa ʔnālʔnemēxla lāxa ʔenʔenxsemē tselxʔwa, qa q!ēkʔālaxʔidēxa
tselxʔwē lāxēs tsētselwanōwaxs laē xēmʔwēdeq. Wä, laʔmēsē
hēxʔsāem gʔwēgʔilaqēxs tselxʔtsaxʔwāē. Wä, ālʔmēsē gʔwāʔexs laē
ʔwīʔlāq. Wä, laʔmē hēwāxa ts!ēpas lāxa l!ēʔna, qaxs ʔwābets!āē.
Wä, laʔmē k!ēs k!wēladzem lāxa q!ēnemē lēlqwālalaʔya xēmōkwē 15
tselxʔwa, yixs lēxʔaʔmaēda haʔyaseqāla lēʔwis sāsemē tselxʔtsaxʔxa
xēmōkwē tselxʔwa. Wä, laēmxaē gʔwāl lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil,
20 about which I talked before, for you will || only have the same (de-
scription). |

Mashed Steamed Crabapples.—The | woman takes her small dish
and her spoon, and she dips | some of the crabapples and water out of
the box. Then she puts them into her small dish; and when it is |
25 half full; she takes it and puts it down next to her || place. She takes
her husband's stone hammer, and she pounds | the crabapples in the
small dish; and when they are all broken up, she | puts away the
stone hammer that she was using, and she | mashes them with both
hands. When they are all | mashed, she takes oil and pours it on,
30 much of it; || and when this is done, she calls her husband and her
children | to come and sit down; and as soon as the whole family has
assembled, the | woman takes her spoons and gives one to each. |
Then they all eat with their spoons; and | they eat the mashed crab-
35 apples. They only stop || when they have been eaten. They never
drink water after eating them. | That is all about it. |

Salal-berries and Crabapples (Salal-berry cakes mixed with mashed |
crabapples).—The woman takes two dishes and | puts them down
next to the place where she always sits. Then she takes | four cakes
5 of salal-berries and puts them into one of the dishes. || As soon as
she has finished doing so, she takes some water and pours it in. |

18 **Crabapples and Oil.**—L!äkwē tselxwa; yîxs hēmaaxat! gwēkwa
L!äkwē t!elsaxen lāx'îdaxat! gwāgwēx's'ālasa, yîxs hēmēlaqōs
20 âeml negetewēsōlē.

Mashed Steamed Crabapples.—Q!wēdzek^u q!ōlk^u tselxwa, yîxs âmaē-
da ts!edāqē āx'ēdxēs lālogūmē lēwēs k'āts!enaqē, qa's lā tsēx'îd
lāxēs tselx'staats!ē, qa's lā tsēts!ālas lāxa lālogūmē. Wā, g'il'mēsē
negōyoxsdālaxs laē k'ālaq, qa's lā k!wāg'alit lāxēs hēmenēlasē
25 k!wāēlasa. Wā, lā āx'ēdxa pelpelqasēs lāwūnemē, qa's leselgen-
dēxa la tselx'ts!ālasa lālogūmē. Wā, g'il'mēsē wīwēlx'sexs laē
g'ēxaxēs leselgayayowē pelpelqa. Wā, la hēlōx'wid la q!wēsel-
gentsēs wāx'sōlts!āna'yē e'eyasō lāq. Wā, g'il'mēsē la ālak!āla
lā wīwēlx'sexs laē āx'ēdxa L!ē'na, qa's k!ūnq!eqēsa q!ēnemē lāq.
30 Wā, g'il'mēsē gwālexs laē lēlālaxēs lāwūnemē lēwis sāsemē,
qa g'āxēs k!ūs'ālita. Wā, g'il'mēsē g'āx senyanōgwalitexs laē
āx'ēdēda ts!edāqaxēs k'āk'ets!enaqē, qa's ts!ewanaēsēs lāx'da'xūq.
Wā, hēx'ida'mēsē nāxwa yōs'itsēs k'āk'ets!enaqē lāq. Wā, la'mē
tselx'tsax'wīdxa q!wēdzekwē tselxwa. Wā, āl'mēsē gwālexs laē
35 wī'laq. Wā, la'mē hēwāxa nāgēk'elax wāpaxs laē gwāla. Wā,
laemxaē gwāl lāxēq.

1 **Salal-berries and Crabapples** (T!eqa mālaqela lēwa q!wēdzekwē
tselxwa).—Wā, hēem āx'ētsōsa ts!edāqa ma'fexla lōelq!wa, qa's
g'āxē mex'ālitas lāxēs hēmenēlasē k!wāēlasa. Wā, lā āx'ēdxa
mōxxsa t!eqa, qa's lā pax'alts!ōdālas lāxa nēmēxla lōq!wa. Wā,
5 g'il'mēsē gwālexs laē tsēx'îd lāxa wāpē, qa's lā gūq!eqas lāq.

Then she watches until they are just covered with water. Then she 6
 stops and | takes the spoon and the other dish, and takes it | to
 where she keeps the crabapples. She dips her spoon into the | crab-
 apples and puts them into the dish. When it is half full, || there is 10
 enough in it. Then she puts it down next to her seat. | Then she
 takes her husband's stone hammer and pounds | the crabapples; and
 when they are all pounded up, she puts away the stone hammer. | Then
 she takes the dish with salal-berries and mashes them with both |
 hands, the salal-berries which have been soaked. || When they are 15
 all in pieces, she takes the dish with the pounded crabapples and
 pours them into the dish with the mashed salal-berries. When they |
 are all in, she takes the oil and pours it on. After | doing so, she
 mashes them again with both hands, | so that they are thoroughly mixed.
 When they are mixed, she stops, and || calls whomever she likes to come 20
 to eat the mashed | crabapples mixed with dried salal-berries. When
 the guests | come and sit down, she gives them a food-mat and spreads
 it | in front of them. She takes the spoons and distributes | them
 among them. Finally she puts down in front of them the dish ||
 with the salal-berries and crabapples mixed which she | puts down 25
 in front of her guests. Then they take the | goat-horn spoons, for
 this kind of food is eaten with | goat-horn spoons, and they all eat

Wä, â^émēsē dōqwała, qa t!ēt!Ebidzowēsēxa ^éwāpaxs laē g^éwāła. Wä, 6
 lä äx^éēdxa k[·]āts!Enaqē L^éwa ^énemēxla lōq!wa, qa^s lä dālaqēxs laē
 lāx ha^énēlasasēs tselx^ustaats!ē. Wä, la tsēx[·]ētsēs k[·]āts!Enaqē lāxa
 tselx^usta, qa^s lä tsēts!ālas lāxa lōq!wa. Wä, g[·]il^émēsē negoyoxsdā-
 laxs laē hēlats!ā. Wä, g[·]āxē k[·]āg[·]alīlas lāxēs hēmenēlasē k[·]!waē- 10
 lasa. Wä, lä äx^éēdex pelpelqasēs lā^éwūnemē, qa^s leselgendēs
 lāxa tselx^usta. Wä, g[·]il^émēsē ^éwi^éwelx[·]sexs laē g[·]ēxaxa pelpelqē.
 Wä, lä nēx^éēdxa t!Eqats!āla lōq!wa, qa^s q!wēselgendēsēs ^éwāx[·]sōlt-
 ts!āna^éyē ^éeyasowē lāxa t!Eqā lā pēq!ūgelīla. Wä, g[·]il^émēsē
^éwi^éwelx[·]sexs laē äx^éēdxa ledzekwē tselx^uts!āla lōq!wa, qa^s lä 15
 gūqāsas lāxa q!wēdzegwats!āxa t!Eqā lōq!wa. Wä, g[·]il^émēsē
^éwi^élōsexs laē äx^éēdxa L^éna, qa^s lä gūq!Eqas lāq. Wä, g[·]il^émēsē
 g[·]wāhēxs laē ēt!ēd q!wēselgentsēs ^éwāx[·]sōlts!āna^éyē ^éeyasowē lāq
 qa ālak[·]lalēs lēlgā. Wä, g[·]il^émēsē lēlgōxs laē g[·]wāła. Wä, hēx[·]ēi-
 da^émēsē Lē^élalaxēs g[·]wēyā qa g[·]āxē memālaqg[·]exa mālaqēla q!wē- 20
 dzekwē tselx^usta L^éwa t!Eqā. Wä, g[·]il^émēsē g[·]āx k[·]!ūs^éālīlē
 Lē^élānemasēxs laē äx^éēdxa hā^émādzowē lē^éwa^éya, qa^s lä Lepdza-
 mōlīla lāq. Wä, lāxaē äx^éēdxa k[·]āk[·]ēts!Enaqē, qa^s lä ts!ewanaē-
 sas lāx[·]da^éxūq. Wä, lä āhēlxsdālaxs laē k[·]āg[·]ilīlāxa mālaxts!ālaxa
 mālaqēla q!wēdzek^u tselx^usta L^éwa t!Eqā lōq!wa, qa^s lä k[·]āx[·]- 25
 dzamōlīlas lāxēs Lē^élānemē. Wä, hēx[·]ēida^émēsē ^énāxwa dāx[·]ēdxēs
 ts!ōlolaqē k[·]āk[·]ēts!Enaqā, qaxs hē^émaē ^éyōselax g[·]wēx[·]sdemasēda
 ts!ōlōlaqē k[·]āts!Enaqā. Wä, lāx[·]da^éx^émē ^énemāx[·]ēid ^éyōs^éētsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not
35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

1 **Bunch-Berries.**¹—When (the basket) is full,² (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has
5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After
10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

k·āk·ets!Enaqē lāq. Wä, la^mmē k!ūmtā^lax wāpaga^yas. Wä,
30 g·il^mmēsē wī^lāwē wāpaga^yasēxs laē pōx·ōdex sāq!ūs^gema^yas. Wä, hēx·sā^mmēsē g·wēg·ilaqēxs hā^mapaaq. Wä, g·il^mmēsē wī^lāqēxs laē hōqūwēlsa. Wä, la^mmē hēwāxa nāgēk·ilax wāpa. Wä, lālē āem ts!ewēl!exōtsa wāpē, qaxs ālak·lalaē k!ūta hēmaōma-
ts!ēna^yas lāxens āwīl!exawa^yēx. Wä, hē^mis k!ēsēlas hēlq!āla
35 nāxⁱdēda hā^māpax g·wēx·sdemasēxs newēq!ūp!ēdaē nāgēk·ilāxa wāpē. Wä, hē^mis lāg·ilas k!ilemē. Wä, laemxaē k!ēs lē^lā-
layo lāxa q!ēnemē lēlqwāla^la^ya, yīxs lēx·a^mmaēda hayasek·āla āxeq. Wä, laem gwāl lāxēq.

1 **Bunch-Berries.**¹—Wä,² g·il^mmēsē qōt!axs laē yālaqasēs ha^yāl^a,
qa lās lē^lālax g·ōkūlōtas. Wä, la^mmē qek·ilā^lxa qek·laālē. Wä, lā gēnemas āx^ēdxēs lōelq!wē, qa g·āxēs hāx·hanēl lāx k!waēlasas
lē^wwē k·ākets!Enaqē; wä, hē^mis lēs lē^lēna. Wä, g·il^mmēsē gwālexs
5 laē lep!ālilēlaxa lēel^wayē, qa k!wādzewēsōltsa lē^lānemē, qō g·āxl hōgwīlō. Wä, g·il^mmēsē g·āx wī^lālēlexs laē hēx·ida^ma ts!edāqē
āxk·lālaxa hā^yāl^a, qa lās k!ats!ālasa qek·laālē lāxa lōelq!wē. Wä, g·il^mmēsē wī^lā qēqex·ts!ālēda lōelq!wāxs laē āx^ēetse^wēda
lē^lēna, qa^s lā klūnq!egem lāq. Wä, g·il^mmēsē gwāla laē ts!ewa-
10 nāēdzema k·āk·ets!Enaqē lāxa lē^lānemē. Wä, g·il^mmēsē gwālexs laē k·ax·dzamolēlema qēqex·ts!āla lōelq!wē lāxa maēmōkwē bēbe-
gwānema. Wä, g·il^mmēsē wīl^galilēxs laē hēx·idaem nāxwa

¹ *Chamaepericlyneum unalaschkense* (Ledb.) Rydb.

² Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having done so, they go out. There is only one || way of eating the buneh- 15 berries; and they do not sing when | they are invited to this feast. That is all about this. |

Gooseberries.—(The woman¹ puts [her basket with gooseberries] down on the floor;) and when a strong wind is blowing, she | spreads out her mat where the wind blows strongest. | She takes four pieces of firewood and puts them down erosswise under the edges || of the 20 mat, so that it is like a nest inside. When this has been done, | she takes her basket with the gooseberries, puts it down | at the end whence the wind is blowing, at the end of the long side of the | billets around the mat, in this way;² and when the wind begins to blow hard, | she takes hold of each side of the large basket, || and 25 pours out, not violently, the gooseberries so that | they come slowly out of the gooseberry basket when they are | falling into the nest which was made for cleaning them. The woman lifts | the basket up high; and the leaves are blown away by the wind, | and do not fall onto the mat on which they are || cleaned. Only the 30 gooseberries fall down on it. | Now they are cleaned. As soon as this has been done, she goes and puts them baek | into the large

dāx·idxēs k'āk·ets!Enaqē, qa's qEX·qak·ax·idēxa qEK·laālē. Wä, 13 g'il·mēsē 'wi'laxēs qEX·qak·axs laē hōqūwēlsa. Wä, 'nemx·idāla'mē g'wēg·ilasaxa qEK·laālē. Wä, hē'misēxs k'lēsaē denxElag·ilEx 15 qEX·qāk·aēda lē'lānemē qaēda qEK·laālē. Wä, la'mē g'wāl lāxēq.

Gooseberries.—Wä, g'il·mēsē lāk!wēmasa yālāxs laē āx'ēdxēs lē·wa'yē, qa's lä LEP!elsaq lāxa yōx'demala'yasa yāla. Wä, lä āx'ēdxa mōts!aq leqwā qa's xwātsē'stalēs lāx āwabā'yas ēwenxala'yasa lē·wa'yē, qa qElxasālēs ōts!āwas. Wä, g'il·mēsē g'wālExs 20 laē āx'ēdxēs t!Emwats!ē nāg·ē 'wālas lexa'ya, qa's lä hānbelsas lāxa g'wēba'yē lāx g'āya'nākūlasasa yāla lāx g'ildāg·aēna'yasa xwātsē'staakwē lē·wa'yā, g'a g'wālēg·a.² Wä, g'il·mēsē lēk!ūte-lēda yālāxs laē dādanōdxēs t!Emwats!ē nāg·ē 'wālas lexa'yaxs, laē k'lē's ēol'nākūlaxs laē gūgē'nākūlaxēs t!Emwats!ē lexa'ya qa 25 ēx·mēs lāts!lālēda t!Emxwalē lāxa t!Emwats!ē lexa'ya qa's lä lādzodala lāxa qElxasē'lakwē k'imdedzō lē·wa'yā lāx dzōxwālaēna'yasa ts!edāqaxēs t!Emwats!ē lexa'ya, qa yāmē'stalayowēs k'lamo-mās. Wä, la'em k'leās lādzodālasa k'lāmomo lāxa qElxasē'lakwē k'imdedzo lē·wa'yā. Wä, la'mē lēx·ama t!Emxwalē la lādzodālaq. 30 Wä, la'mē ēk·!Egekwa. Wä, g'il·mēsē g'wālExs laē xwēlaqa laax-ts!ōts lāxēs t!Emwats!ē nāg·ē 'wālas lexa'ya, qa's lä ōxLaēLElaq

¹ Continued from p. 222, line 24.

² That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

33 basket. Then she carries it on her back | into the house. She goes
and pours them into the large dish. As soon as | she has finished,
35 she picks more gooseberries, and || uses the same mat, and the canoe
pole to strike them with. When | her basket is full, she carries |
them home to her house. Again she puts down her mat | where the
wind blows strongest, and she does the same as | before. When she
40 has many gooseberries, she takes a || low-sided box which is made for
this purpose. It is | two spans and two short | spans long, and two
45 spans wide, | and one span | high. The woman takes this || low box and
pours the | gooseberries into it. When it is nearly full, she stops pour-
ing them in; | and when she has done so, she builds up a fire and puts |
stones into it. When she thinks there are enough for her purpose, |
50 she takes her tongs and puts them down by the side of the fire. || She
takes a bucket and goes to draw water. When she | comes back, she
pours the water into the small dish, and she | puts the small dish
next to the fire. When all this | has been done, the stones on the
55 fire are hot. | She takes her tongs, picks up the red-hot || stones, dips
them into the small dish with water in it, | and, when the ashes that

33 lāxēs g'ōkwē. Wä, lä gūxts!ōts lāxa 'wālasē lōq!wa. Wä, g'il-
'mēsē g'wālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wä, hēemxa
35 āxelasēs lē'wa'yē lē'wa dzomēg'alaxs kwēxaas. Wä, g'il'emxaā-
wisē qōt!ē t!emwats!ās nāg'ē 'wālas lexāxs g'āxaē ōxlālaq, qa's
g'āxē nā'nakwa lāxēs g'ōkwē. Wä, lāxaē āx'elsaxēs lē'wa'yē lāx
yōx'dema'ayasa yāla. Wä, laemxaē āem hē g'wēg'ilaqēs g'ilx'dē
g'wēg'ilasa. Wä, g'il'mēsē la q'lēnemē t!emxwalāsēxs laē āx'ēdxa
40 kūtsemē neq!emg'ililem wūlē qaēda dzēg'ikwē t!emxwalā, yixs
ma'lp!enk'aē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābelawīs'ida
ts!ex'ts!āna'yē 'wāsgemg'egraasas. Wä, lä ma'lp!enk' lāxens q!wā-
q!wax'ts!āna'yēx, yix 'wādzegegraasas. Wä, lä 'nemp!enk'ustāwē
'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wä, hēem āx'ētsōsa
45 ts!edāqēxēs kūtsem dzēg'ats!ēxēs t!emxwalē. Wä, lä gūxts!ōtsa
t!emxwalē lāq. Wä, g'il'mēsē elāq qōt!axs laē g'wā l gūqas.
Wä, g'il'mēsē g'wālexs laē lelqox'wīdxēs legwīlē, qa's xex'lēndēsa
t!ēsemē lāq. Wä, g'il'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,
laē āx'ēdxēs k'lip'lālaa qa g'āxēs k'adenwalisex legwīlas. Wä,
50 lāxaē āx'ēdxēs nāgats!ē, qa's lä tsēx'idex 'wāpa. Wä, g'il'mēsē
g'āx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qa's lä
k'anōlisasa 'wābets!āla lālōgūm lāxēs legwīlē. Wä, g'il'mēsē
g'wālexs laē mēmentsemx'idēda t!ēsemē xex'lālālēs lāxa
legwīlē. Wä, lä dāx'idxēs k'lip'lālaa qa's k'lip!ēdēs lāxa x'ix'ex-
55 semāla t!ēsema, qa's lä hāpstents lāx 'wābets!āwasa lālogūmē.
Wä, g'il'mēsē la 'wī'lāwē k!wēk!ūtsemayaq gūna'yaxs laē k'lip!ē-

stick on the stones come off, she | puts them into the gooseberries. 57
 She continues doing this with the other red-hot | stones. The
 stones are put in close together. When | this is finished, she takes a
 mat and spreads it over it, and || she leaves it this way some time. 60
 When the woman thinks that the stones are getting cool, | she takes
 off the mat covering and puts it down. | Then she takes her tongs and
 picks out the stones that have cooled off, | and she puts them down
 next to the fire. When they are all out, | she stirs the berry jam
 with a cedar stick. || If they are not boiled to pieces, she takes her 65
 tongs, | takes out more hot stones, dips | them into the small dish
 with water, and puts them in. She does not | take very many red-
 hot stones. When it begins to boil up, | she spreads a mat over it;
 and she does not leave it there long, || before she takes off the covering 70
 mat and puts it down. Then she | takes her tongs, picks out the
 stones from the | gooseberry jam, and puts them down next to the
 fire. | When the stones are all out, she takes a large dish and | puts it
 down next to the low-sided box. She takes a || long-handled ladle 75
 and dips out the gooseberry jam and puts it into the | large dish.
 When it is full, she takes up the large dish of | gooseberry jam and
 puts it down at a cool place | to cool off quickly. When it is cold,

qas lāxa t!emxwalē. Wä, lä hāna! hē gwēg'ilaxa waōkwē x'ix'ex- 57
 semāla t!ēsema. Wä, la'mē memk'ewakwēda t!ēsemē. Wä, g'il-
 'mēsē gwālexs laē āx'ēdxa lē'wa'yē, qa's naxūyīndēs lāq. Wä, lä
 gaē! hē gwaēlē. Wä, g'il'mēsē k'ōtēda ts!edāqaq laem k'ōx'wī- 60
 dēda t!ēsemāxs laē āxōdxa lē'wa'yē nāxūmās qa's g'ig'alilēsēxs
 laē āx'ēdxēs k'!lplālaa, qa's k'!lplidēs lāxa t!ēsem lā k'ōx'wida,
 qa's lā k'!lbenōliselas lāxēs legwīlē. Wä, g'il'mēsē 'wī'lōstāxs
 laē xwēt!ētsa k!wa'xlāwē lāxēs dzēk'ase'wē t!emxwalā. Wä,
 g'il'mēsē k'!lēs xās'idexs laē ēt!ēd dāx'idxēs k'!lplālaa, qa's 65
 ēt!ēdē k'!lplits lāxa x'ix'exsemāla t!ēsema, qa's lāxat! hāp-
 stents lāx 'wābets!āwasa lālōgūmē. Wä, lāxaē k!lpl!Ek'īlasa k'!lēsē
 q!ēsgem x'ix'exsemāla t!ēsem lāq. Wä, g'il'mēsē medelx'widexs
 laē āx'ēdxa lē'wa'yē, qa's lā nāxūmts lāq. Wä, k'!lēt!a gēx'ī-
 dexs laē xwēlaq āxōdxa nāxūya'yē lē'wa'ya, qa's g'ig'alilēsēxs laē 70
 dāx'idxēs k'!lplālaa, qa's k'!lplidēs lāxa t!ēsemē la g'ēgēxa dzē-
 g'īkwē t!emxwalā qa's lāxat! k'!lbenōliselas lāxēs legwīlē. Wä,
 g'il'mēsē 'wī'lōstēdā t!ēsemāxs laē āx'ēdxa 'wālasē lōq!wa, qa's lā
 k'anōlīlas lāxa kūtsemē dzēg'ats!ēxa t!emxwalē. Wä, lä āx'ēdxa
 g'īt!exlāla tsexlā, qa's lā tseyōsasa dzēg'īkwē t!emxwalē lāxa 75
 'wālasē lōq!wa. Wä, g'il'mēsē qōt!āxs laē k'āg'ililāxa dzēg'īx'uts!ā-
 lāxa t!emxwalē 'wālas lōq!wa, qa's lā k'ag'alīlas lāxa 'wūdaēlē,
 qa hā'nakwēlēs 'wūda'stax'īda. Wä, g'il'mēsē 'wūda'stax'īdexs laē

80 she | sends out her husband to invite his friends. He || might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then
85 she sends her husband to get the || gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has
90 put some gooseberry jam into || the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they
95 have been put down, || (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They
100 pick them off the gooseberry bushes, or they eat them || in the house. They never call their friends for this. | That is all about the gooseberries. |

ʼyālaqasēs lāʼwūnemē, qa lās lēʼlāxēs ʼnēʼnemōkwē lōxs hē-
80 ʼmaēs ʼnēʼmēmōtē la lēʼlālasos, yīx ʼnēkʼaēda begwānemē, qaʼs hā t!emxwīlagʼilxa dzēgʼikwē t!emxwalā. Wā, gʼilʼmēsē gʼāx ʼwīʼlāē-
LEXS laē hēxʼidaʼma ts!edāqē āxʼēdxēs laelōgūmē lēʼwis kʼākʼE-
ts!enaqē lēʼwa l!ēʼna, qaʼs gʼāxē gʼigʼalīla lāxēs hēmenēlasē k!waē-
lasa. Wā, lā ʼyālaqaxēs lāʼwūnemē, qa lās āxʼēdxa dzēgʼixʼts!ā-
85 laxa t!emxwalē ʼwālas lōq!wa, qaʼs gʼāxē kʼāgʼalīlas lāx k!waēla-
sas. Wā, gʼilʼmēsē gʼāxē lāʼwūnemāsēxs laē āxʼēdxa kʼikʼayemē qaʼs tēqēs lāxa dzēgʼikwē t!emxwalā, gaʼs lā tseyōselas lāxa laelōgūmē. Wā, gʼilʼmēsē negōyoxsdālaxs laē hēlats!ā. Wā, gʼilʼmēsē lā ʼwīʼla lā t!ēt!emxʼts!ālēda t!emxʼt!awats!ēlaxa dzēgʼikwē
90 laelōgūmxs laē āxʼēdxa l!ēʼna, qaʼs k!ūnq!ēqēs lāq. Wā, laʼmē q!ēqxa l!ēʼna. Wā, gʼilʼmēsē gwālexs laē ts!ewanaēsasa kʼākʼE-
ts!enaqē. Wā, gʼilʼmēsē gwālexs laē kʼaxʼdzamōlīlasa ʼnālʼnemēxla t!emxʼt!awats!ēlaxa dzēgʼikwē t!emxwalē laelōgūm lāxa yaēyūdukwē bēbegwānema. Wā, gʼilʼmēsē ʼwīlʼgalīlexs laē hē-
95 xʼidaem ʼnāxwa dzēdzēgʼigūxʼidxa dzēgʼikwē t!emxwalā. Wā, gʼilʼmēsē ʼwīʼlaxs laē hōqūwelsa. Wā, laʼmē hēwāxa nāgēkʼilax ʼwāpa.

Yīxs k!ēlxʼk!axʼaaxaēda bāk!ūmaxa t!emxwalē, yīxs laē hā-
ʼmaaxsōq lāxa t!emxʼmedzexe kūla lōxs gʼāxʼmaē t!emxʼt!axūq
100 lāxēs gʼōkwē. Wā, lā k!ēs lēʼlālas lāxēs ʼnēʼnemōkwē. Wā, laem gwēgwalem lāxa t!emxwalē.

Currants.—Currants are also only eaten | from the currant bushes. 1
They do not give these at a feast to many | people or to their relatives,
for there are not very many of | these. That is all about this. ||

Solomon's Seal.—This is the same thing. They only eat these off 5
the plant when | they see them growing on a berry patch, for |
sometimes the plants have many edible berries. | The tribes are also
not invited for these, for there are not | many berries of this kind.
They are not put on the fire and || boiled. That is all about this. | 10

Currants (Habaxsölē).—HëEMxaēda habaxsölē âEM ha^émaaxsôsō^é 1
lāxa hābaxsolēmesē. Wä, laEMxaē k'les Lē^élālayō lāxa q!ēNEMē
bēbegwāNEMA ɽō^éma ɽĒɽĒɽāla, qaxs k'lēsaē ālaEM q!ēNEMē
ḡwēx'sdEMas. Wä, laEMxaē ḡwāɽ lāq.

T!EMts!.¹—Wä, hëEMxaē ḡwēḡilase^éwē, yīxs â^émaē hă^émaaxsō- 5
sōsa dōx^éwaLElāqēxs q!wāxaē lāxa t!EMts!EXEkūla, qaxs â^émaē
hēlanōkwa t!EMts!amesē lāx hāmXLāxēs hāmXLawa^éyē. Wä,
laEMxaē k'lēS Lē^élālayo lāxa lēlqwāla^éyē, qaxs k'lēsaaxat!
q!ēNEMē ḡwēx'sdEMas. Wä, laEMxaē k'lēS hānXLentSE^éwa qa
L!ōbats. Wä, laEM ḡwāɽ lāxēq. 10

¹ *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

SIGNS (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— 1
When the crown of the head of a man twitches, | he knows that he will
cut off his hair for his relative who | is to die; for that is the way the
Indians do. As soon as a near | relative dies, and when he has been
dead four days, || the hair is cut. | 5

Twitching of the Nose.—When the nose of a man | twitches, he
knows that he will blow his nose when he cries for a | relative who is
going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] 10
twitches (a man) knows that tears will run down | when he cries for
a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman
twitches or itches, she knows that she will scratch her face when she |
cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | 15
the Indians call it “heaving” of the stomach, for the stomach will
heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the
hand of a man twitches, he knows that he will wipe his eyes || with the 20
lower part of his thumb when he wails for a relative who is going to die. |

Met!ella'.—Wä, hē'εmaaxs meta'ē q!E'nXLā'yasa begwā'nemē; 1
wä, laE'm q!ā'laqēxs t!ō'sase'wēlēs se'ya' qaē's LēLēLā'lāxs
lēlē'lē, qa gwe'g'ilasasa bā'k!ūmaxs gr'ī'εmaē lēlē's mā'g'ilē
LēLēLā'lāxs, wä, gr'ī'εmēsē mō'p!enxwa's la lēlā'g'u'lē LēLēLā'la,
wä, lā t!ō's'itse'wē se'yā's. 5

Medē'iba.—Wä, hē'εmaaxs meta'ē x'ī'ndzasasa begwā'nemē;
wä, laE'm q!ā'lāxs lē'ntēlxēs x'ī'ndzasē qō q!wā'sa! qaē's LēLē-
Lā'lāxs lē'lē lē'lē.

Medexsta' ē'k'!ōdexstēs sems.—Wä, hē'εmaaxs meta'ē ē'k'!ō-
dexsta'yasens se'msēx; wä, laE'm q!ā'lax wa'ēnā'kūlēlēs gwā'ēsdē 10
qō q!wā'sa! qaēs LēLēLā'la qō lē'ē'lō.

Met!ō's lo lā'x'ōs.—Wä, hē'εmaaxs meta'ē lōxs lā'xaē āwō'-
dza'yasa ts!edā'qē; wä, la q!ā'lāxs E'lwatēLaxēs gō'gūma'yē qō
q!wā'sa! qaēs LēLēLā'lāxs lēlē'lē.

Qe'mqemlk'!im.—Wä, hē'εmaaxs meta'ē tek'!ā'sa begwā'nemē; 15
wä, hē'em gwe'yāsa bā'k!ūmē qe'mqemlk'!im, yīxs qelela'ē
tek'!ā'sa q!wā'sa qaē'da lē'ē'lē.

De'dastōdk'!im.—Wä, hē'εmaaxs meta'ē ō'xLā'yasa qō'ēmas
a'yasā'sa begwā'nemē; wä, la q!ā'lāxs dē'stō'dēLaxēs gwā'ēsdē,
yīs ō'xLā'yasasēs qō'ma qaxs q!wā'saēL qaēs LēLēLā'lāxs lēlē'lē. 20

21 *Tremor inter femina.*—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causâ salit. |

25 *Tremor penis.*—Cum viri penis salit, || propter hoc scit suam uxorem morituram esse. |

Twitching and Itching of the Feet.—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ||

30 *Tremor genus.*—Cum viri genu salit, | scit amicam suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ||

35 *Twitching of the Upper Arm.*—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ||

40 *Twitching of the Sides.*—When a woman's sides | twitch, she knows that she will lie sick in bed. |

Twitching of the Whole Body.—When the whole body of a man

21 *Medā'q.*¹—Wä, hē'ēmaaxs meta'ē ēwā'x'sanōdzexsta^ēyas na^ēxwa'sa ts!Edā'qē; wä, lae'm q!ā'laqēxs hē'lē'Lēs xūnō'kwē qaxs hē'ēmaē g'ā'yowē, lō^ēmē' ā'waxsta^ēyasa na^ēxwē': hē'Emxaa gwē'k'!ālag'ilē.

Metsegō.—Wä, hē'ēmaaxs meta'ē mē'mēsasa begwā'nemē; wä, 25 lae'm q!ā'laxs hē'lē'Lēs gēnē'mē lā'xēq.

Maē'mdedzō'x'sēs lō lā'lexedzō'x'sēs.—Wä, hē'ēmaaxs meta'ē lōxs lā'xaē g'ōg'ogū'yâsa ts!Edā'qē; wä, lae'm q!ā'laxs ā'ā'msilīlē qaē's lā'ēwūnemaxs lē'ma'ē hē'lē, qaxs gālēlē k!wā'la lā'xa ā'ā'msilats!ē. Hē'Emxaa gwē'g'ilēda begwā'nemē.

30 *Maēmtk'ēx.*—Wä, hē'ēmaaxs meta'ē ō'kwāx'a^ēyasa begwā'nemē; wä, lae'm q!ā'laqēxs hē'lē'Lēs lā'lā, qaxs g'ī'lēmaē la hē'lōna begwā'nemē lā'xēs lā'lāxa gā'nulē; wä, g'ī'lēmēs gwāl nexwā'la lē^ēwēs lā'lāxs la'ē l!ā'gwagi'lēla begwā'nemaxēs lā'la. Wä, hē'ēmēs lā^ēg'ilasōx metē'ns ō'kwāx'a^ēyaxs hē'lē'lē lā'lāsa 35 begwā'nemē.

Maēmtsā'yā'p!a.—Wä, hē'ēmaaxs meta'ē gwā'ēnāsa ts!Edā'qē; wä, lae'm q!ā'laqēxs hē'la'ē g'ā'yolē lāx sā'semas qaxs meta'ē gwā'ēnās a^ēyasā's, qaxs hē'ēmaē kūlā'laatsa g'īnā'nemē, yīxs mē'xaē lē^ēwīs abē'mpē.

40 *Maē'mdenō's.*—Wä, hē'ēmaaxs meta'ē ē'ēwanu'dza^ēyasa ts!Edāqē; wä, la q!ā'laxs qē'lgwiilā ts!Ex·q!ā'ī lā'xēs g'āē'lasē.

Megwak!ē'n met!ē'n.—Wä, hē'ēmaaxs meta'ē ēnā'xwē ō'k!wi-

¹ Or metē^ēwaq.

twitches, | he knows that one of his children will die, | if he has many children. First, his arms twitch, || because he carries his child 45 [there]; and afterwards his chest twitches, | for that is the place that his child lies when he carries it about; | afterwards the upper lip [of his mouth] twitches, for | tears run down when he cries; and then his | stomach twitches, for it heaves when he cries. Then he knows || by this that his child is going to die. | 50

Twitching of the Eyelids.—When the eyelids¹ of a man | twitch, he knows that it is going to rain that day, for his eye is twitching, | and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small || of the back 55 (the part with which the hunter sits in the canoe) twitches, he knows there will be fine weather that | day. There will be no wind, and he will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip² of a | sea hunter twitches, he knows that he will eat all kinds of meat, for || the place 60 where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch, then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, || he 65 knows that his head will be cut off in war. |

na^εyasa begwā'nemē; wā, la q!ā'laxs hē'ēlnōkwēlēs sā'semē, 43
yīxs q!ē'nemaē sā'semas. Wā, hē'em g'il met!ē'dē ō'x^usi'yā'-
p!a^εyas qaxs q!ēlā'axēs xūnō'kwē. Wā, la nexwā'gī met!ē'dē 45
ō'bā^εyas, qaxs hē'ēmaē kūlā'laats xūnō'kwasēxs q!ēlā'aq. Wā, la
nexwā'gīxs la'ē ē't!ēd met!ē'dē ē'k!ōdexsta^εyas se'msas, qaxs
hē'ēmaē wā'xaātsa gwā'sdāxs la'ē q!wā'sa. Wā, la ē't!ēd me-
t!ē'dē tek!ā's, qaxs qe'mlelaāxs q!wā'saē. Wā, lae'm q!ā'LE-
laqēxs hē'lē'lēs xūnō'kwē lā'xēq. 50

Medē'g'altō.—Wā, hē'ēmaaxs meta'ē ē'wig'altā^εyasa begwā'-
nemē, la q!ā'laqēxs yō'gwīlens nā'lax, qaxs meta'ē ē'wig'altā^εyē,
qaxs hē'ēmaē wā'ā'tsa yō'gūmēsaxs la'ē yō'gwa.

Met!E'xsd lō^ε k!wē'k!waxsk!īm.—Wā, hē'ēmaaxs meta'ē k!wē'-
k!waxsk!īmā'sa ālē'winowē; wā, lae'm q!ā'laqēxs aē'g'isēla 55
ēnā'la. K!ēā'sēlē yā'laL. Wā, lāl gēxs k!wā'xsāla lā'xēs ālē'-
watslē xwā'xwagūma lā'xēs sē'wina^εyē.

Met!EXLā'sx'ä.—Wā, hē'ēmaaxs meta'ē benk!ō'dexstā'sa ālē'-
winowē; wā, lae'm q!ā'laxs q!esē'laxa q!ē'q!ats!ō'masē, qaxs
meta'ē wā'xa^εlasas tse'nxwa^εyasa q!ē'q!ats!ō'masē. 60

MetE'mx'sēs.—Wā, hē'ēmaaxs meta'ē ō'gūmx'sīdza^εyas g'ō'g'o-
gū^εyāsa begwā'nemē; wā, lae'm q!āLElaqēxs bā'gūnsēlē g'ā'x^εa-
līsla, qaxs ā'ltsemēsewaēda bā'gūnsē.

Met!xō!—Wā, hē'ēmaaxs meta'ē oxā'wa^εyasa begwā'nemē; wā,
lae'm q!ā'laxs q!ā'x^εitsewēlasa wī'naLa. 65

¹ According to others, the upper eyelids.

² According to others, the middle line of the chin.

- 1 Cries of the Raven.—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it
5 is | pecked at by the ravens, || the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling
10 about || and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.¹ ||

- 1 Cries of the Raven.—Wä, g'il'mēse 'nēx'sō 'qa's ayōselaēda ma-
ēnokwasa maēnaxa gwēk'lālasasa gwa'wināxs laē âem āxālēdzema
maēnē lāxa L!ema'isē, qa Lēn'itsē'wēsēsa gwa'wina. Wä, g'il'mēsē
'wi'la Lēn'itsō'sa gwa'wināxs laē ayōselēda maēnokwasēxs laē
5 nexlaax'id lā begwānema lāx ōgūqilālasas gwēk'lālasasa gwa-
'wina, yīxs āwilag'ilaēda g'ālē begwānemq, qaxs hē'maēda gwa'wina
g'āx ts!ēk'lālasa wināxs g'āxaē gwasx'ālaxs winēlaxa lēlqwā-
lala'yē. Wä, hēx'ida'mēsē wālap!se'wa ayōselāxa gwa'wināxs
lēlax'ālaē lalawūlaqūla. Wä, la'mē 'yāx'sa'mē ts!ēk'lālemasēxs lē-
10 lax'ālaē p!ēp!ēlg'ilxlāxēs ts!ēlts!ēlk'ē. Wä, g'a'mēs ōgūqelāla
gwēk'lālatsa gwa'winē g'a lāxen hōlēlaēna'yax q!lūsq!ūlyax'dāsa
Kwāgulēg'a, yīxs qatāp!aaxs k!wēlaē, yīxg'in hēmaōlēk' alilē
g'inānemē, yīxs gwagūxālaēda gwa'wina. Wä, hē'mis la 'yāla-
gasxa hā'maakwas maēnasa gwa'wina.
15 ga ga ga gai.....Warriors are coming to make an attack.
gax gax gaxRavens will eat the bodies of people drowned
by the capsizing of canoes.
q!ēdzō q!ēdzōHunters will bring much meat to feed the
people.
gaga hä hägaēA chief (or someone else) died.
xagaq xagaqA woman is going to die.
20 k!ēmax k!ēmaq...It will be calm weather.
sōx sōx sōxIt will be calm and sunshine.
gūs gūx gūsThere will be heavy rains.
wax wax wax....A stranger will arrive on a visit.
xwo xwo xwoThere will be a poor salmon run.
25 x'ok^u x'ok^uWhen ravens cry thus while fighting in the air,
there will be bad news.

¹ For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

EATING

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

PICKING HUCKLEBERRIES

As¹ soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for || the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

CUSTOMS RELATING TO SEALING

When the flippers (of the seal) have been singed, (the man) strikes
off with his || tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

yîlxwa gwa^εwina -- When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wä, hästaem ayōdzeitsa maēnokwas hämx^εitse^εwasa gwa^εwi- 27
nēxgⁱⁿ lāk^ε gwāgwēx^εsālasa. Wä, lāk^ε hōlāla hä^εmaakwas maēnē
yīsa gwa^εwina.

EATING

Wä, g^{il}mēsē elāq ^εwī^εlaxs laē gwāla qaxs aemsaēda ^εwī^εläxa 1
hag^{ila}yaxs ^εwī^εlase^εwaē yīsa hä^εmāpē.

PICKING HUCKLEBERRIES

Wä,¹ g^{il}mēsē gwālamasqēxs laē hēx^εidaem xwāna^εida qa^εs lā-
lag^{il} k^{il}lā^ε lāxa k^{il}lādaxa gwādemē, qō ^εnāx^εide^εlxa gaāla, qaxs
^εnēk^εaēda g^{al}ē bāk^{il}ūmqēxs aemsaax k^{il}lēsaē hēx^εidaem la k^{il}lā- 5
ts^{il}ōtse^εwa alōmasē k^{il}lats^{il}lē lexāxs g^{ila}ēgwālamatsō^εsa k^{il}lēx^εdāxa
gwādemē. Wä, hē^εmis lāg^{ila}sa ts^{il}edāqē hēx^εidaem xwāna^εidexs
g^{ila}ē gwālēs k^{il}lats^{il}lēg^{ila}yē lex^εya.²

CUSTOMS RELATING TO SEALING

Wä,³ g^{il}mēsē ^εwī^εla ts^{il}enkwē gelq^{il}ayāxs laē kwēxeltsemēsa
ts^{il}ēslāla lāxa lā ts^{il}enkwa qa lawālēsa ts^{il}ax^εmotē qaxs k^{il}lēsaē 10
hēlq^{il}alēda ēs^εelēwinoxwē k^εxālaxa ts^{il}ax^εmotē, āla^εlaē bomē^εstāla-

¹ Continued from p. 140, line 16. ² Continued on p. 209, line 3. ³ Continued from p. 452, line 24.

- 12 is said that otherwise the seal would escape | from the hunter when-
ever he goes out hunting. | Therefore they only knock it off with the
tongs, so that the singed hair | comes off.¹ ||
- 15 (The² hunter) always pushes his (paddle) right over his fire, because
he wishes | it to become very black; and also that no | young woman
may step over it, and no young man, for they never do right; | and
also that a menstruating woman may not give bad luck to the hunter. |
His canoe-box also hangs in the corner of the house. He also puts ||
- 20 just over the fire the two mats on which (hunter and steersman) sit;
but he leaves | his harpoon-shaft in the hunting-canoe; and | also
the bladder-float is hung up at the same place where the canoe-box
is. |

CUSTOMS RELATING TO PORPOISE-HUNTING

- Blue-hellebore root and | peucedanum-seeds are kept in the canoe-
box of the porpoise-hunter, and also back-sinew of the porpoise, which
25 is dried || for tying up the spear if it should break. | Blue-hellebore
root is put into the canoe-box, and the peucedanum-seeds, | in case
that a sea-monster should come up in the night when they are
spearing | porpoises. It is said that often the sea-monsters show
themselves. Then | the hellebore-root is taken out and chewed, and
30 spit || overboard on each side of the hunting-canoe, and | the same is

- 12 lāxa mēḡwatē ɭE^εwa k'!ōlōt!asa ālēwinoxwaxs hēlayaaq. Wā, hē-
^εmis lāḡiilas āem kwēxeltsemēsa ts!ēslāla lāq qa lawālātsa ts!āx-
motē.¹
- 15 Hēmenala² lēs^εālelōd lāx neqostāwasēs legwīlē qaxs ^εnēk^εāē
qa^εs hēmenala^εmēsē q!wagwa^εnakūla. Wā, hē^εmis qa k'!ēsēs ḡaxa-
sōsa ēalostāḡasē ts!ēdaqa ɭE^εwa ha^εyā^εa qaxs k'!ēsaē nēnagolkwīla.
Wā, hē^εmis qō ēxentalaxō qaxs aēmsaē lāxa ēs^εelēwinoxwē. Wā,
laxaē tēḡwīla ōdzaxs lāxa ōnegwīlasa ḡōkwē. Wā, laxaē ḡāla-
20 lelēda k!wēk!wa^εyē ma! lēl^εwē lāxa ēk^ε!a^εyasa legwīlē. Wā, lāla
māstowas hēx^εsāem ḡēxsa ālēwaselela xwāxwagūma. Wā, hēem-
xaēda pōxūnsē tēḡwīl lāx āxāsasa ōdzaxsē.

CUSTOMS RELATING TO PORPOISE HUNTING

- Wā, hē^εmis ḡēts!ā lāx ōdzaxsē ḡīldatsa ālēwinoxwa āxsolē ɭE^εwa
q!exmēnē. Wā, hē^εmisa at!emasa āwīḡa^εyasa k'!ōlōt!āxs lemō-
25 kwaē qa^εs yī^εēdayōlaxēs legīkwē qō el^εēdelaxō. Wā, hē^εmisa
āxsolē yīxs hē^εmaē lāḡiits ḡēts!ā lax ōdzaxsas ɭE^εwa q!exmēnē
qō q!axwasōlaxsa ^εyagīmaxa ḡānōlaxs negūlayālaē ālēxwaxa
k'!ōlōt!ē. Wā, lā^εlaē q!ūnāla q!axwasōsa ^εyagīmē. Wā, hē^εmis
la āx^εwūits!ōdaatsēxa āxsolē qa^εs malēx^εwidēq qa^εs kwēstalēs lāx
30 ^εwax^εsōdḡiwa^εyasēs ālēwats!ē xwāxwagūma. Wā, laxaē hēem

¹ Continued on p. 452, line 25.

² Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31
once, | when it smells the hellebore-root. Therefore it is kept in
the box. |

CUSTOMS RELATING TO SALMON-FISHING

Dog-Salmon.—(When the first dog-salmon of the season has been 1
caught, the wife of the fisherman goes to meet her husband when he
comes home from fishing.)

As¹ soon as he arrives at the beach, his wife goes to meet him; | and
when she sees what has been caught by her husband, | she begins to
pray to it. The woman says, as she is praying: | "O Supernatural-
Ones! O, Swimmers! I thank you that || you are willing to come 5
to us. Don't let your coming be bad, | for you come to be food for
us. Therefore, | I beg you to protect me and the one who takes
mercy on me, | that we may not die without cause, Swimmers!"
Then¹ the woman herself | replies, "Yes," and goes up from the bank
of the river. ||

As² soon as they finish cutting up the speared salmon, | the woman 10
at once gathers the slime and everything | that comes from the
salmon, and puts it into a basket, and pours | it into the water at
the mouth of the river; for it is said that | the various kinds of
salmon at once come to life when the intestines are put into the
water at the || mouths of the rivers, and therefore they do this; and | 15
they break off the intestines at the anal fin of the speared salmon

gwēx'īdxa q!ēxmēnē qa's hēx'ida'mael wūns'īdēda 'yāg'īmaxs 31
laē mēsaLelaxa āxsölē. Wā, hē'mis lāg'ilas g'ēts!ā lāx ōdzaxsas.

CUSTOMS RELATING TO SALMON FISHING

Dog-Salmon.—Wā,¹ g'il'mēsē lā'g'alīsexs la'ē gēne'mas lā'lalāq. 1
Wā, g'il'mēse dō'x'walelax t!ā't!aq!wānemasēs lā'wūnemaxs la'ē
ts!ē'lwax'īdeq. Wā, laē'm 'nē'k'ēda ts!edā'qaxs la'ē ts!ē'lwāqa:
"Ā'k'asōL 'nā'nawālak^u. Ā'k'asōL mē'meyōxwan, gē'lak'as'laxs
sēx'ts!aaqas g'āx g'ā'xenu'x^u. Gwā'lax'ī 'yā'k'ayēs g'āxēna'yōs 5
qaxs hē'maaqōs g'ā'xēlaxs g'ō'hilaqas g'ā'xenu'x^u. Wā, hē'mis
qa's dā'damāyīlōs g'ā'xēn lē'wū'n hawaxā'lōtēxwa wā'x'ēdē qa's
k'!ē'saōs wū'lalēsēma meyo'xwan." Wā¹, la q!ūlēx's'em wāxēda
ts!edāqaxs laē lāsdēsa.


Wā,² hē'mē'sēxs g'il'maē gwāl xwā'lase'wa seg'inē'taxs la'ē 10
hē'x'ida'ma ts!edā'qē q!ap!ē'x'īdxa k'!ē'lē lē'wa 'nā'xwa
g'ayō't lā'xa k'!ō'tela qa's lēxts!ō'dēs lā'xa lēxa'yē qa's lē qep-
ste'nts lā'xa ō'x'siwa'yasa wā, qaxs 'nē'x'sowaē hē'x'idaem la
q!ūlā'x'īdēda k'!ō'k'lūtelāxs la'ē āxstā'nowēs yā'x'yig'ilē lā'xa
ō'x'siwa'yasa wī'wa. Wā, hē'mis lā'g'ilas hē'gwē'g'ilē. Wā, hē'- 15

¹ Continued from p. 303, line 13.

² Continued from p. 304.

17 but | they cut off the intestines at the anal_{fin} of salmon caught with
a hook, for, if the intestines were broken off | from those caught
with a hook, then the | fish-line of him who does so would always
20 break. Therefore the woman takes care || in breaking it off. That
is the end. |

Silver-Salmon.—Eyes and salmon-heads roasted | together with
backbone and tail, in this manner: |

When they go trolling for silver-
first go out to | sea, as soon as a
25 silver-salmon, || his wife goes down
arrives at the beach of his | house.
what was caught by her husband, |  she prays to the silver-
salmon; and when they
salmon, and when they
man has caught four
to meet him when he
When she first sees
she prays to the silver-
salmon; and after she has prayed, | she picks up with her
fingers the four silver-salmon and goes up with them and puts them
down | on the beach in front of the house. Then she takes her fish-
30 knife and || cuts the four silver-salmon; the head | and the tail are
left on the backbone. Then she takes the | roasting-tongs and puts
them up on the beach, where she is sitting. Then she takes | what
she is going to roast and puts the salmon-tail and the backbone in |
35 between the roasting-tongs. Then she pushes it down, so that || the
ends of the tongs reach to the eyes | of the salmon-head. After she

16 ʼmēsēxs ālāʼlaseʼwaē ts!ēʼwagaʼyasa segʼinēʼtē. Wā, lāla t!ōʼsā-
layewē ts!ēʼwagaʼyasa dōʼgwinētē qaxs gʼiʼlʼmaael ālōʼyewē ts!ēʼ-
wagaʼyasa dōʼgwinētāxs laʼē hēmenālaem elēʼ dōʼgwayāsa yāʼne-
māxa hē gwēʼxʼitseʼwa. Wā, hēʼmis lāʼgʼilasēda ts!edāʼqē aēʼkʼila
20 elāʼlaq. Wā, laeʼm gʼwāʼla.

Silver-Salmon.—Xēxextōwaʼkʼuxa L!ōʼbekwē hēʼxʼt!ē ʼnāʼnem-
p!engʼila lēʼwa xāʼk!adzō lēʼwa ts!āʼsnaʼyēgʼa gʼwāʼlēgʼa (*fig.*).

Wā, hēʼmaaxs laʼē dōʼkwaseʼwa dzaʼwūʼnaxs gʼiʼlgʼaalāʼyalaē lāʼxa
aōʼwakʼē. Wā, gʼiʼlʼmēsē ʼyāʼnemēda begwānemāxa mōʼwē dza-
25 ʼwūna, laē genemas lāʼlalaqēxs gʼalaē gʼāʼxʼalisa lāxa L!emaʼisasēs
gʼōʼkwē. Wā, gʼiʼlʼmēsē dōʼxʼwalelax ʼyāʼnemasēs lāʼwūnemāxs
laʼē ts!ēʼlwaqaxa dzaʼwūʼnē. Wā, gʼiʼlʼmēsē gʼwāʼ ts!ēʼlwaqaxs laʼē
gāsxʼixʼēidxa mōwē dzaʼwūna qaʼs lē lōʼsdēselas qaʼs lē kʼlixʼāʼli-
selaq lāx L!emaʼisasēs gʼōʼkwē. Wā, la āxʼēʼdxēs xwāʼlayowē qaʼs
30 lē xwāʼlēidxa mōwē dzaʼwūʼna. Wā, laeʼm āxāʼlēda hēʼxʼt!aʼyē
lēʼwa ts!āʼsnaʼyē lāxa xāʼk!adzowē. Wā, laʼmēsē āxʼēʼdxa L!ōʼp-
sayowē qaʼs lāʼgʼalīsēq lāʼxēs kʼwaēʼdzasē. Wā, laʼmēsē axʼēʼd-
xēs L!ōʼpasōlē qaʼs āxōʼdēs ts!āʼsnaʼyās lēʼwa xāʼk!adzowē lāx
āwāʼgawaʼyasa L!ōʼpsayowē. Wā, la wēʼqwaxōts qaʼs lē L!ēL!ēʼn-
35 qalē ōʼbaʼyās ʼwāʼxʼsanōts!exstaʼyasa L!ōʼpsayowē la gēgēʼyaʼgē-
sasa hēʼxʼt!aʼyasa dzaʼwūʼnē. Wā, gʼiʼlʼmēsē gʼwāʼlēxs laʼē q!ap!ēʼ-

has done so, she gathers | the slime and throws it into the sea. As 37 soon as | she comes up from the beach, she picks up the roasting-tongs with the eyes in them, that had been put over the fire, | for there are four of them, and she places them by the side of the fire of her house. || Then she watches them until the skin of the head is 40 blackened; | and when it turns black, she takes it away and puts it | over the fire. Then her husband at once | invites his numaym to come and eat it, for he must take care | not to keep it over night in the house; for the first people said, that, if || the roasted eyes were kept 45 over night in the house when | they are first caught, then the silver-salmon would disappear from the sea. | Therefore they do in this way. As soon as the guests | come in, they sit down in the rear of the fire, | on the mat that has been spread out for them. When all || the guests 50 are in, the woman takes a new food- | mat and spreads it in front of those to whom she is going to give to eat. Then she | takes down the four roasting-tongs with the eyes in them that had been over the fire and places them | before her guests. Then she takes the salmon out of the | roasting-tongs. After she has done so, she gives water || to 55 them to drink; and after they finish drinking, then the one highest in rank | prays to what they are going to eat. He says: "O, friends! | thank you that we meet alive. We have lived until | this time when you came this year. Now we pray | you, Supernatural-

x'īdxā k'lē'lē qa's lē ts!exstē'ndeq lā'xa de'msx'ē. Wä, g'ī'l- 37
 'mēsē g'ā'x'wüsdēsexs la'ē dā'g'īlx!alaxa L!ō'pts!āla xēxexstowa-
 kwa, yīxs mō'ts!aqāē qa's lē lā'nōlisaq lāx legwī'lasēs g'ō'kwē.
 Wä, la'mēsē dā'doqwilaq qa k!ūmē'lx'īdēs L!ē'sasa hē'x't!a'yē. 40
 Wä, g'ī'l'mēsē k!ūmē'lx'īdexs la'ē āx'ē'deq qa's L!ē'saL!ē'lōdēs
 lā'xa ē'k!a'yasēs legwī'lē. Wä, lā'xa hē'x'īda'mē lā'wūnemas
 la L!ē'lāxēs 'nē'mē'mōtē qa g'ā'xēs hā'mā'peq qaxs aē'k'ilaq
 xa'maē'l lā'xa g'ō'kwē, yīxs 'nē'k'aēda g'ā'lē begwā'nemqēxs
 g'ī'l'mēlā'xē xa'maē'la L!ō'bekwē xēxexstōwak^u lā'xa g'ō'kwaxs 45
 g'ā'lōlānemaē lā'laxē x'īs'ī'dlāxa dza'wū'nē lā'xa aō'wak'ē.
 Wä, hē'mis lā'g'īlas hē g'wē'x'īdē. Wä, g'ī'l'mēsē g'āx
 hō'g'wīlēda L!ē'lānemaxs la'ē k!ūs'ā'līl lāx ō'g'wīwalīlasa lē-
 g'wī'lē, lā'xa lā LEB'ēlatsa hē'wa'yē qaē. Wä, g'ī'l'mēsē 'wī'ēlāē-
 Lēda L!ē'lānemaxs la'ēda ts!ēdā'qē āx'ē'dxa E'ldzowē hā'madzō 50
 hē'wa'yā qa's lē LEPdzamō'līlas lā'xēs hā'mg'ī'lasōLē. Wä, la āxā'-
 xōdxā mō'ts!aqē L!ēL!ōpts!āla xēxexstowā'kwa qa's lē āxdzamō'-
 līlas lā'xēs L!ē'lanemē. Wä, hē'mis x'īk!ax'ī'deq qa lō'īts!āwēs
 lā'xēs L!ō'psayowē. Wä, g'ī'l'mēsē g'wā'lēxs la'ē tsā'x'ītsa 'wā'pē
 lāq qa nā'x'ītsōs. Wä, g'ī'l'mēsē g'wā' nā'qaxs la'ē naxsā'laga- 55
 'yas ts!ē'lwaqaxēs hā'mā'Lē. Wä, la 'nē'k'a: "Ā'k'asōL 'nē'nē-
 mō'k^u, gē'lak'as'elaxg'īns q!ūlā'gowē. Wä, g'ā'x'EMxa'nu'x^u g'ā'x'a-
 Lēla lā'xōs g'ā'xdemaqasō'xda 'nā'lax. Wä, la'mēs'enu'x^u hāwā'-

60 Ones, to protect us from danger, || that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over
65 us when we are going to eat what you have given us || to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, ||
70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them
75 all, she folds || up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon.—The¹ name of the sun-dried salmon is also
80 "sandy," || and "place of cohabitation." for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

xelōx·da^εxōL^ε na^εna'wālak^u qa^εs â^εmēLōs dā'damwīl g·ā'xenu^εx^u
60 qanu^εx^u k'!eâ'sēl^ε yā'g·asLEXg·anu^εx^u lā'LEK^ε hā'maag·ōlōL^ε, na^εna-wālak^u, qaxs hē^εmaaQōs g·ā'xēlda^εxwē qenu^εx^u yā'f'nakūlaōL^ε
qenu^εx^u hā'mā^εya. Wā, lanu^εx^u q!ā'laemxs â^εmaēx lē'x·aem lē-
ēlōs ō'gwīda^εyēx. Wā, lā'lak^ε g·ā'xEmg·as bēbexū'nēg·ōs x'ī'ts!a-
x'ilaXg·anu^εx^u lā'LEK^ε hāmx·ī'dEXg·as g·ā'xyōgwīlōs qenu^εx^u lā'-
65 k'!esela," nē'k·EXs la'ē q!ūlē'x·sEm wā'xa.

Wā, g'ī'lēmēsē q!wē'lēdEXs la'ē hāmx·ī'da. Wā, la'x·da^εxwē
ō'gwāqa hāmx·ī'dē nē'nemō'kwās. Wā, hē'x·ida^εmēsē la k'!ō'-
qwalilē'da begwā'nemāxa nā'gats!ē qa^εs lē tsāx ā'ltā wā'pa qa
nā'gēg·ēLES qō gwāl hā'mā'plō. Wā, g'ī'lēmēsē g·āx aē'daaqaxs
70 la'ē k'!ō'x·walīlasēs tsā'nemē qa^εs ē'selēq qa gwā'lēs hā'mā'pa.
Wā, g'ī'lēmēsē gwāl hā'mā'pEXs la'ē hā'nx·dzamōlīlasa wā'pē lāq.
Wā, hē'x·ida^εmēsē nā'x·īDEX·da^εxwa. Wā, lā'la gene'mas mā'-
mensgemāxa xā'qē lē^εwa l!ēL!ā'smotē qa^εs āxdzō'dalīs lā'xa hā-
madzowē' lē^εwa^εyē. Wā, g'ī'lēmēsē wī'ēladzōdāmaseq, la'ē k'!ō'x-
75 wūlīlaq qa^εs lē k'ā'stendeq lā'xa dē'msx·ē. Wā, â^εmēsē la
ts!ā'k·ōdēda k!wē'ldāxēs e^εēyasowē qa lē'mxwāLElēs ts!E'nts!ENx^u-
ts!āna^εyas qaxs aē'k·ilaē ts!E'nts!ENkwa, lōxs k'!ē'saē hē'lq!ōlem
dē'denkwasā k'ā'dzekwē. Wā, g'ī'lēmēsē gwā'lEXs la'ē hō'qūwelsa.

Sockeye-Salmon.—Wā,¹ lē'xaa lē'gadēda tā'yałts!ālās ts!EGwa'tē
80 lōxs q!ō'bas xelā'sē^εwaē qaxs hā'ē g·ā'yanema nē'ldzāsa wā;
lā'g·ilas lē'gades ts!EGwa'tē, yīxs ts!EKwa'ē āwī'nak!ūsas nē'l-

¹ Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he || said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

CUSTOMS RELATING TO FISH-TRAPS

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of || coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky || and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

dzāsa wā. Wā, lō'!ēlaē xwā'Lēda ts!ēdā'qaxa melō'lē; wā, g'ā'x'laē 82
lā'lās q!ō'p!ēdqēxs hē'ēmaē ā'lēs xwā'Laxēs xwā'Lase'wē. Wā,
laem'la'wisē dō'x'wa!ēltsēs lā'ēwūnemē. Wā, hē'ēmis lā'g'ilas
ē'nēx qa lē'gadēsēs q!ō'basa tā'ya!ts!āla. Wā, hē'x'ida'ēmēsa 85
ē'nā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts!alaxēs
gēne'mē lā'xēq. Wā, hē'menāla'ēmēsox la lē'gadōxda tā'ya!ts!ā-
lāxs q!ō'basē. Wā, lae'mxaa lā'ba.

CUSTOMS RELATING TO FISH TRAPS

Wā, g'ī'l'ēmēsē g'wāl malagēxste'ndex g'ā'pōlasasa pex'ī'taxs 1
la'ēmē gwa'naLEX g'wē'x'sdeMLasa LEgē'mē lō' hēlaqē lō' wā'naqē.
Wā, la'ēmē'sē hā'ng'alīlas lā'xa mā'g'īnwalīsasēs legwī'lē. Wā, lā
āx'ē'dxēs ts!ē'slāla qa's k'lipse'mdēs lā'xa k'!ē'sē ā'laem 'wa'lastō
gū'lta. Wā, lā k'lipts!ō'ts lā'xa LEgē'mē. Wā, lā k'at!ā'līlasa 5
ts!ē'slālāxs la'ē tē'tegēnōtsēs ē'ēyasowē ē'nem lax 'wā'x'sanā'yasa
LEgē'mē. Wā, lā yā't!ēda qa da'daqūnēqūlēsa gū'lta lāx ots!ā'-
wasa LEgē'mē. Wā, g'ī'l'ēmēsē ā'EM ts!EMx'ē'dēda gū'ltāxs lōxs
k'!ilx'ē'daē, wā, lae'm q!ā'LElēda āxā'nokwaseqēxs hē'laqēlēs
LEgē'mē. Wā, lae'm k'!ē'slēda pex'ī'tē xwē'laqa! mā!ts!ā'la! 10
lā'xēs g'ā'ts!ālasē lāq. Wā, g'ī'l'ēmēsa gū'lta xwē'laqa ē'nex'wūl-
ts!ā' dEX'wū!ts!ā' lā'xa g'ā'pōlasasa pex'ī'tē, wā, la'ēmē q!ā'LE-
lēda axā'nokwasēqēxs k!ē'sēlē hē'laqlēda LEgē'mē. Wā, lā

most cases the women throw it away; but if the charcoal does not jump
15 out, || they go back into the woods and | look for maples.¹ | . . .

CUSTOMS RELATING TO SEA-EGGS

As² soon as the (shells of the sea-eggs) are all in, the woman takes a
large firebrand and | puts it on top of the empty shells. Then she
goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that || the spirits may not eat the
refuse of the sea-eggs. | If they do not put a firebrand on top of it,
it is said that the spirits | immediately go and eat it; and it is said
that | he who ate what was in the empty shells eaten by the spirits
would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When || they eat flat or large sea-
eggs in the daytime, they do not put fire on top of them, | for it is
done in the same way with large sea-eggs, for the | spirits like flat sea-
eggs and large sea-eggs. | That is all about the flat sea-eggs.

BELIEFS RELATING TO THE DEVIL-FISH

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly || three fathoms long

q!ünā'la^εmēda ts!edā'qē ts!EX^εi'deq. Wā'x^εē k'les dEX^εwūlts!ā'-
15 wēda gū'lta lāq, wā hē'x^εida^εmēsē la a'Lē^εsta lā'xa ā'L^ε qa^εs lā
ā'lāx sa'q!wa^εmsa.¹ . .

CUSTOMS RELATING TO SEA EGGS

Wä,² g'il^εmēse ^εwilts!āxs laē āx^εēdxa gūlta ^εwalastōkwas qa^εs
ānk'iyīndēs lāxa tsāx'mōtē. Wä, lā k'!ōqūlīlaq qa^εs lā k'!ādes
lāx L!āsanā^εyasēs g'ōkwē. Wä, hēem lēlg'īltsa gūlta qa k'!ēsēs
20 lāda hayaḥilagāsē hām^εg'ilqaxa tsāx'motasa tsāk'āxa āmdema.
Wāx^εē k'!ēs lāda gūlta lā ānk'iyīndayōq laem^εlawisa hayaḥilagase
hēx^εidaem la hām^εg'ilqaa. Wä, lālx^εlae hēx^εidaemlax ts!EX^εq!E-
x^εidē tsāx'mōdādās hām^εg'ilqase^εwasa hayaḥilagāsē. Wä, hē^εmes
lāg'īla ānk'iyīndayowa gūlta laqēxs laē k'!ādayoxa gānūlē. Wä,
25 g'il^εmēsē ^εnāla tsāx'demaxa āmdema, wä, la k'!ēs ānk'iyīntsōsa gūlta
qaxs hēmaaxat! g'wēg'ilag'īla mesēqwē qaxs Lōmaaēl āx^εēxsdēda
haEyaḥilagaxa āmdema Lē^εwa mesēqwē.

BELIEFS RELATING TO THE DEVIL-FISH

Xa L!ax^εLēyōts!a, hēem ^εwalegēsa ^εnāxwax teq!wa; hēem
k'!ēs ha^εmāsa bāk!ūmē. ^εnāl^εnemp!ēnaē hālselaem k'!ēs nexne-
30 qela yūdux^up!enk' laxens bālāqē ^εwāsgemasas g'āg'īlēla lāx ^εwāx's-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

² After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker 31
one short span | across, and in the middle of the sucker is a piece just
like a | round bone. The points of the middle of the suckers are
sharp. || There are eight bones around the stomach, | and the arms 35
also have a bone each. | Sometimes they make a mistake and cook
a | small "bear of the rocks." When it is cooked, and they take off
the loose skin, | when it is squeezed by those who are washing it, it
gets || thin, because the water in it comes out, for there is nothing but 40
water in the | "bear of the rocks." Then they throw it away, for |
they are afraid to eat it, because it kills people and it is a sea-
monster. | That is all about this. |

CUSTOMS RELATING TO CANOE-BUILDING

In¹ the morning, as soon as it is day, (the canoe-builder) rises for ||
he is alone in the house, because canoe-builders are not allowed to lie 45
down | with their wives when building canoes. It is a saying of the
first | people, that if a canoe-builder should lie down | with his wife,
the tree from which he makes the canoe would be hollow. | Therefore
he is not allowed to lie down with his wife. ||

As soon as this has been done,² he takes a piece of charcoal and 50
paints | the face of a man on each side, in the middle of the | canoe,

ba^éyas dzēdzelemas, wā lā lēslekwa. Wā, len dōqūlaxa 31
k!ūmt!ēna^éyas ^énemp!enk[·]awil lāxens ts!ēx^uts!āna^éyaxsens q!wā-
q!wax[·]tsāna^éyēx. Wā, lā hēlostālē k!ūmt!ēna^éyasēxa hē gwēx[·]s
k!ilk[·]ilx[·]sem xāqa. Wā, hēm ēēx[·]bē ōba^éyasa nexts!āwasa
k!ūmt!ēna^éyas. Wā, lā maḡgūna^{ts}!aqē dāp!enk[·]as ḡawās. Wā, 35
laxaē ^énāxwaem exālēda dāp!enk[·]ē lāx ewāx[·]la^éyas dzēdzelemasa
L!āx[·]lēyōts!a. Wā, lā ^énāl^énemp!ēna lēx[·]lēqūlil hā^émēx[·]silase[·]wa
āma^éyē L!ax[·]lēyōts!a. Wā, ḡil^émēsē L!ōpexs laē lawōyōwēs lep!ē-
na^éyē. Wā, ḡil^émēsē q!wēs^éētsō^ésa ts!ōxwāqēxs laē ts!emx[·]īda lā
wīl^éēda, yīxs laē lawāyēs ^éwāpaga^éyē qaxs ā^émaē ^éwābex[·]sa^éyēda 40
L!āx[·]lēyōts!a. Wā, ā^émēsē la ts!ēqewelsdem lāxa ḡōkwē qaxs
k!ile^émaē hā^émayaxs bex[·]bakwaē. Wā, hē^émisēx ^éyāḡīmaē. Wā,
laem ḡwāl lāxēq.

CUSTOMS RELATING TO CANOE-BUILDING

Wā, ḡil^émēsē¹ la ^énā[·]x[·]īdxa ḡaā[·]lāxs¹ la[·]ē lā[·]x[·]wīda, yīxs
^énemō[·]ḡwīl^émaē qaxs k[·]lē^ésaēda Lē[·]elq!ēnoxwē hēlq!ā[·]la kū^élil 45
Lē[·]wis ḡene[·]maxs[·] Lē[·]qaaxa xwa[·]k!ūna; yīx wā[·]ldemasa ḡā[·]lē
begwā[·]nema, yīxs ḡil^émēlaxē kū[·]lx[·]kūlk[·]a lā[·]xa Lē[·]q!ēnoxwē
Lē[·]wis ḡene[·]mē, wā, lā[·]laxē kwā[·]kūx[·]balaxē Lē[·]qa^éyas xwā[·]k!ūna.
Wā, hē[·]mis lā[·]ḡilas k[·]lē[·]s hē[·]lq!āla kū[·]lx[·]kūlk[·]a Lē[·]wis ḡene[·]mē.

Wā, ḡil^émēsē. ḡwālexs² la[·]ē āx[·]ē[·]dxā ts!ō[·]lna qa[·]s k[·]lat!ā[·]lēx- 50
sēsa ḡōḡūma^éyasa begwānemē lāxa ^éwāx[·]sanēḡūxsasa negoyā^éyasa

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.

² The pegging for adzing the sides of the canoe. (Continued from *ibid.*, p. 364, line 25.)

53 for the purpose of frightening the spirits,— | the Indians mean the
souls of dead canoe-builders—for it is said that if they did not | paint
55 the face of a man inside the canoe, || then the spirit would come to
examine it as soon as the adzing of the canoe has been completed; |
and he would tell the canoe to split as soon as the | canoe-builder
would spread it. When, however, it is painted inside with the face |
of a man, the spirits will run away when they see the painting in it. ||

CUSTOMS RELATING TO FERN ROOTS

60 Only old women are allowed to dig fern roots. Young women |
are not allowed to dig them, for the people of olden times | said
that it would make them sick, if the young women should go to dig
fern roots. | Therefore only old women are allowed to dig them. |

CUSTOMS RELATING TO CURRANTS

Now they are told to eat the contents of the dishes. They do
65 so, || because currants are never carried home when they are given
by the owner, | for it brings bad luck when they are carried home,
thus said the people of olden times. |

CUSTOMS RELATING TO CEDAR-BARK

Even ¹ when the young cedar-tree is quite smooth, | they do not take
all the cedar-bark, for the | people of olden times said that if they should

52 xwā'k!ūna qa k'ilemēsēsa hayalilagasē, yīxa bex'ūna'yasa lā lē'
lēq!ēnoxwayadzewał gwe'yōsa bāk!umē qaxs g'il'maael k'!ēs
k'!āt!ā!ēxdzema gōgūma'yasa begwānemē lāxa xwāk!ūnāxs laē
55 gwał aēk'!a k'!imlase'wa. Wā, g'āx'laēda hayalilagasē x'its!ax'ī-
laq. Wā, lā'laē āxk'!ālaxa xwāk!ūna qa hōx'widēs qō lāl lēpā'-
sōłts lēq!ēno'kwas. Wā, g'ī'l'em'!āwisē k'!ādexdzek^usa gōgūma-
'yasa begwānemāxs laē āem hēłtsōxs laē dōx'walelaxa k'!ādexsē laq.

CUSTOMS RELATING TO FERN ROOTS

Lēx'amē sakwēda laelk!wana'yaxa sāgūmē, yīxs k'!ēsaē hēłq!ō-
60 lema ālōstāgasē ts!ēdāq lā sakwaxa sāgūmē qaxs 'nēk'aēda g'ildzesē
begwānemqēxs 'yā'yax'dalag'ilaē lāx sākwasōsa ālōstāgasē ts!ēdāqa.
Wā, hē'mis lāg'ilas lēx'ama laelk!wana'yē sākwaaxa sāgūmē.

CUSTOMS RELATING TO CURRANTS

Wā,¹ la'mē āxsō', qā's 'wā'wilaēxēs lēloqūla. Wā, hē'mis g'wālē
qaxs k'!ēts!ēnoxwaē mōdōla q!ēdzedzewaxs q!ēsēlaēda āxnōgwadas
65 qaxs aemsaael lāxōx mōdōlēxs 'nēk'aalaēda g'īlx'dā begwānema.

CUSTOMS RELATING TO CEDAR BARK

Wā,² wāx'mēsē 'nāxwa ēk'ē ōgwida'yasa dzes'eqwaxs laē
k'!ēts!ēnox 'wīlg'īleloyowēs ts!āqemsē qaxs 'nēk'aēda g'ālē be-

¹See p. 575, line 51.

²Continued from p. 122, line 47.

peel off all the cedar-bark of a || young cedar-tree, the young cedar 70
would die, and then another | cedar-tree near by would curse the
bark-peeler, so that he would also die. Therefore | the bark-
peelers never take all the bark off of a young tree. |

CUSTOMS RELATING TO THE FELLING OF TREES

Now I will talk about him who will work at | porpoise-hunting 1
The canoe-builder is first asked by the porpoise-hunter (of a | small ca-
noe) to build a hunting-canoe. | The canoe-builder goes at once back
into the woods to a place where || the cedar for canoe-building is stand- 5
ing, for each canoe-builder always has a straight cedar in the woods
picked out for canoe-building. He just walks right there, | carrying
his axe, going to the place where the cedar-tree is standing. | He looks
for the place where the cedar will lie when it falls. | When he sees all
the branches on the outer side of the cedar-tree, he || chops through 10
the foot of the tree on the back of the cedar-tree; and as soon as he
has chopped deep into it, | he takes four chips and throws | them
behind the foot of the cedar-tree; and as he throws them, he says: |
“O, supernatural one! now follow your supernatural power!” |

Then he takes another chip, throws it, || and says as he is throwing 15
it: “O, friend! now you see | your leader, who says that you shall
turn your head and fall there also.” |

gwānemqēxs g'il^εmaē ^εwilg'ileloyowēda ts!āqemsē lāx ōgwida^εyasa 68
dzēs^εeqwaxs laē lē^εlēda dzēs^εeqwē. Wä, laēda mā^εk'ililsē ōgū^εla
dzēs^εeq^u hān^εx'wīdxa senq'lēnoxwē qa ōgwaqēs lē^εla. Wä, hē^εmis 70
lāg'ilas k'lēs ^εwilg'ileloyowē ts!āqemsas yīsa senq'lēnoxwē.

CUSTOMS RELATING TO THE FELLING OF TREES

Wä, la^εmen gwā'gwēx's^εāla^ε lā'xa ē'axalāxēs ālē'xwaēnēlaxa 1
k'lō'lot'lē. Wä, hē'em g'il āxk'lā'lasō'sa ālē'wēnoxwa lē'q'lēno-
xwaxa xwā'xwagūm, qa lē'x'ēdēsēx ālē'wats'lā xwā'xwagūma.
Wä, hē'x'ida^εmēsa lē'q'lēnoxwē la ā'lē'sta lā'xa ā'l'lē lāx lā'dza-
sasēs wē'lsa wē'lkwa qaxs ^εnā'xwa^εmaē wē'ldzadēda lē'elq'lēno- 5
xwaxa ē'k'ētē wēlk^u lā'xa ā'l'lē. Wä, ā^εmēsē hē'x'dzēnāla la qā'-
s'ida dā'laxēs sō'bayowē qa^εs lā lāx lā'dzasasēs wē'lsē wē'lkwa.
Wä, lā dō'qwa^εlax gwē'xtō^εwidaas lā'sa wē'lkwē qō t'lā'x'īdlō.
Wä, g'il^εmēsē dō'qūlaqēxs ^εwī^εlaē l'lā'sōt!ēna^εyēda wē'īts!ānās. Wä,
lā sep!exō'd ā'lōt!ēxa'wa^εyasa wē'lkwē. Wä, g'il^εmēsē k!wābete 10
sō'pa^εyasēxs la'ē dā'x'īdxa mō'sgemstowē sō'yapmuta qa^εs nep'lē'-
dēsa ^εne'mē lāx ā'lōt!ēxawa^εyasa wē'lkwē. Wä, lā ^εnēg'etē^εwē'xs la'ē
nepa': “Wä ^εnawālakwā', laē'ms lāl lā'sgemixēs ^εna'wālagūmōs.”

Wä, lā ē't!ēd dā'x'īdxa ^εne'mē sō'yapmuta qa^εs nep'lē'dēs.
Wä, lā'xaē ^εnēg'etēwē'xs la'ē nepa': “Wä, qāstā', laē'ms dō'qū- 15
laxēs gwā'yi'lālasōs ^εnē'k'ēxs hē'laqōs gwē'xtō^εwīdlē laa'sas.”

- 17 Then he takes another one and throws it; and as | he throws the
third one in the same way, he says while throwing it: | "O, life-giver!
20 now you have seen which way your supernatural power went. || Now
go the same way." As he says so, he takes the | last one and throws
it back of the foot of the tree that he is chopping, | and he says as
he is throwing it: "O, friend! now you will go | where your heart-
wood goes. You will lie on your face at the same place." | After he
25 has said so, he answers himself and says: "Yes, || I shall fall with my
top there." After he has said so, he takes his ax and | chops again;
and as soon as his chopping passes half | through the trunk of the
tree, he goes to the opposite side and chops; and he does not chop |
deep into it when the tree begins to crack; and it does not take long
until | the cedar-tree falls backward. ||

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 After² they have finished (loading their canoe), they go aboard the
travelling-canoe. | The man stands up in the stern of the canoe,
because he steers it, and, | looking at his digging-house, he prays to
it and says, | praying and holding in his hand his steering-paddle
5 while he is standing up, he says: || "Look upon my wife and me, and

- 17 Wä, lä ē't!ēd dā'x'ēidxa 'nema'xs la'ē nep!īdes. La'xaaxs
neba'sasēsa lā'lē yū'dux'wēdā'la. Wä, la'ē 'nēg'etewē'xs la'ē ne-
pa': "Wä, g'ilg'ildokwilā laE'ms dō'qūlaxlaa'sas dālālāxēs 'na'wāla-
20 k!wēna'ya; laE'm las lāl lax laa'sas," 'nēk'exs la'ē dā'x'ēidxa
E'lxla'yē qa's nep!ē'dēs lā'xaax ā'lōt!exa'wa'yasēs sōp!exotsewē.
Wä, lä 'nēg'etewē'xs la'ē nepa': "Wä, qāstā', laE'ms las lāl
lāx laā'sasēs dō'maxdōs; laE'm las hex'ū'lsLōl lāx laa'sas," 'nēx'
laē'xs la'ē q!lūlē'x'sem nā'naxma'ya. Wä, lä 'nē'ka:" "Wä,
25 hē'emlen gwextō'x'ēwidlē," 'nēk'exs la'ē dāx'ēidxēs sōbayowē qa's
sop!ē'dē ē't!ēda. Wä, g'il'mēsē la'k!ōdēlē sō'pa'yasēxs la'ē
la'k!ot!exōda qa's sep!edze'ndēq. Wä, k'lēs'mēsē k!wā'betē sō'pa-
'yasēxs la'ē hēlmelq!ūg'a'ēda wē'lkwē. K!lē'st!a gē'x'ēidxs la'ē
a!etox'wid t!ā'x'ēidēda wē'lkwē.

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 Wä, g'il'mēsē gwālexs² laē hōgūxs laxēs yā'yats!ē xwāk!ūna. Wä,
lāda begwānemē lāxlēxa xwāk!ūna qaxs hē'maē lēnxla'ya. Wä,
dōqwałaxēs ts!ewēdzats!ēx'ē g'ōkwa qa's ts!el'ewaqq. Wä, lä 'nē-
k'exs laē ts!elwaqaq sek!āgextsēs lēnx'layayowē sē'wayowa.
5 "Wēg'a dōqwałāł g'āxenu'x^u lōgūn genemk' qa's dādamāyēlōs

¹ See also Addenda, p. 1318.

² This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily, | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoe, and paddles; || and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

PRAYER TO YOUNG CEDAR

(The woman¹ who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: || "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. || I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ||

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

g'axenu^εx^u qenu^εx^u k'leâsê 'yâg'asa, qâstâ. Wä, hê^εmis qa's lälê- 6
laqelälôs g'axenu^εx^u qenu^εx^u g'axêl êt!alîl g'ôkümts!âg'alîl löl
g'ôkwä lax êt!êdla ts!ôts!eyenxlex qwêseyenxla. Wä, halâk'as-
lela;" 'nêk'exs laê k!wâxlexdês yâ'yats!ê xwâk!ûna qa's sêx^εwidê.
Wä, la^εmê k'!ês hêlq!âla mels^εida qa's dōx^εwidê êt!êdxês g'ôkwê. 10
Wä, âldzâla^εmêsê melmelsi^εlälaxs laê t!et!âg'ô l^εewis g'ôkwaxs laê
hâ'yâqa lāxa âwîlba^εyê.

PRAYER TO YOUNG CEDAR

Wä, lä¹ äx^εêdêda ts!edâqaxês k'!îm!ayowê qa's lä lāx!elsaxa
dze^εseqwaxs laê êk!egemelsexs laê ts!elwaqāq. Wä, la 'nêk'a:
"Wêg'a, dōqwāla g'axen qastāxg'în g'axê gêts!â lāxs k'ômaqōs 15
qaxs hê'maaqōs g'axêlê qa's waxaōs g'axenu^εx^u, yîxs k'leâsaaqōs
k'!ês êg'asaxês g'axêlaōs bex^εwalêsa, yîxg'anu^εx^u k'leâsêk' k'!ês
hêfemx^εidaasōs qaōs âlāqōs aêx'stots!ayowōs k'ômaqōs. Hêden
g'axêl gêts!â löl g'îlg'îldokwilaxg'în x'ôgwats!êg'îlîlg'ôl. Wä, la-
^εmêsen aêsayolöl qastâ qa's k'!êsêlōs ôdzemg'aalelatsg'în g'wāla- 20
g'îldzaslex' läl. Wä, la^εmêsen hāwāxelöl qastâ qa's nêlaōsaxens
'nê^εnemōkwaxg'în hanāl^εmêlex' gêts!öl laqō. Wä, qâstâ, wêg'a
yāl!âlex; âemles dadamewîl g'axen qen k'leâsê gagōlemālasa lāxa
ts!êts!ax'q!ôlemê l^εewa dzêdzax'ila. Wä, qastâ!"

Wä, hêem ts!elwagayosa senqāxa denasê lāxa dze^εseqwê lō^εma 25
wêlkwê.

¹ Continued from p. 131, line 4.

WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hâ^εmisk·i^εnis | to
tell me about what he would when he wished the northwest wind to
come. | He spoke at once, and said, "Listen, | that I may teach
5 you!" Thus he said. "One time, when I || was going south to
Victoria, we arrived at Ō's^εEq^u, and | the southeast wind began to
blow strong. The wind lasted all day and all | night. Then I arose
in the morning, and I saw that the | southeast wind was still blowing.
I started our campfire; | and as soon as the fire blazed up, I went
10 down to the || beach, for the tide of the sea was half out. | Then I
searched for small crabs underneath the stones, and | I found four
crabs. I carried the four and | went up the beach. Then I took
cedar-bark and split it into strips. I | took four strips and tied them
15 to the right claws of the || crabs. As soon as I had tied the cedar-
bark to the four crabs, | I took poles and drove them into the ground.
Not | really upright were the poles, which were two fathoms (long);
but it was thus," | said Hâ^εmisk·i^εnis (imitating on the ground with
cedar-sticks what he said, | while he placed them down on the
20 ground): The poles leaned over, and || to the ends he hung the four
crabs. "Then I watched them, | and as soon as I saw that the shells
began to be red, I | took them down, and I untied the cedar-bark

WEATHER CHARMS

- 1 Qā^εnakulēk· lāx Tsā'xisē. Wä, len hawā'xelax Hâ^εmisk·i^εnēsē
qa gṽā'gṽēx's'alōs lāx gṽē'gi'lāsasēxs nē'k·aē qa dzā'q'lūx·ī'dēs.
Wä, hē'x·ida^εmēs yā'q'leg·a^εla. Wä, la nē'k·a: "Wē'g·a, hō'lēlax
qen q'lā'q'loL!ā'masē lōL," nēx. "Wä, hē'^εmaaxg·in la'ōlek·
5 nē'lk·ila lā'xa Ts!ā'masē. Wä, lanu^εx^u lā'g·aa lāx Ō's^εEqwē, la'ē yū'x-
wīdēda lā'k!wēmasē mēlā'sa. Wä, la se'nbē yā'laxa nā'la lē'wa
gā'nulē. Wä, len lā'x^εwīdxa gā'la. Wä, len dō'qūlaqēxs yā'-
lax'sā^εmaēda mēlā'sō. Wä, len x'a'x·iq!ex·idaxenu^εx^u leq'lūsē'.
Wä, g'ī'lēmis x'ī'qōstāwēda leq'lūsā'xg·in lēk· le'nts!ēsa, lā'xa
10 L!ema^εisē qaxs le^εma'ē nae'nxs^εag·ilālisēda x'ā'ts!axelēda de'msx·ē.
Wä, len ā'lāxa ā'mā^εma'yē q!ō'^εmātsa ē'^εwaā'bā^εyasa t!ē'semē. Wä,
len q!ā'xa mō'sgēmē q!ō'māsa. Wä, len dā'laxa mō'sgēmē qen lē
lā'sdēsa. Wä, len āx^εē'dxa dena'sē qen dzedzēxsā'lēq. Wä, len
āx^εē'dxa mō'ts!aqē qen mō'x^εwīdēs lāx hēlk·lōlts!āna q!ē'q!eg·īmsa
15 q!ō'māsē. Wä, g'ī'lēmēsen wī'la mō'x^ubentsa mō'sgēmē q!ō'mās
lā'xa dena'sē, lēk· āx^εē'dxa dzo'xūmē qen dē'x^εwūlsēq. Wä, la k!ēs
ā'laem negetā'lēda ma^εlp!ē'nk·ē lā'xens bā'LEX dzō'xūma. "Hē't!a
gṽālēda," nēk·ē Hâ^εmisk·i^εnēsē mens^εelsaxa k!wa^εxlāwē, nē'k·exs
la'ē mō'gwae'lsa. Wä, la gṽē'xtālēda dzō'xūmē lāq. Wä, hē'^εmis
20 la tē'x^uba^εyaa'tsēda mō'sgēmē q!ō'māsa. "Wä, len q!ā'q!a'lā'laq.
Wä, g'ī'lēmēsen dō'qūlaq la l!ē'l!ā'x^εwīdēda eō'sgēma^εyas, lē'g·en
āxā'xōdeq. Wä, len qwē'lālaxa dena'sē lāx q!ē'q!eg·īmas. Wä,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and 25 put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the 30 bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if 35 you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I 40 warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâ^εmisk·i^εnis again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. | 45

len ăx^εE'lsaq. Wă, len ā'lēx·īdex mō'sgema ăwō' xā'laētsa g·a'- 23 wēq!ānem. Wă, g·ī'l^εmēsen q'lāq, wă, len ăx^εē'dxa ^εne'msgemē q'lō'mās, qen ăxts!ō'dē's lāq. Wă, len ăx^εē'dxa.tē'kwala^εyux^udās 25 dena'sa qen yītse'mdē's lāq, qa k'!ē'sēs ăxstō'x^εwidēda xā'laēsē. Wă, len ē't!ēdxa mā'k·lāq. Wă, len ^εwī'ēla hē gwē'x^εīdxa mō'sgemē xā'laēsa. Wă, g·ī'l^εmēsen gwāla yaē'tsemaxa mō'sgemē xā'laētsa g·ā'wēq!ānemaxs lē'g·in ^εwī'ēla dā'laq qen lē ā'Lē'sta lā'xa ā'Llē. Wă, la^εmen ā'lāx xubā'ga^εyasa ɭax^uLō'sē. Wă, len q'lāxa xubā'- 30 ga^εyasa lā'xmesē. Wă, len ^εwī'ēla g·ībē'lasa yū'dux^usemē xē'xā'laēs lāq. Wă, len yā'q!eg·a! lā'xa ^εne'msgemē la e'lɭa^εya. Wă, len ^εnē'k·a: "Wē'g·īl la hayā'!lō'laLEXōs ^εnē^εne'mō'kwaqōs, qa wā'-^εlemk·a^εmētsō lē'la'laLEX Dzā'q!walanu'kwa, ɭō^ε Xa^εyō'lēsanagā'; ā'Las k'!ēslax lā'lax aē'daaqā'lax lā'xa L!ema^εisē qasō wiō'L 35 lā'xa sē'nat!e'lsäyōL, ɭē^εwōs ^εnē^εne'mō'kwaq!ōs;" ^εnē'k·enLaxg·in lēk· ăxbete'lsaq. Wă, g·ā'xen bās qen lē la^εsta' lā'xa de'msx^εē. Wă, g·ī'l^εmēsen gwā'la, wă, len k!wā'g·a^εlisa lā'xa L!ema^εisē qen le'mx^εūnx^εīdā'masēsa yā'la g·ā'xen," ^εnē'k·ē. Wă, g·ī'l^εmēsen le'mx^εūnx^εīda, lē'g·in q!ō'xts!ōda, qen lē te'ts!ix^εī'da lā'xen 40 leq!ū'sē. Wă, la^εmen ō'la^εstāla qa yū'x^εwidēsa dzā'q!wāxa lā'La neqā'laL," ^εnē'k·ē.

Wă, len wūlā' ē't!ēdex Hâ^εmisk·i^εnēsē. Wă, len ^εnē'k·eq; "Ā'ngwadzēdā g·ā'lōla ^εnēx· qa hēs gwē'g·ilase^εwa q!ō'māsē qa dzedzā'q!wa^εlā'yuwē," ^εnē'k·enLaq. 45

46 He replied at once, and said: | "You know about all the Myth
people,—all the different | quadrupeds, and all the different birds,
and also all the | different crabs: they were all like men, and also the ||
50 trees and all the plants. Then war was made against the | south-
east wind by the Myth people.¹ That was the place where | Great-
Inventor questioned his younger brothers, and said: 'O younger
brothers! | who, indeed, controls the weather among you?' Thus
55 he said. "Immediately | a short man spoke, and said, || 'O Myth
people! when you wish for the northwest wind in our | world',—thus
said the Crab, for that was the name of the short | man,—'then take
four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right || claws,
and hang them right over your fire; | and as soon as their backs begin
to be red, take them down, untie | the cedar-bark from the claws,
and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws || of the
crabs. Then when each crab is in | one shell, and after you have tied
them, | go into the woods behind your houses, and search for a | hole
in the bottom of a tree; and as soon as you find a hole in a | tree, put

46 Wa, hē'x'ida^εmēsē nā'nax^εma^εya. Wä, la nē'k'a: "ya, q!ä'-
LEla^εmaa^εqōsaxa nā'xwax nū'x^εnē^εmisaxa nāxwa ōgūqāla g'ī'lg'a-
ōmasa lē^εwa nā'xwa ō'gūqāla tsē'its!Ek!wa lō^εmō'xda nā'xwax
ō'gūqāla q!lēq!ō'māsaxs nā'xwa^εmayōlē' bē'begwānema lō^εmō'xda
50 lāx^uLō^εsē^εx lō^εmōx nā'xwax q!wā'sq!ūxe'la. Wä, la wī'nase^εwē
Me^εlā'lanukwē yī'sa nū'x^εnē^εmisē. Wä, hē'ε^εmis la wulā'ts K!wē-
k!waxā'wa^εyaxēs ts!a'ts!a^εya. Wä, la nē'k'a: "ya, ts!ā'ts!a^εyā,
ā'ngwadzēs nē^εnā'lanukwaq!ōs;' nē'x'laē. Wä, hē'x'ida^εmē'lā'-
wisēda ts!ē'k!ūxs^{dē} begwā'nem yā'q!ēg'a'la. Wä, lā'laē nē'k'a:
55 'ya, nū'x^εnē^εmis. Hē'ε^εmaa^εqasō nē'x'lax qa dzā'q!ūx'īdēsens
'nā'lax,' nē'x'laē q!ōmāsē, qaxs hē'ε^εmae lē'gēmsa ts!ē'k!ūxs^{dē}
begwā'nema. 'Wä, las āx^εē'dxa mō'sgēmē lā'xen nē^εmā'x'isē
lē^εwe'nLaxg'īn q!ō'māsēk'. Wä, las āx^εē'dxa mō'ts!aqē g'ī'lsq'ilt!a
denā'sa qa^εs mō'x^εwalelōdaōsas ōbā'ε^εyasa denā'sē lāx hēlk!ōl-
60 ts!āna^εyē q!ēg'ī'ms. Wä, las tē'x^εwīdēs lāx neqō'stāsēs legwīlōs.
Wä, g'ī'l'mēs l!ā'x^εwīdē āwī'g'a^εyas, lā'aqōs āxaxō'deq qa^εs qwe'-
f'īdayōsaxa denā'sē lāx q!lēq!ēg'ī'mas. Wä, lās ā'lēx^εīdxa mō's-
gēmē āwā' xā'laētsa g'ā'wēq!ānemē. Wä, las āxts!ō'tsa q!ōmā'sē
lāq qa^εs yīltsē'mdayōsasa denā'sē, yī'xa yaē'lalax^{dē} lāx q!ēg'ī'-
65 masa q!ōmā'sē. Wä, lae'm nā'l^εnemsgēmēda q!ōmā'sē g'its!ā'
lā'xa nā'l^εnemsgēmē xā'laēsa. Wä, g'ī'l'mēts gwāl yaē'ltsemaq, wä,
lā'LES qā's^εīdēl lāx ā'lanā^εyasēs g'ō'kwōs qa^εs la'yōs ā'lāx kwā'-
waga^εyasa lā'x^uLō^εsē'. Wä, g'ī'l'mēts q!ā'xa kwā'waga^εyasa

¹ See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 98; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then || again take one shell and pray to it, 70
and | say: "Now warn your friends to call | strongly the northwest
wind and the east wind, | else you will not go back to the beach, if
you do not get | what has been planned for you and your friends."
Thus you shall say to us, || and you shall put the one into the hole. 75
Then | leave them, and the northwest wind will come at once."
Thus he said. | Therefore it is known by the later (generations of)
people. |

I left Hâ'εmiski'εnis, and went into the house of | Kwā'gwa'εnō; 1
I questioned him and said, "This is the reason why I walk about, |
that I beg you to teach me the | strongest way of calling the north-
west wind." Thus I said to him. He || replied at once, and said, | 5
"Listen to me! for it is good to know how to call the northwest wind, |
even if the southeast wind is strongest. Whenever you are desirous
to | go to Alert Bay, then go back to the woods and search for | a fern;
and as soon as you find it, dig out four || roots of fern-plants, and take 10
care that you do not break off | one of them from the leafy stem. As
soon as you have the | four roots, carry them home; and when you |
enter your house, put the fern down. Then take | twenty dentalia

ɽā'x^uLo'sē' lā'aqōs āxbete'ndxa yū'dux^usemē xā'laēsa. Wā, las
ē't!ēd āx'ē'dxa εne'msgemē xā'laēsa qa's ts!ē'lwaqaōsaq. Wā, las 70
εnē'k'a: "Wā'g'īl la hayā'L!ō'laLEXōs, εnē'εnemō'kwaqōs, qa wā'-
εlemk'a'mēltsō Lē'εlālaLEX Dzā'q!walanu'kwa ɽō' Xa'yo'lisanagā,
ā'Las k'!ēslax lā'lax aē'daaqālax lā'xa L!ema'isē qasō wiō'L lā'xa
sē'nāt!elsäyōL, ɽē'wōs εnē'εnemō'kwaq!ōs," εnē'x'LES g'ā'xenu'x^u.
Wā, las āxbete'ndxa εne'msgemē. Wā, las bās. Wā, hē'x'εi- 75
daemlwisē dzā'q!wax'εidel," εnē'x'εlaē.

Wā, hē'em lā'gīltsōx q!āl yīsō'xda ā'lēx begwā'nema.

Wā, len bās Hâ'εmiski'εnēsē qen lē laē'L lāx g'ō'kwas Kwā'- 1
gwa'εnō. Wā, len wūlā'q, wā, len εnē'k'eq: "Hē'den qā'ts!ēna'yē
qa's waxa'ōs q!ā'q!ōL!āmas g'ā'xENLasa dzedzā'q!wa'läxa â'lē
lā'k!wēmasa lāx Lē'εlālaX dzā'q!wa yā'la," εnē'k'ENLax. Wā,
hē'x'εida'mēs nā'nax'ēmē g'ā'xEN. Wā, la εnē'k'a: "Wē'g'a 5
hō'lēla g'ā'xEN qaxs ē'k'aēda q!ā'LElāxa Lē'εlālāxa dzā'q!walanu-
kwē wā'x'emaē lā'k!wēmasēda mēfā'sē yā'la, yīxs εnē'kaā'qōs qa's
la'ōs lāx εyeli'sē. Wā, las ā'Lē'sta lā'xa ā'L!ē. Wā, las ā'lēx'εid-
xa sā'laēdāna. Wā, g'ī'lēmēts q!āq, wā, las εlā'p!Eqōdxa mō'ts!a-
q!EXLa lā'xa sā'laēdāna. Wā, las aē'k'ila qa k'!ēā'sēs k'ō'x'widē 10
εne'mts!aqa lāx mā'mā'map!ēqas. Wā, g'ī'lēmēts εwī'εlōqāmasxa
mō'xLā', wā, las dā'laq qas la'ōs nā'εnakwa. Wā, g'ī'lēmēts laē'L
lā'xōs g'ō'kwax, wā, las āx'ā'līlxa sā'laēdāna. Wā, las āx'ē'dxa

15 and some red ochre, and take || also four split pine-sticks three | of
 our fathoms in length; then sharpen the ends, and take the fern | and
 put it upside down; then push the ends of the sharpened | pine-
 sticks among the leafy stems; | then, while it is still upside down,
 20 take five dentalia, and || put two dentalia on the right-hand side of
 the fern-root, | and take two more dentalia and put them | on the left
 side of the fern-root, and then take | one dentalium shell and put it
 on its nose; | and tie them all on; and as soon as you finish, take ||
 25 red paint and cover the root of the fern, | and place it by the side
 of the fire of your house or on the | south side of your fire. Then
 speak, and | say:

'Don't put me too near the fire, else there will be too much in
 your world! | Northwest Wind, East Wind!'

30 "Thus you shall say." Thus said || old Kwā'gwa^{no}. "As soon
 as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who
 invented it?" I said to him. |

35 Immediately he began to laugh, and said: "It is not that || this has
 been recently invented, what I told you. Listen! and I will | tell
 you the story about the one who first invented what I told you. |

ma^{ts}emg^{ustâ} aLE^{'la} LE^{wa} gwegū^{myîmē}. Wä, las ē^tléd äx^ē'd-
 15 xa mō^{'ts}!aqē xōk^u xEX^{mesā}', yū^{'dux}up!enk^ē ēwā^{'sgemasas}
 lā^{'xens} bā^{'lax}. Wä, las k^{'lā}'k^{'lox}be^{'ndeqwē}, las äx^ē'dxa sā^{'laē}-
 dāna. Wä, la ē^{'k}'!axsdā^{'laxs}lā^{'aqōs} k^{'lā}'q^{'lūqasēda} ō^{'ba}ya^{sa} k^{'lāx}-
 baā^{'kwē} xEX^{mes} lāx ā^{'waga}yas mā^{'mā}map^{'lēqas}. Wä, laE^{'m}
 ēk^{'laxsdāla}. Wä, lā^{'LES} äx^ē'dxa sek^{'lā}'ts!aqē äLE^{'la}, qa^{'s} äx^ēā^{'-}
 20 LElōdayōsasa ma^{ts}lā^{'qē} äLE^{'la} lāx hē^{'lk}'!ōtema^{'yasa} sā^{'laē}dāna.
 Wä, las ē^tléd äx^ē'dxa ma^{ts}lā^{'qē} äLE^{'la} qa^{'s} äx^ēā^{'LElōdaōsa}
 lāx gEM^{'xā}nulema^{'yasa} sā^{'laē}dāna. Wä, las ē^tléd äx^ē'dxa
 ē^{'nē}mts!aqē äLE^{'la} qa^{'s} äx^ēā^{'LElōdaōsas} lāx x^{'i}ndzasas. Wä,
 ē^{'nā}xwa^{'ma} yī^{'ā}'LElōdes. Wä, g^{'i}l^{'mēts} gwā^{'la}, wä, las äx^ē'dxa
 25 gwegū^{myîmē} qa^{'s} qōpse^{'mdēs} ē^{'nā}xwa lāx L^{'lō}p^{'lek}asā sā^{'laē}-
 dāna. Wä, las L^{'ā}nōlissas lāx legwī^{'lasēs} g^{'ō}kwōs; ē^{'wī}la lā^{'xa}
 ē^{'nā}'laqenwa^{'lissasēs} legwī^{'lōs}. Wä, las yā^{'q}leg^{'a}la. Wä, las
 ē^{'nē}'k^{'a}: 'Gwā^{'lax}in L^{'ā}'tsalaē', ā^{'Lōx} xE^{'nlt}leqa lā^{'xōs} ē^{'nā}'lāqosē',
 Dzā^{'q}'!walanukwai', Xa^{'yōlisäxtāyai};' ē^{'nē}'x^{'LES},' ē^{'nē}'k^{'ēda} q^{'lū}'l-
 30 ēyakwē Kwā'gwa^{no}. "Wä, g^{'i}l^{'ē}emlwisē ts^{'lē}'lx^{'wīdēda} sā^{'laē}dāna,
 lē^{'las} hē^{'x}idaem dzā^{'q}lūx^{'idēla} yā^{'la}."

Wä, len wū^{'lā}'q, wä, len ē^{'nē}k^{'eq}: "Wä^{'entsōsen} wū^{'Lō}'L. Wä,
 ā^{'ngwasōx} k^{'l}wē^{'xa}ya?" ē^{'nē}'k^{'EN}laq.

Wä, hē^{'x}ida^{'mēs} dā^{'lē}da. Wä, la ē^{'nē}'k^{'a}: "K^{'lē}'saāxs a^{'E}'m
 35 k^{'l}wē^{'xa}ya yī^{'xen} lax wā^{'ldem} lōL. Wä, wē^{'g}il la hō^{'Lēla} qen
 nō^{'s}idag^{'i} qa^{'s}, yīs g^{'ā}'lōla k^{'l}wē^{'nux}sen wā^{'ldema}qōL.

“When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: ‘Who among you controls the weather?’ Thus he said. || Im- 40
mediately a short man spoke, | and said, ‘O Myth people! whenever
you wish | for a northwest wind in our world,’—thus said the short |
man, the Crab—‘then take four of my | fellow-crabs and hang them
up over the fire of || your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,’ thus he said—‘and if I do not make the |
northwest wind in our world, then take one || of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.’ Thus
said the Crab. |

“As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ||
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: ‘O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my || tribe here; 60

Wä, hē^εmaālaxs la^εē wī^εnēda nū^εx^unē^εmisē lāx Me^εlā^ε/lanukwē. 37
Wä, lā^εlaē K!wēk!waxā^ε/wa^εyē wū^εlā^εxēs ts!ā^ε/ts!a^εya. Wä, lā^εlaē
^εnē^εk’a: ‘^εya, ts!ā^ε/ts!ā^εyē, ā^εngwadzēs ^εnē^εnā^ε/lanukwaq!ōs?’ ^εnē^εx^εlaē.
Wä, hē^εx^εidaem^εlā^εwisē ts!ē^εk!ū^εxsdē^ε begwā^ε/nem yā^ε/q!ēg^εa^εla. 40
Wä, lā^εlaē ^εnē^εk’a: ‘^εya, nū^εx^unē^εmis, hē^εmaāxs ^εnē^εk^εēlā^ε/xaqōs
qa dzā^ε/q!wax^εidēlaxsens ^εnā^ε/lax,’ ^εnē^εx^εlaēda ts!ē^εk!ū^εxsdē^ε be-
gwā^ε/nema, yīx q!ō^εmāsē. ‘Wä, lā^ε/laxs āx^εē^εdlax mō^ε/sgēma lā^ε/xen
q!ō^ε/swutēx, wä, lā^ε/laxs tē^εx^ustōdlax g^εāxenu^εx^u lā^ε/xa lēg^εwī^ε/laxsōs
g^εō^ε/kwaq!ōs; wä, g^εī^ε/lēmēsek^ε L!ā^ε/x^εwidg^εanu^εx^u āwī^ε/g^εik^ε, wä, las 45
āxā^ε/xōd g^εā^ε/xenu^εx^u qas āxts!ō^ε/daōs g^εā^ε/xenu^εx^u lā^ε/xa mō^ε/sgēmē
āwō^ε/ xā^ε/laētsa g^εā^ε/wēq!ānemē. Wä, las q!ū^εlā^ε/fīd g^εāxenu^εx^u lā^ε/xa
kwā^ε/waga^εyasa lāx^u/lō^ε/sē,’ ^εnē^εx^εlaē. Wä, g^εī^ε/lēmēsen wē^ε/stamās qa
dzā^ε/q!ū^εx^uidēsens ^εnā^ε/lax, wä, las ē^ε/t!ēd la āx^εē^ε/dxa ^εnē^ε/msgēmē q!ō^ε-
mās lā^ε/xa kwā^ε/waga^εyasa lāx^u/lō^ε/sē. Wä, las ts!ē^ε/lwaqa. Wä, 50
g^εī^ε/lēmēts g^εwāl ts!ē^ε/lwaqaq, wä, las ē^ε/t!ēd āxbetē^ε/ndeq lā^ε/xēs
g^εā^ε/yane^εmasōsaq,” ^εnē^εx^εlaē q!ō^εmāsē.

Wä, lā^εlaē g^εwāl q!ayō^ε/le q!ōmāsē, la^εē ō^ε/gwaqa yā^ε/q!ēg^εa^εlēda
se^εyā^ε/ts!ā me^εg^εwōgē^ε/mxa g^εwōgū^ε/myīmē. Wä, lā^εlaē maē^ε/malēda
ā^εLE^ε/la lāx ^εwa^ε/x^εsōdatā^ε/yē p!ēsp!ēyō^ε/s; wä, lā^εlaē k^ε/ī^ε/dzēlbā^ε/lāxa 55
^εnē^ε/mts!aqē ā^εLE^ε/la. Wä, lā^εlaē ^εnē^εk’a: ‘^εya, g^εī^ε/gāmē^ε, K!wēk!waxā^ε-
wē, nō^ε/gwaem sā^ε/laēdāna. Wä, len ^εnē^εnā^ε/lanu^ε/kwa. Wä, hē^εmaa
qe^ε/nsō lāl wīnalēx Me^εlā^ε/lanukwē. Wä, lā^ε/LES ā^ε/em āx^εē^ε/del g^εā^ε/xen
lā^ε/xg^ε/in lāk^ε gwā^ε/laā^ε/sa. Wä, hē^ε/misē yū^ε/dukwa gā^ε/yul lā^ε/xen
g^εō^ε/kū^εlōtēx. Wä, las q!wā^ε/nōlisen lāx ^εnā^ε/laqenwa^ε/lisasēs lēg^εwī^ε/lōs. 60

61 and place me on the south side of the fire in your house, | and say,
 “Don’t put me too near the fire, else there will be too much in |
 your world! Northwest Wind! East Wind!” Thus you shall say.’”

“Thus said the | Fern to Great-Inventor. |

65 “As soon as he stopped speaking, some slow || young man also
 spoke, and said: ‘O | Myth people! listen to me! I am Snail. |
 When you are going to make war on Southeast-Wind, and when | the
 southeast wind is blowing strong, and when it is raining, then I am
 the only one who has a way of | calming the southeast wind, and I
 70 also have a way of || stopping the rain.’ Thus said the Snail to
 Great-Inventor. | ‘Whenever the rain falls with the southeast wind,
 you shall take me | and three of my tribe and put us by | the south
 side of the fire in your house; and as soon as we | put out our tongues,
 75 you shall sing; and this is what you shall say: || “Listen to me, Clear-
 Sky! Look at | me! I put out my tongue; I sweep off with my
 tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-
 Sky!” | Thus you shall say.’

“Thus he said.

80 “This is imitated by later (generations of) man. Then || Great-
 Inventor felt glad on account of the words of the Snail. |

“Then Land-Otter spoke also, and said, | ‘O Myth people! turn
 your face, that I may also | tell you what I am to you. When you

61 Wä, las ^εnē’k’a: “Gwā’lax’in Lā’tsalai’, ā’Lōx xēnt!Eqā lā’xōs ^εnā’-
 läqosē’, Dzā’q!walanukwai’, Xa^εyōlisäxtâyai’,” ^εnē’x’LES, ^εnē’x’-
^εlaē sā’laēdana lāx K!wēk!waxā’wa^εyē.

Wä, g’i’l^εem^εlā’wisē q!wē’tēda, la’ē ō’gwaqa yā’q!eg’a^εlēda awi’na-
 65 gēmāla ē’x’sōx^u hē’tēa begwā’nema. Wä, lā’^εlaē ^εnē’ka: ‘^εya,
 nu^xu^{nē}misai’, wē’g’il hō’Lēla! g’ā’xēn. Nō’gwaem q!wēā’ts!Eqā.
 Wä, hē’^εmaa qasō lāl wī’naLEX Mełā’lanukwē, wä, lā’Lē Lā’k!wē-
 maslēda mełā’sē Lē^εwa yū’gwa, wä, len lēx’aem gwē’x’idaasnux^u
 q!ō’x^εwidā’masxa mełā’sē. Wä, lā’xaen gwē’x’idaasnux^u^εem ts!ē-
 70 x’idāmasxa yū’gwa,’ ^εnē’x’^εlaē q!wēā’ts!Eqax K!wēk!waxā’wa^εyē.
 Wä, hē’^εmaa qō yū’gwaqelala mełā’sē, wä, lā’LES āx’ē’DEL g’ā’xēn
 Lō^ε yū’dukwa g’ā’yōl lā’xēn g’ō’kūlōtēx. Wä, las āxēnō’lisa
 g’ā’xenu^εx^u lā’xa ^εnā’lanā’^εyasēs legwī’lōs. Wä, g’i’l^εemlwisenu^εx^u
 elx^εE’lgwis^εi’DEL, wä, lā’LES de’nx’^εidlōL. Wä, hē’ems wāldemla:
 75 ‘Wē’g’il la hō’Lēlal g’ā’xēn, Q!ō’xūlisäxtâyai’. Wē’g’a dō’qwała
 g’ā’xēn. La^εmen e’lx^εelgwī’sa, xē’kwasg’in k!ele’mk’ lōL, ā’n^εān-
 wēgä’; Dzā’q!walanukwai’, Xa^εyōlisäxtâyai’, Q!ōxūlisäxtâyai’,
 nē’x’LES,” ^εnē’x’^εlaē.

Wä, yū’^εmis la hā’yig’isōsōxda ā’lēx begwā’nema. Wä, lā’^εlaē
 80 ē’x’^εidē nā’qa^εyas K!wēk!waxā’wa^εyē qa wā’tēmas q!wēā’ts!Eqē.

Wä, lā’^εlaē ē’t!lēd yā’q!eg’a^εlē Xū’mta^εla. Wä, lā’^εlaē ^εnē’k’a:
 “^εya, nū’x^unēmisai’, wē’g’il lā’g’ā gwā’sgēmx^εidex qen ē’tālisg’in

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, || four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

“O Northwest-Wind! | come and blow against Southeast-Wind!”

‘And || immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; || and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: “I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so.” Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.’ Thus said Land-Otter to Great Inventor, || and the later (gene- 100 rations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the || words of 5

gwē'x'sdemk' lā'x'da'xōL. Wä, hē'εmaa qasō lāl wī'naLEX ME- 83
lā'lanukwē qaxs k'!ēsaē q!ō'x'wīdaē'noxwa. Wä, g'í'l'εmīwits ālē'-
xwaLōL, wä, g'ā'xLē mō'x^uLa bē'begwānem laē'L lā'xEN g'ō'kwē. 85
Wä, lā'Lē k'!ā'x'εīDEL lāx dzEXdzegwī'lasEN g'ō'kwēX. Wä, lā'Lē
gō'xSEMēLEqē. Wä, lā'Lē gō'xstendēlxa dzEXdzegwī'ldāsē lā'xa
de'msx'ē. Wä, la 'nē'k'ēda 'nēmō'kwē e'lxlā'ya: 'Wä, Dzā'-
q!walanukwai', gē'las yā'yālxg'a Me'lā'lanukūk!.' Wä, hē'x'εi-
daēmīwisē g'āxLē Dzāq!walanukwē. Wē, lālē 'nēmxxaēmī 90
'nā'laLē yā'laxdeMLa'sē. Wä, lā'Lē q!ō'x'wīDEL. Wä, lā'Lē
mō'p!ENxwa'εSLē q!EQ!ō'gūSL. Wä, hē'εmits lāl ālē'x'wīdaasda'x^uLōs.
Wä, hē'εmaa qasō 'nEX'L qa dzedzā'q!ūsīltsōxda 'nā'lax. Wä,
lā'Lē 'nā'xwaēmī Lē'εlālala mō'kwē bē'begwānem lāx Dzā'q!wa-
lanukwē. Wä, lālē 'nēx'La g'ālabā'yē, yīxs k'!ēs'maē gō'xstendxa 95
dzEXdzagwī'lasEN g'ō'kwē: 'Lē'εlālenLōL, Dzā'q!walanukwai', qa'ε
g'ā'xaōs wā'x'ēd g'ā'xEN yō'x'wīden lā'xEN lalai'. Maē'mōp!ēnāla-
ga'ēmīts;' 'nēx'Lē. 'Wä, lālē mōp!ENxwa'εSL 'nālās dzedzā'q!ūsL.
Wä, hē'εmēq,' 'nē'x'εlaē Xū'mtā'la, lāx K!wēk!waxā'wa'yē.

Wä, hē'εmis lā'g'īlasōx la hē gwē'g'īlōxda ā'lēx begwā'nEM. 100
G'īl'maē lā'k!wēmas me'lā'sa, yī'xg'īn lā'laēk' lā'xa 'nē'ldzē, wä,
g'í'l'εmēSEN hē'laxa xu'mdasē, wä, hē'x'εida'εmēSEN gō'x'wīdxa
dzEXdzegwī'lasEN g'ō'kwē: 'Lē'εlālenLōL, Dzā'q!walanukwai', qa'ε
g'ā'xaōs wā'x'ēd g'ā'xEN yō'x'wīden lā'xEN lalai'. Maē'mōp!ēnāla-
ga'ēmīts;' 'nēx'Lē. 'Wä, lālē mōp!ENxwa'εSL 'nālās dzedzā'q!ūsL.
Wä, hē'εmēq,' 'nē'x'εlaē Xū'mtā'la, lāx K!wēk!waxā'wa'yē.

Wä, hē'εmis lā'g'īlasōx la hē gwē'g'īlōxda ā'lēx begwā'nEM. 100
G'īl'maē lā'k!wēmas me'lā'sa, yī'xg'īn lā'laēk' lā'xa 'nē'ldzē, wä,
g'í'l'εmēSEN hē'laxa xu'mdasē, wä, hē'x'εida'εmēSEN gō'x'wīdxa
dzEXdzegwī'lasEN g'ō'kwē: 'Lē'εlālenLōL, Dzā'q!walanukwai', qa'ε
g'ā'xaōs wā'x'ēd g'ā'xEN yō'x'wīden lā'xEN lalai'. Maē'mōp!ēnāla-
ga'ēmīts;' 'nēx'Lē. 'Wä, lālē mōp!ENxwa'εSL 'nālās dzedzā'q!ūsL.
Wä, hē'εmēq,' 'nē'x'εlaē Xū'mtā'la, lāx K!wēk!waxā'wa'yē.

- 5 Land-Otter. Then I throw into the water what I am carrying | northward from the otter-slide; and while I am carrying the soil | from the otter-slide, my crew beat time on the side of our canoe, | and they say, 'Don't treat roughly our charm, else our world will be
10 too rough.' | Then I turn round and throw it into the water; || and as soon as I throw it into the water, I say, 'I call you, Northwest-Wind, | that you may come and help me, and blow me to the place where I am going. | For four days you shall do so.'

- "And as soon as I have done so four times, I go aboard my | canoe,
15 and we take our paddles, and I tell || my crew to go on and be ready, and I tell them to go ahead and | paddle together, and four times we pull our paddles through the water; | and we all begin to paddle; and I say, | 'Let us paddle away from the northwest, for it is already coming behind us.' | This I say when I paddle with my crew. ||
20 That is the end of the four ways of calling the Northwest-Wind. | The first one is the crab, when it is hung over | the fire and hidden in the holes of trees; | and, again, the fern, when four of them are taken
25 and | painted with red ochre, and dentalia are taken for its || ears and its nose, and they push into the lower end a | sharp split pine-stick and place it by the side of the fire; | and, again, a snail, when

-
- 6 gwā'laāsa xū'mdasē. Wā, hē'maaxg'in lēk' gō'xūlaxa dzexdzegwa'sasa xū'mdasē; lā'en lē'elōtē t!ē'msägendxenu^x yā'yats!ē. Wā, la ēnē'k'a: 'Gwā'la â'lelēsaxwa ēna'wālakwēx ā'lōx â'lelēsens ēnā'lax.' Wā, hē'misen la x'īlp!īdaāsē qen k!a'ste'ndēq. Wā,
10 g'ī'lēmēsen k!a'ste'ndēq lē'g'in ēnē'k'a: 'Lē'elālenlōl Dzā'q!walanukwai', qas g'ā'xaōs wa'xēd g'ā'xen yō'x'widen lā'xen lalai'. Maē'mōp!enālagā'emlts.'
Wā, g'ī'lēmēsen mō'p!ēna hē gwē'x'idē lē'g'in lā'xsa lā'xen yā'yats!ē. Wā, lanu^x dā'x'idxenu^x sē'sēwayowē qen wā'xē-
15 xen lē'elōtē qa gwā'la!ēs. Wā, len wā'xaq qa ēnemā'x'idēs sē'x'wīda. Wā, lanu^x k'idzelā'ēyalasenu^x sē'sēwayo, mō'p!ēna hē gwē'x'idēda. Wā, lanu^x sē'x'wīda. Wā, len ēnē'k'a: "Wē'g'a sē'xāsux Dzā'q!walanukwēx qaxs g'ā'x'maēx lā'xens ē'lxlā'yēx," ēnē'k'enlaxg'in lēk' sē'x'wīda lē'wun lē'elōtē.
20 Wā, laem gwā'l lā'xēxda mō'x'widāla dzedzā'q!walayā. Wā, hē'mēda g'ā'laba'yasēda q!ōmā'sē, yīxs la'ē tēx'stō'yō lā'xa legwī!ē, qa's lē q!ū'lā'f'idayā lāx kwā'waga'yasa lāx'!ō'sē. Wā, la ēdēle'lē sā'laēdānaxs la'ē āx'ē'tsē'wēda mō'wē qa's gū'ms'itse'wēsa gugū'myīmē. Wā, la āx'ē'dayuwēda āle'la lāx
25 plēp!aspa'yā's lē'wis x'ix'ē'ndzasē. Wā, la l!ēl!ē'nq!exsdālaxa ēē'x'baā'kwē xōk' xēx'mesa' qa's lā'nōlidzemē lā'xa legwī!ē. Wā, la ē'delelēda q!wēā'dzeqē yīxs āx'ē'tsē'waēda mō'wē qa's

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

“I call you, Northwest-Wind, wo! |

10

“Come, Northwest-Wind, wo! |

“Come quickly, Northwest-Wind! |

“I come to call you again, wo!” |

Every time he says “wo” he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, “Wo!” as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

ăxe'nōlidzema'ē lā'xa lēgwī'lē qa gwā'lēs melā'sa lē'wa yū'gwa 28
Wä, hē'mēsa dzexdzeq!wā'sa xū'mdasē, yīxs la'ē k'la'stā'nā
lā'xa gwa'laā'sa xū'mdasē. Wä, lae'm mō'x'widāla. 30

Wä, hē'mis ēnem lē'lalā'yuxa dzā'q!walanukwēda ēwā'ēwadē, 1
yīxa' ā'lōmasē g'ā'yōl lā'xa de'msx'ē. Wä, hē'emxaxg'anu'x^u
sēyu'nā'kūlēk lā'xa q!ō'qūla, yīxs ts!ē'lqwaēda ēnā'lāxa hē'enxē.
Wä, g'il'mēsenu'x^u dō'qūlaxa ēme'l'x'āla ēwā'ēwadē. Wä, lanu'x^u
gwā'ēsta lāq qenu'x^u āx'ē'dēxa ēwā'lasē ēwā'ēwadē. Wä, la ēme'ns- 5
ēidēda aā'xsilalaq. Wä, la hāyā'xk'!ōt!ēbō'da. Wä, la lā'x'ēwa-
lēxsa laxenu'x^u yā'ēyats!ē qas gwe'gēmalē lā'xa gwā'ēnakwē.
Wä, la āx'ēā'lēlōtsa ēwā'ēwadē lā'xēs se'msē. Wä, la hā'sela lax'ūsā'la
lāx kwā'k'ō'gā'yasa ēwā'ēwadē:

“Lē'lalēnlōl Dzā'q!walanukwa, wō!

10

“Ē'tsē'stenlōl Dzā'q!walanukwa, wō!

“Gē'lag'a Dzā'q!walanukwa, wō!

“Ā'lelē'lla Dzā'q!walanuk^u, g'ā'x'ēmen ē'tsē'stōla, wō!”

G'ī'lnaxwaem ēnē'k'a “wō”, lā'ē x'ī'lp!ēda hēlk!ōwē'sta qa's
ăxe'nsēs ō'ba'yasa ēwā'ēwadē lā'xa de'msx'ē. Wä, la mede'lqūla 15
qaxs g'ī'ldēsaē ēnē'k'ēxs la'ē x'ī'lp!ēda “wō.” Wä, g'ī'l'mēs wū'lbē
hā'sa'ēyasēxs la'ē ē't!ēd gwe'gēm^xē'id qas gwe'bax'ēidēsa ēwā'ēwadē

18 turns the end of the tube of kelp | towards the north, and he shouts
again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and || he puts the end into the sea. When his
breath is at an end | he rises again and turns to the north. | After he
has cried "wo" four times, he lets the piece of kelp sink into the
water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." || Then they
paddle. This belongs to the Kwāg'uł.

1 This is also a means of calling Northwest-Wind of the Koskimo—
four | star-fishes. When the southeast wind is blowing, and | they
wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and || as soon as he finds
these star-fishes, he takes them from the beach | and puts them down
by the side of the fire at the house. Then he takes red ochre | and
daubs the four star-fishes all over with it. | As soon as this has been
done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the || star-fishes and ties a cedar-bark strip to the
end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hang-
ing them over | the fire, so that they may be smoked by the smoke,

18 lā'xa gwā^εnakwē. Wā, la ē'tlēd ēlā'q!lūg'a^εla hā'sela. Wā, g'í'l-
^εmēs lā'g'aa lāx "wō," lā'ē x'í'lp!lēdex ^εwā'sgē^εmasasēs hā'sa^εyē qā^ε-
20 mētste'ndēs ō'ba^εyas lā'xa de'msx'ē. Wā, g'í'l^εmēs lā'bē hā'sa-
^εyas la'ē ē'tēd lā'x^εwīd qā^εs ē't!lēdē gwē'gēm^εx'ēid lā'xa gwā^εna-
kwē. Wā, g'í'l^εmēs mō'p!ēna la'ē ^εnē'k'a "wō" qā^εs wē'gūnsēsa
^εwā^εwadē. Wā, la dā'x^εīdxēs sē^εwayowē qā^εs sē'x^εwīdē. Wā, la
^εnē'k'a: "Wē'g'a sē'x^εwīdex qaxs g'ā'x^εmaēn lē^εlānēmēx," ^εnē'
25 k'exs la'ē ^εwī'ēla sē'x^εwīda. Qēsē'mxaēxa Kwā'g'ułē.

1 G'a'em ō'gwaqa dzedzā'q!walā'yusa Gō'sg'imuxwē, g'a'da mō's-
gēm^εk' gā'dzeqa. Wā, hē^εmaēxs mēlā'saē, wā, la wā'laqēla qā
dzā'q!lūx^εīdēs. Wā, g'í'l^εmēs x'ā'ts!aēsa la'ē lē'ndzēsēda begwā'-
nemē lā'xa L!Ema^εisē qā^εs ā'lēx^εīdēxa mō'sgēmē gā'dzeqa. Wā,
5 g'í'l^εmēs q!lāxa gā'dzeqē la'ē dā'laq qā^εs lē lā'sdēsa lā'xa L!Ema^εisē
qā^εs lē āx^εā'līlas lāx ō'nā^εlisasēs legwī'lē. Wā, la āx^εē'dxa gūgū'm-
yīmē qā^εs qūpse'mdalis hā'mēlxse'mdes lā'xa mō'sgēmē gā'dze-
qa. Wā, g'í'l^εmēsē gwā'la la'ē āx^εē'dxa denā'sē qā^εs dzex^εē'dēq.
Wā, la āx^εē'dxa mō'ts!aqē lāq. Wā, la āx^εē'dxa ^εne'msgēmē lā'xa
10 gā'dzeqē qā^εs yīl^εē'dēsa denā'sē, lā'x ō'bałts!āna^εyas. Wā, lae'mk'
tē'kwāla lāx neqō'stāsa legwī'lē. Wā, la ē'tlēd hē gwē'x^εīdxa
waō'kwē. Wā, g'í'l^εmēsē gwā'lēxs la'ē tē'x^εwałēlōts lā'xa neqō'-
stā^εwasēs legwī'lē qā kwā'x^εase^εwēsēsa kwax'ī'la. Wā, g'í'l^εmēsē

and when | they are dry, the man says, "O friends! || take care! I 15
pray you, Owner-of-the-Weather, | to make your weather right,
Owner-of-the-Weather! O | Supernatural-One! make your weather
right and call | Northwest-Wind and East-Wind and Clear-Weather-
Above."—"Yes," | says the man who himself gives answer. || He 20
pretends that the star-fish says this. Then the man says, | "Don't
let me be too near the fire! Don't let me be too near the fire, else
your | weather will be too good. Don't let me be too near the fire,
else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
which hold the four star-fish, and he carries them into the woods 25
and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
place where he took them from. |

This is also one way of calling the wind, and it is | a way of making 1
it calm, for all the winds, wherever they come from— | the north-
west wind, and the northeast wind, and the south wind, and the
southeast wind— | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
or even if it is a man (a father of twins), | as soon as there is no wind—

le'mlemx^usemx^uidexs la'ēda begwā'nemē nē'k'a: "Wä, nē^une-
mōkwä! Wē'g'a yā'l^ulālex; la^umen hāwā'xelalōl nē^unā'lanukwä' 15
qa wē'g'aōs wāx hē'h^ulālaxs nā'lāqōs, nē^una'lanukwä'; yūL, nā^una-
wālakwä'. Wē'g'il la hē'h^ulālalexs nā'lāqōs qa^s lē^ulālaōsax Dzā'-
q!walanukwä', Xā'yolisaxtāyā', Q!ōxūlisaxtāyā'.—"Wä," nē^u-
k'exs la'ē q!ūlē'x^ssem nā'nax^umaēda begwā'nemē. Wä, la^um
hē'bōla yā'q!ent^ulālēda gā'dzeqē. Wä, lā'xaē nē^uk'ēda begwā'nemē: 20
"Gwā'lax'in lā'tsalai'. Gwā'lax'in lā'tsalai', ā'lōx hā'k'enōs nā'-
lāqōs. Gwā'lax'in lā'tsalai', ā'lōx xē'nt!eqelēsōs nā'lāqōs,"
nē^ux^ulaē.

Wä, g'ī'l^umēsē q!wē'l^uidexs la'ē āle'maxōdxa dena'sē, yix te-
gwē'lemasa mō'wē gā'dzeqa qa^s lē ā'lēstas lā'xa ā'l^ulē qa^s lē 25
q!ūlā'lābōlsas lāx āwā'gā'yasa ts!ekumē'lē. Wä, g'ā'x^uem bās.

Wä, la nē^uk'ēda wāō'kwaqēxs lē^uma'ē aē'daaqas lā'xa l^uema^u-
isē lā'xēs g'ā'yanemasaq.

Wä, g'aē'mxaēg'a'da nē^umx^uidālak lē^ulālayū lā'xa yā'la lōxs 1
gwē'x^uidaāsnu kwaē q!ō'x^uwidā'masxa nā'xwa qa^s g'ā'yōlasa
yā'lāxa dzā'q!wa lē^uwa xā'yolē lē^uwa yū'xdāla lē^uwa melā'sē,
yixs wā'x^umaē lā'k!wēmasa.

Wä, hē^umaēxg'anu^u lē^ulek lā'xa qwē'sāla, yixs k!wā'xsalaēda 5
yikwī^ulayag'ul, yixa ts!edā'qē; wä, wā'x^umēsē hē't!ēda begwā'-

- 8 what is referred to by the Indians as "calm"— | then the mother
of twins turns her face | to the north, if they are going south; and
10 she raises her || right hand, and she turns her hands around toward
the | south; and she says, "I call you, Northwest-Wind!" | She
does so four times. Then she says, "Paddle away from the | north-
west wind!" And the man also does the same. |
- 15 When it is foggy, the mother of twins takes her hat || and lifts it,
and she holds it in her right hand, and | she does thus: she brings
it down flat to her stomach. | She does so four times as she calls the
fog to | get all inside her stomach; and when a man, a father of
twins goes hunting | and it is foggy, then he takes his hat and ||
20 draws it four times through the fog, and puts it down behind | the
place where he is sitting in the bow of the canoe. Then | all the fog
is inside the hat; and when the hunter has no | hat, he catches the
fog in his blanket | and hides it in his stomach. Four times he ||
25 does so; and four times also the woman, the mother of twins, | does
so with her blanket. When she goes clam-digging, | then she also
takes her blanket and with it catches the fog. | Four times she
catches it in her blanket. Some | Indians say that the fog is all
30 gone into the || womb of the mother of twins. |

-
- 7 nemē. Wä, g'í'lemēs k'leyâ's yâ'la, yîxa gwē'yâ'sa bā'k!umē g'ā'-
maqala; wä, lē'da ts!edā'q, yî'xa yîkwī'elayag'ūL gwē'gēm'x'īd
lā'xa gwā'ēnakwē, yîxs lalaā'ē lā'xa 'nē'ldzē. Wä, la ē'k'lē'staxēs
10 hē'lk'!ōts!āna qa's xe'lp!idēsēs a'yasowē' gwayō'LElas lā'xa
'nē'ldzē. Wä, la 'nē'k'a: "Lē'lālenLōL, Dzā'q!walanukwē." Wä,
la mō'p!ena hē gwē'x'īdē, la'ē 'nē'k'a: "Wē'g'īl la sē'xātsux
Dzā'q!walanukwē!" Wä, hē'emxaā'wis gwē'g'ilēda begwā'nemē.
Wä, g'í'lemēsē pe'lxela la'ēda yîkwī'elayag'ūL āx'ē'dxēs LETe'ml
15 qas aē'k'lē'stēs. Wä, lae'm dā'lasēs hē'lk'!ōts!āna lāq. Wä, la
hē gwē'lēda LETe'ml qa's g'ā'xē qāpā'LElōts lā'xēs tek'lē'. Wä,
la mō'p!ena hē gwē'x'īdē. Wä, lae'm lē'lālaxa pe'lxela qa
g'ā'xēs 'wī'laēL, lāx tek'lē's; Lōxs hā'naLa'ēda begwā'nem yîkwī'-
'elayag'ūLa, wä, g'í'lemēs pe'lxela, la'ē āx'ē'dxēs LETe'ml qa's mō'-
20 p!enē xe'lp!ides lā'xa pe'lxela qa's qāpala'xsē lāx k!wā'abē-
laxsa k!wāxdzā'sas lā'xa ā'g'īwa'yasa xwā'k!ūna. Wä, lae'm laē
'wiltslā'wēda pe'lxela lā'xa LETe'mlē. Wä, g'í'lemēsē k'leā's LE-
te'mlēda hā'nL!ēnoxwē, la'ē mō'qwasēs 'nēx'una'yē lā'xa pe'lxela.
Wä, lat!a q!ūlā'fīts lā'xēs tek'lē'. Wä, la mō'p!ena hē gwē'-
25 x'īdē. Wä, hē'emxaā'wisē gwē'g'ilēda ts!edā'qē, yî'xa yîkwī'ela-
yag'ūL yīsēs 'nēx'una'yē, yîxs la'ē dzē'k'axa g'ā'wēq!ānemē. Wä,
lae'mxaa āx'ē'dxēs 'nēx'una'yē qa's mō'qwēs lā'xa pe'lxela. Wä,
lae'mxaa mō'p!ena mō'xgwaēdzentsēs 'nēx'una'yē, wä, lae'm 'nē'-
k'ēda waō'kwē bā'k!umqēxs la'ē 'wī'la lā'ts!ēwēda pe'lxela lāx
30 bā'ts!ēsa yîkwī'elayag'ūLē. Wä, lae'm gwā'la.

When an Indian wishes for snow, | twin-children are called; and 31
some eagle-down is taken, | and the down is put on the heads of the
twins. | Then the man who wishes to have snow begins to speak, ||
and says, "O friends! | I beg of you that you call down the snow, for 35
I | have put on you the down, on your heads, the down of our winter
dance. | These are snowflakes at the place where you come from, |
supernatural ones.'" ||

Sometimes the twin-children begin at once | to cry, for they think 40
it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and 1
perch-oil, | which is kept in small kelp bottles, is taken, and is put
on the hands; | then the hands are rubbed together, so that they get
greasy. || Then it is put with the right hand on the left-hand side of 5
the face of the | twin-child, and with the left hand on the | right-
hand side of the head of the twin-child; for, indeed, | the twin-children
and the person who has invited them sit opposite each other. This is
done four times | to each of them. The person who invited the twin-
children || speaks while he is putting the | hair-oil on the twins, and 10

Wä, g'í'l'mēs wā'laqelēda bā'k!umaq, k!wē's'ida, lā'ē Lē'ēlālase- 31
ēwēda yīkwī'ēlemē g'í'ng'inānema qa's āx'ē'tse'wēda qe'mxwāsa
kwē'kwē qa's qe'mx'wīdayuwē lāx x'ēx'ō'msasa yīkwī'ēlemē L!ē-
L!ā'L!ayats!a'yē. Wä, la'ēmēs yā'q!ēg'a'ēlēda begwānēmē, yī'xa
wā'laqēla qa k!wē's'īdēs. Wä, la 'nē'k'a: "Wä, 'nē'nēmō'kwē, 35
la'ēmē hāwā'xelalōl qa's wē'g'īlōs Lē'Laxōdēlxa nā'ya, qaxg'in
la'ēmē'k' qe'mx'wītsōxda qe'mx'wēxsanu'x' ts!ē'ts!ēq!ēna'yē lāxs
x'ēx'ō'msaqōs. Wä, lā'Lōx k!wē'smis lā'xēs g'ā'yanakūlasaōs,
nāna'wālakwē."

Wä, la 'nā'l'nēmp!enēda yīkwī'ēlemē L!ē'L!ā'L!ayadza'yē hē'x'ī- 40
daem q!wē'g'a'ēla qaxs 'nē'k'aē ā'ēm ae'mlala'yā, yī'sa hē g'wē'-
x'īdēq. Wä, lae'm g'wā'lēq.

Wä, g'í'l'mēs wā'laqelēda bā'k!umaq yū'gwa, la'ē Lē'ēlālase'wēda 1
yīkwī'ēlemē L!ē'L!ā'L!ayadza'ya. Wä, la āx'ē'tse'wēda dzē'k!wisē,
yīxs g'its!āē lāxa ām'āma'yē ēwā'wadē. Wä, la x'ī'x'ts!ānendayā.
Wä, la dzā'kulayūwēda e'ē'yasō' qa 'nēmā'x'īdēs q!ē'lq!ēlsāla. Wä,
la Lāx'wīdayuwēda hēlk'!ōts!āna'yē lāx gēmXENULEMā'yasa L!ā- 5
L!ayadza'yē. Wä, la Lāx'wīdayuwēda gēm'k'!ōts!āna'yē lāx hēlk'!ōde-
nūLEma'yasa yīkwī'ēlemē L!ā'L!ayadzē, qāLaxs k'ī'mk'aqūgēmlīlāēda
yīkwī'ēlemē L!ē'L!ā'L!ayadzē Lē'wa Lē'ēlānēmēq. Wä, la mō'p!ēna
hē g'wē'x'īdenaxwaq lā'qēxs 'nā'l'nēmō'kwaē. Wä, la yā'q!ēnt!a-
tā'yēda Lē'lānēmēxa yīkwī'ēlemē L!ē'L!ā'L!ayadza'ya, laē Lat!ē'tsa 10
dzē'k!wisē lā'xa yīkwī'ēlemē L!ē'L!ā'L!ayadza'ya. Wä, la 'nē'k'a:

12 says, | "O Supernatural-Ones! you say that you can control the
weather. Let | your world be all wet; for therefore I oil your |
15 heads, that it may begin to rain, and that the || rivers may rise, for
we are waiting for the salmon to jump in the | mouth of the river." |
As soon as the one who has invited them stops speaking, | the twins
will sometimes cry, | and they go out of the house and tell their |
parents about it. ||

20 When an Indian wishes for good weather, he | calls twin children;
and as soon as the | twins come into his house, the person who
invites them | spreads a new mat in the rear of the house. | He takes
25 a cooking-box and pours water into it, and he || picks up four red-
hot stones and puts them | into the water in the cooking-box. As
soon as the water is lukewarm, | the one who invited the twins calls
them | to sit down at each side of the cooking-box, and the | man
30 calls his wife to wash their faces. || Immediately the woman sits
down between them. | She takes the head of the one first born and
washes his head; and when she finishes, she takes | soft, shredded
cedar-bark and wipes off the head of the twin-child; | and as soon as
35 she finishes wiping the head of the twin-child, || the woman takes

12 "Wä, nana'wālakwē, 'nē'k'āā'qōs 'nē'nā'lanukwa. Wē'g'ax'ōx
g'ā'xsta'yōs 'nā'lēqōs qaxg'in hē'mēk. lā'g'ila lā'datōdxō:
x'ēx'ō'msaqōs qa wē'g'iltōx yū'gwax'idEL, qa pā'f'idēltsa
15 wā'x'a qanu'x^u nā'mētsēwa g'ā'xēx manā'la k'!ō'tēla lā'xwa
ō'x^usiwa'yaxsa wax:" Wä, g'ī'lēm'la'wisē q!wē'f'id ya'q!entla-
lēda Lē'lānēmēq la'ē 'nā'f'nēm!ēna q!wē'g'a'fē yīkwī'lemē L!ē'L!ā-
L!ayadza'ya qa's lē hō'qūwēlsa lā'xa g'ō'kwē lōxs la'ē nē'faxēs
g'ī'g'āōlnukwē.

20 Wä, g'ī'lēmēs wa'laqelēda bā'k!umaq aē'g'isēda 'nā'la, la'ē Lē'-
lālaxa yīkwī'lemē L!ē'L!āL!ayadza'ya. Wä, g'ī'lēmēsē g'ā'xēda
yīkwī'lemē L!ē'L!āL!a'yadzē hō'gwīl lā'xa g'ō'kwē, lā'ēda Lē'lānē-
mēq LEP!ā'hīxa alō'masē lē'wa'ya lā'xa ō'gwiwalīasēs g'ō'kwē.
Wä, la āx'ē'dxa q!ō'lats!ē qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la
25 k'!ip!ē'dxa mō'sgēmē x'ī'x'ixsemāla t!ē'sema qa's k'!ipste'ndēs
lā'xa 'wā'pē q!ō'ts!āxa q!ō'lats!ē. Wä, g'ī'lēmēsē ku'x^ustax'ī'dēda
'wā'pē, la'ēda Lē'lānēmēxa yīkwī'lemē L!ē'L!aL!ayadzē Lē'lālaq
qa lēs k!ūs'ā'hī lāx 'wā'x'sōtga'yasa q!ō'lats!ē. Wä, lē'da
begwā'nēmē Lē'lālaxēs gēnēmē qa lēs ts!ō'ts!ōxūmx'idēq. Wä,
30 hē'x'ida'mēsē lē'da ts!ēdā'qē qa's lē k!wā'k!wagō'dēq. Wä,
lē'da ts!ēdā'qē dā'x'idEX x'ō'msasa g'ā'lē ma'yūlēmsēs abē'mpē,
wä, la kwā's'idEX x'ō'msas. Wä, g'ī'lēmēsē gwā'la la'ē āx'ē'dxa
q!ō'yaakwē k'ā'dzekwa qa's dā'sgēmdēs lāx x'ō'msasa yīkwī'lemē
L!ā'L!ayadzē. Wä, g'ī'lēmēs gwāl dādāsgēmax x'ō'msasa yīyēkwī'lemē
35 L!ēL!āL!ayadza'ya la'ē āx'ē'dēda ts!ēdā'qaxa yā'sekwē qa's

tallow and | smears it on the faces of the two twin-children. | Then 36
 she takes red ocher and brings it three times toward the | face of the
 one, and the fourth time she paints his | face and head; and when
 she finishes the one, she || calls the other one, and she does the same 40
 to him; and as soon | as she finishes, the woman sends the twin-
 child to | sit by the side of his brother, and the woman puts away |
 her cooking-box, the tallow, and the paint-bag of dressed skin. |
 As soon as this has been done, she sits down and she calls her || hus- 45
 band, and she tells her husband to go on and to | pray to the twin-
 children. Immediately | the man arises and sits down in front of
 the | twin-children; and he begins to speak, and says: | "Listen to
 me, you Supernatural-Ones! for this is the reason why I || invited 50
 you, that you may work your supernatural power and make good
 weather | in your world. Supernatural-Ones, let your world become
 summer, | salmon!¹ And thus I pay you with tallow on | your
 faces, and red ocher, and also these | four eagle-tails." Thus he
 says, and he arises || and puts four eagle-feathers on the head of each 55
 of the | children. Then the twins only look downhearted. | That is
 all. |

dzādzak'ams lāx gēgōgūma'yasa ma'lō'kwē yēyīkwī'lema. Wä, 36
 la āx'ē'dxa gwegū'myīmē qa's yū'dux'p!enēnux'wits lāx gō'-
 gūma'yasa 'nemō'kwē. Wä, la mō'p!enaxs la'ē gū'ms'idex gō'-
 gūma'ya lō' x'ō'msas. Wä, la gwā'la lā'xa 'nemō'kwē la'ē ē't!lēd
 lē'ēlālaxa 'nemō'kwē. Wä, hē'emxaā'wisē gwē'x'ideq. Wä, g'ī'l- 40
 'mēsē gwā'lē la'ē 'yā'laqēda ts!edā'qē lā'xa l!ā'l!ayadza'yē qa lēs
 k!wa'k!wagōgūlil lē'wis 'ne'mwōtē. Wä, lē'da ts!edā'qē g'ē'xa-
 xēs q!ōlatslē lē'wa yā'sekwē lē'wis wādex'semē gū'myatslē.
 Wä, g'ī'l'mēsē gwā'la g'ā'xaē k!wā'g'alila. Wä, la lē'ēlālaxēs
 lā'wūnemē. Wä, la'mē'sē wā'xaxēs lā'wūnemē qa wē'g'is 45
 ts!ē'lwaqaxa yēyīkwī'lemē l!ē'l!āl!ayadza'ya. Wä, hē'x'ida-
 'mēsēda begwā'nemē lā'x'ūlil qa's lē k!wā'g'alil lāx neqemā'lilasa
 yē'yīkwī'lemē l!ē'l!āl!ayadza'ya. Wä, la yā'q!eg'a'la. Wä, la 'nē'k'a:
 "Wē'g'il la hō'lēlal g'ā'xen, yūl 'na'na'wālak". Hē'den lāg'ila
 lē'ēlālax'da'xōl qas wē'g'ilōs 'nē'nawālax'sēlal qa aē'k!lēs'ida- 50
 g'iltōs 'nā'lāqōs, 'nē'na'wālakwē. Wē'g'ax'ōx hē'enxeslō 'nā'lāqōs
 mē'mā'silē. Wä, yū'mēsen ayax'da'xōlō'xda yā'sakwēx la
 āxamē'x'da'xōl lē'wō'xda gwegū'myīmēx. Wä, g'a'mē'sēg'a'da
 maē'mōts!aqek ts!ē'lk!exsdēsa kwē'kwē," 'nē'x'laēxs la'ē lā'x'ūlil
 qa's lē lā'salalōtsa maē'mōts!aqē ts!ē'lt!ēlk, lāx x'ēx'ō'msasa 55
 g'ī'ng'inānemē. Wä, lae'm'laē ā'em xū'ls'idēda ma'lō'kwē l!ē'-
 l!āl!ayadza'ya. Wä, lae'm lā'ba.

¹ Twins are considered to be salmon.

1 When there is no rain in the world | and the rivers are low and the
salmon can not ascend the rivers | because they are very dry, and
we wait in vain | for the salmon to ascend the rivers; then, when we ||
5 get tired waiting for rain to come, we see that | the bodies of the
salmon turn black. Then we take castorium | (of the beaver) and
we give it to a virgin | to dip four times into the river, for four days
10 in the morning. | And the virgin is instructed what to say || every
time she dips the castorium into the river. She says: | "Let your
weather come, Weather-Owner! This one who — | calls you, South-
west-Wind, and Southeast-Wind. Now | you will come and bring
rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says
15 the virgin every time, || after she has dipped the castorium into the
river. | Sometimes it will rain at once at night, | when the castorium
is used. | Sometimes it may not rain for four days, | for this is a
20 strong rain-caller of the Indians. || And there is one next to cas-
torium. |

Now you will listen (to it). Another one is blue hellebore. |
When there is no castorium, | dried blue hellebore is taken and put

1 Wä, g'í'l'ém hē'menala ts!ets!ē'xasens 'nā'lax, wä, la hē'x'ēi-
daem k'ō't'ēdēda wī'wa; wä, la k'leō's g'wē'x'ēidaas ts!ē'lx'ēda
k'!ō'k'ūtela qaxs Lō'maē la lalē'mxwasa; wä lanu'x^u wül'ē'm
nemē'sa lā'xa k'!ō'tela qa ts!ē'lx'ēdēs; wä, g'í'l'mēsenu'x^u yā'-
5 yaēx'ēda ē'sela qa yū'gwax'ēdēs lōxgwanu'x^u lēk' dōqūlaqēxs
la'ē ts!ō'ts!al'ēnx'ēdēda k'!ō'talēxg'anu'x^u lēk' āx'ē'dxa g'wā'ya-
'lats!ēsa ts!ā'wē, qanu'x^u ts!ā'wēs lā'xa k'!ēyā'la ts!ēdā'qa qa
lēs mō'p!ēna hapensaq lā'xa wāxa gēgaā'lasa mō'xsa 'nā'la.
Wä, la lē'xsex'ēitse'wē'da k'!ēyā'la ts!ēdā'qa qa wā'ldemsēxs
10 la'naxwāē g'wā'hapenaxa g'wā'ya'lats!ēsa ts!ā'wē. Wä, la 'nē'k'a:
"Wē'g'illax'ōs 'nā'lēqōs 'nē'nālanukwēx. G'adēg'a hē'lemx'stāsilak'
lē'ēlalōl l!ā'sbālanukwē, lē'wōx Melā'lanukwēx. Wä, lae'ms
g'āxl yū'x'widlesa Yū'gwalanukwax, lē'wa Tse'lxtselxalig'ē'ya.
Yū'gwas, yū'gwas wāmō," 'nē'x'naxwēda k'!ēyā'la ts!ēdā'qa la'ē
15 g'wā' mō'p!ēna hapensa lā'xa wa, yī'xa g'wā'ya'lats!ēsa ts!ā'wē.
Wä, 'nā'l'nemp!ēna la'ē hē'x'ēidaem yū'gwax'ēidxa 'la gā'nul'ēi-
dayas g'í'lx'demas āx'ē'tse'wēda g'wā'ya'lats!ēsa ts!ā'wē. Wä,
lā'ēlaē 'nā'l'nemp!ēna lā'laa lāx mō'p!ēnxwāsē 'nā'lēs k'lēs
yū'gwax'ēida, qaxs g'a'ēmaē lā'k!wēmas yā'yuk!wā'layūsōxda bā'-
20 klumēx, lē'wa mā'k'ilalāqek' lāxg'a'da g'wā'ya'lats!ēg'asa ts!ā'wē.
Wä, la'ēmēts hō'lēlal. Wä, hē'ēmis 'nē'mx'ēidalēda ā'xsolē.
Wä, g'í'l'ém k'leā's g'wā'yōlasxa g'wā'ya'lats!ēsa ts!ā'wē, la'ē
āx'ē'tse'wēda ā'xsolēxs lē'mxwāē qas lē āxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, || 25
and says, * * * (manuscript incomplete). |

Blue¹ sea-eggs are not eaten until after | they have been four days
in the house; for | the ancient people said that if they should eat
them at once, | there would be bad weather, and southeast wind
would blow. || for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when
he goes paddling, for the hunter does not let his | wife know for some
time which way he intends to go because all the women || talk to the 5
other women which way their husbands are going, if they are told
by their husbands | the way they will go. It is heard by | the game
of the hunters,—the animals,—what their wives say, | and therefore
the animals are shy and are in vain hunted by the | hunters.||

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks |
where he is going. A little while after the hunter, her husband, has
gone out | the woman arises and goes to the beach to ease herself. |

Wä, la yā'q!ēgrā'lēda begwā'nemē, yī'xa la axste'ndeq lā'xa wa
Wä, laēmēs ēnē'k'a, . . . (manuscript incomplete). 25

Wä,¹ laxaē k'!ēts!ēnox^u hēx'īd tsāx'īdexa lēwa yīxs ālēmaē.
tsāx'īdqēxs lae mōp!ēnṣwa'sē ēnālās āxēl lāxa g'ōkwē, qaxs ēnē-
k'aēda g'ālē begwānemqēxs g'īlēmēlaxē hēx'īdaēmlax tsāx'īdeq
lālax'laē hēx'īdaēm lāx ēyī'yāg'es lāxa ēnāla lōxs lēlax memlē-
g'īlala qaxs hēmaēl gāgēmpsa Melālanukwa lēwa. Wä, hē'mis 30
lāg'īlas k'!ēs hēx'īd tsāx'ītse'wa.

HUNTING TABOOS

Wä, g'aēmēts ēnem wūlāsewosēg'a mamaŋt!ēk'!a'yasa hān'ēnl!ē- 1
noxwē qa q!ālāgilts gēnemāsēx g'wāgwaagasas lōē hē g'wagwaaqēda
āl!ē lōē la sēx'wida, qaxs k'!ēsaēda hān'ēnl!ēnoxwē hēlq!ālaxēs
gēnemē g'eyōl q!ālax g'wāgwaagaslas qaēda ēnaṣwa ts!ēdaqa yīxs
laē g'wāg'wēx's'āla qaēs ts!ēdax'wūtē lāx laaslasēs lā'wūnemē, yīxs 5
nēlase'waasēs lā'wūnemāsēs laāsla. Wä, hēem'ēlāwis wūl'ēltsa
hānāl!ase'wasa hān!lēnoxwēda g'īlg'aōmasē wāldemas gēnemās.
Wä, hēem'ēlāwis lāg'īlas hāwīnālelēda g'īlg'aōmasē wāx' hānāl!asōsa
hān!lēnoxwē.

Wāx'ēda ēg'īlwatē gēnemsa hān!lēnoxwē lā āem k!waēl doqwa- 10
laxēs laxes lā'wūnemāxs laē xwānālela. Wä, laēmē hēwāxa wūlāx
lāaslas. Wä, g'īlēmēsē la g'agāla lāwēlsē hān!lēnoxwē lā'wūnems
laē lāx'ūlilēda ts!ēdāqē qaēs lā k'!ēx'ēalisa lāxa l!ēma'isē. Wä,

¹ Continued from p. 499, line 15.

15 After this she goes up the beach, not going fast as she goes up || and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run
20 about when they go about looking for || food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-
25 otter and the || fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

If the wife of the land-hunter and of the sea-hunter is not experi-
30 enced, || when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ||

g'il^εmēse g'wāla laē lāsdēs lāxa L!ema^εisē k'!ēs yāyanaxs lāsdēselaē
15 qa^εs lā laēL lāxēs g'ōkwē qa^εs lā k'!wāg'alēla. Wā, lā nENxwaakwa-
lat!ēxs laē hāmx^εidaxa hōlalē hēsha^εma^εya. Wā, laEM hēwāxa
pōl^εida, qaxs hōlalaēs hāmx^εit^εse^εwē. Wā, hēEM^εlawise g'wēg'ilēda
g'ilg'aōmasē hānāL!asōs lā^εwūnema hānL!axsemē ts!Edāqē g'wayi-
ēlālasas. Wā, la^εmēda g'ilg'aōmasē k'!ēs awa^εhēlālaxs laē ālā qa^εs
20 hā^εmā^εya. Wā, lā k'!ēs pōl^εida yīxa g'ilg'aōmasē.

Wāx'ī hē ālēxwasōsa ālē^εwinoxwa q!āsa L!ē^εwa xā^εwa, wā lēda
ālē^εwaxsemē ts!Edāq, yīx g'ENemasa ālē^εwinoxwē āEM hēMENēl
kū^εlil laxēs kū^εlēlasē L!epsamalila ts!EX^εāsē lē^εwē lāq. Wā, hēEM
lāg'ilas hē g'wēg'ilēda ālē^εwaxsemē ts!Edāqa, qa mēxēsa q!āsa L!ē^εwa
25 xā^εwa, yīxs laē ālēxwasōs lā^εwūnemasa ālē^εwaxsemē ts!Edāqa.

Wā, hāstaEM lāxūla g'ENemasa hānL!ēnoxwē L!ē^εwa ālē^εwinoxwa
hē g'wēg'ilēn la wāldema qaxs āla^εmaē hōlēmalēda hānL!ēnoxwē
L!ē^εwa ālēwinoxwaxs q!ālaaq aēk'ilēs g'ENemaxs āmlēxwaē.

Wāx'ī yāg'ilwatēda g'ENemasa hānL!ēnoxwē L!ē^εwa ālē^εwinoxwē
30 yīxs ālo^εstāgasaēxa qāyElkwē, wā, hēEM k'!ēs nēlasōsēs lā^εwūnemē
lāx g'wāg'waag'asasēxs hānāL!ēLē. Wā, hēEM q!ūnāla hēx^εidaEM
k'āyasōses hānL!ēnoxwē lā^εwūnemxs g'āxaē nā^εnakwa, yīxs k'!ēa-
saē yānema lāxēs wāx'ī hānāL!ase^εwa. Wā, lā max'ts!ēda hānL!ē-
nox^u lāg'ilas k'āyaxēs g'ENemaxs g'āxaē nā^εnakwa lāxēs g'ōkwē.

I have forgotten that an expert hunter's wife does not lie down 35 with the hunter her husband. | When her husband gets ready, he tells his wife | to go bathing in the river near by; and when they arrive at the river, the hunter goes ahead of his wife back into the woods, || where they lie down and cohabit. After this they come out of the 40 woods at the mouth of the river, and | both take off their blankets, | the hunter and | the hunter's wife. Then at the same time they step into the water, with | the right foot, and they step into the water at the same time with the || left foot, and they sit down | in the water at the 45 same time. And both at the same time sprinkle water over the | right side of the body; and after they have sprinkled themselves four times, | they also sprinkle the left side of the body; | and finally they wash the whole body. After || they have done so, they come out of the water at 50 the same time, and for a little while they sit on the ground; | and when they are dry, the hunter puts on | his blanket and goes away leaving his | wife, and the hunter | goes straight to his house. He takes his weapons, | puts them into his hunting-canoe, and paddles || away to the place 55 where he is going to hunt. Then his wife remains sitting on the bank of the | river; and not long after her husband has left her, she arises slowly | and goes slowly back and | enters her house. She does not go

Hēxolēn l!ēlēwēsō lāxa ēg'ilwatē hānl!ēnoxwaxsem ts!edāqa, 35 yīxs k'!ēsaē kūlkūlk'a lēwis hānl!ēnoxwē lā'wūnema. Wā, g'il-mēsē xwāna!idē lā'wūnemas laē āxk'!ālēda hānl!ēnoxwaxēs gē-nema qa's lē la'sta lāxa wāxs nexwālaē. Wā, g'il-mēsē lāg'aa lāxa wa, laē galag'iwa'yēda hānl!ēnoxwasēs gēnemaxs laē ālē'sta lāxa āl!ē qa's kūlemg'aelsē qa's ēnexwāla'x'idēx'da'xwē. Wā, 40 g'il-mēsē gwāla laē hōx'wūlt!a qa's lē lāx ōx'siwa'yasa wa qa's ēnemāx'idē xenx'idaxēs ēnaenx'ūna'yēda hānl!ēnoxwē lēwis hānl!ēnoxwaxsemē gēnema. Wā, lā ēnemax'idaxat! t!ēp'stasēs hēlk'!ōtsidza'yē lāxa ēwāpē. Wā, lāxaē ēnemāx'idaxat! t!ēp'stasēs gēmxotsidza'yē lāxa ēwāpē. Wā, lāxaē ēnemāx'idaxat! kl'wa'sta 45 lāxa ēwāpē. Wā, lāxaē ēnemāx'idexs laē xōs'itsa ēwāpē lāxēs hēlk'!ōt!ēna'yasēs ōk!wina'yē. Wā, g'il-mēsē mōp!ēna xōs'itsa ēwāpē lāq laē mōp!ēna xōs'idaxaaxēs gēmxōt!ēna'yasēs ōk!wina'yē. Wā, lāwislē gūsēt!ēdxēs ōk!wina'yē laxēq. Wā, g'il-mēsē gwāla laē ēnemāx'idaxat! lā'sta lāxa ēwāpē qa's yāwas'idē klū- 50 s'ēlsa. Wā, g'il-mēsē lemḡ'ūnx'ida laē ēnex'ūndēda hānl!ēnoxwasēs ēnex'ūna'yē. Wā, lā qās'ida bāsēs gēnemē. Wā, lā hē'nākūla'ma hānl!ēnoxwē laxēs g'ōkwē qa's āx'ēdēdxēs gwēlgwā'la qa's mōxsēs lāxēs hānal!aatslē xwāxwagūma. Wā, lā'mē sēx'wida qa's lā lāxēs hānal!aaslē. Wā, lā'mē āem kl'wasē gēnemas lāxa 55 wā. Wā, hēt!ē la gāla lā'wūnemas bās laē k'!ēs ēātsēlaxs laē lāx-welsa qa's k'!ēsē yāyanaxs laē qā'nakūlaxs laē nā'nakwa qa's lā

quickly, and she sits down | and sits still without moving, and she only
 60 eats a little. || She does not allow herself to eat much, so that | what is
 hunted by her husband may do the same. This is called by the
 people of olden times | *ts!Egwēlk*^u ("made short inside"), when she
 does this purifying herself. Some hunters never lie down with their
 wives.

65 When he cohabits with another woman every fourth || day and when
 it is known by the wife of the hunter that her husband has a sweetheart |
 and she is expert at purifying herself on behalf of the hunter, | the
 hunter's wife gives a blanket | to the woman, the sweetheart of the
 hunter her husband, so that it may not | remain a secret that the
 70 woman and the husband of the || hunter's wife are sweethearts. Gen-
 erally the husband of the | woman knows that she has a hunter for her
 sweetheart, but he does not become | jealous because he takes the
 blankets that are given to his wife. | Sometimes forty, or even a hun-
 dred, blankets are given | by the hunter's wife to the husband of the one
 75 who is the sweetheart of the || hunter her husband, and then the whole
 tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie
 with his wife, and his sweetheart does not lie down with her hus-
 80 band; and after four days the hunter comes || and lies down with his

58 laēL lāxēs g'ōkwē k'!ēsxat! yīnēLa. Wä, lä k'!wāgalīla. Wä,
 â°misē la seldēla k'!ēs yawix'ela ōgū°la laqēxs â°maē hēmenēl xāl!a
 60 hā°māpa lāxēs k'!ēts!ēna°yē hēlq!āla q!ēk'!esa qa hās gwēg'ilē
 hāna!ase°was lā°wūnemās. Wä, hēm lēgād lāxa g'alē begwā-
 nems ts!Egwēlk^uxa hē gwēg'ila q!ēqalē. Wāx'ēda waōkwē hānen!lē-
 noxwa lä hēwāxa kŭlē°lēnox^u lē°wis genēmē.

Wä, lä ōgū°laem ts!Edaqe lanaxwa nexwālasō°sēxa maēmop!en-
 65 xwa°sē °nāla, yīx q!āl°mas genemasa hānl!ēnoxwēqēxs lālasēs
 lā°wūnemēxa ēg'ilwatē lāx q!ēqela qaēda hānl!ēnoxwē. Wä,
 hē°misa hānl!ēnoxwaxsemē genemsa hānl!ēnoxwē ts!āsa p!elxe-
 lasgemē lāxa ts!Edāqē, lālasēs hānl!ēnoxwē lā°wūnemē, qa k'!ēsēs
 t!at!aayaala lāxēs wālālaēna°ya ts!Edāqē lō° lā°wūnemasa hānl!ē-
 70 noxwaxsemē ts!Edāqa. Wä, lä q!ūnala q!āla°mē lā°wūnemasa
 ts!Edāqaxs lā°lanokwaēs genemasa hānl!ēnoxwē. Wä, lä k'!ēs
 bābala qaxs hē°maē āx'ēdxa p!elxelasgemē ts!ewēx qaēs gene-
 mēxa na°nemp!ena mōx^usokwa lōxs lāk'!endaēda p!elxelasgemē
 ts!ewēsa genemasa hānl!ēnoxwē lāx lā°wūnemās lālasēs hānl!ē-
 75 noxwē lā°wūnemē. Wä, lä °nāxwa°mē g'ōkŭlōtasa hānl!ēnoxwē
 q!ālaqēxs wālālaē.

Wä, hē°mis lāg'ilas hē gwēg'ilēda hānl!ēnoxwē, yīxs k'!ēsaē
 kŭlkŭlk'a lē°wis genēmē. Wä, lāxaē lālas k'!ēs kŭlkŭlk'a lē°wis
 lā°wūnemē. Wä, g'ilēmēsē mōp!enxwa°sē °nālās g'āxaēda hānl!ē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at
the same time and go down | to the beach and go into the sea-water
and | bathe at the same time. They dive four times and stay under
water a long time; and after || diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on
the | beach; and after their bodies are dry, they | put on their blankets
at the same time, and both | arise at the same time on the beach, and
the hunter goes to his || house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweet-
heart, and she always eats only a little. | The wife of the hunter does
not observe any tabcos. This is called || *g'ıldēlk*^u ("madelong inside"), 95
when a man does this with another woman. | The hunters who do this
are those whose wives are foolish | walking about and talking, and
going after men, and who do not know | the tabcos to be observed by
a hunter's wife. |

The hunter only tells his wife not || to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of
what is being done by the | hunter's wife. |

noxwē külx'ēid lāxēs lāla. Wā, lā hēx'ēidaem nexwālxēs lālaxa 80
hānl'ēnoxwē. Wā, k'lēsmēsē nāx'ēidxa gaālāxs laē lax'widēda
hānl'ēnoxwē nēmāx'ēida lēwis lālēda ts!edāqē qa's lā lents!ēs
lāxa l!ema'sē. Wā, hōxsta lāxa demsx'ē wāpa qa's nēmāx'ēidē
dās'ida. Wā, lā mōp!ena dās'ida gēgēyensela. Wā, g'ilmēsē gwā
dāsa laē gūsēt!ēda lāxēs ōk!wina'yē. Wā, g'ilmēsē gwāla laē 85
nēmāx'ēid hōx'wūsta lāxa demsx'ē wāpa qa's lē k!ūs'ālis laxa
l!ema'sē. Wā, g'ilmēsē lemχ'ūnx'ēidē ōk!wina'yas laē nēmāx'ē-
idexs laē nexūntsēs naenχ'ūna'yē. Wā, lā nēmāx'ēidexs laē
lāx'ūlēs lāxa l!ema'sisaxs laē nā'nakwēda hānl'ēnoxwē lāxēs
g'ōkwē. Wā, lā lālās nā'nak^u lāxēs hesaq g'ōkwa laxēs k'lēts!ē- 90
na'yē yāya'naxs qā'nakūlaē nēmāla.

Wā, la'mē gēnemasā hānl'ēnoxwē hēmenālaem l!āwentasa
he'māōmasē lāx lālāsēs lā'wūnemē qa hēmenē!em xāl!a ha'mās.
Wā, lāla k'lēās aēk'ilasōsa gēnemasā hānl'ēnoxwē. Wā, hēem
lēgades g'ıldēlk^u, yīxa hē gwēg'ila lē'wa ōgū!a ts!edāqa. Wā, 95
hēem hē gwēg'ilēda hānl'ēnoxwē yīxs nenōlāēs gēnemasxa ts!edā-
qaxs qāyelkwaē lōxs k'āt!alaē lōxs l!āsgasaēxa k'lēāsē q!āl lax
aēk'ilase'wasa hānl'ēnoxwaxsem ts!edāqa.

Wā, lēx'a'mēs wāldemsa hānl'ēnoxwaxēs gēnemē qa k'lēsēs
lābalax k'lē!ēlasas, yīxs laē hana!a lāxa āl!ē lōxs sēx'widaēda 100
hānl'ēnoxwē. Wā, laem lāba lāx gwa'yilālasasa gēnemasā
hānl'ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which
 5 way the hunter her husband goes, || for the bed of the hunter is not
 near the bed of his | wife, and generally the hunter hardly speaks | to
 his wife. When the hunter dreams | that he is making love to a living
 woman, and when he dreams that he cohabits | with the living woman
 10 to whom he makes love, he immediately arises out of his || bed and
 quietly goes, takes his powder-box | and his gun and the mat which
 serves as his seat and his paddle, and | he goes quietly out of the door
 of the house. |

As soon as he goes out of the house, he puts a mark on the | ground
 15 with the tip of his hunting-paddle. || The mark runs in the way in
 which he goes out paddling; and when | his wife arises and sees that
 her husband is not in his bed, | the woman knows at once that her
 husband had a good dream | for hunting. She goes out of the door of
 the house | and looks at the ground. There she sees her husband's
 20 mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into
 her house, not fast, and sits down, and she takes some food | and eats it,
 and she chews for a long time what she is eating, | and she swallows it
 25 in very small pieces; that is, if || the hunter's wife is an experienced
 woman. She does not stop eating until her | cheeks ache. |

3 Wä, la^mēsēn g^wwāgwēx^sālāl lāxa māma^tlēk[!]la qaēda gē-
 nemasa hānL!ēnoxwē lāx la g^wwāgwaagasasēs hānL!ēnoxwē lā^wū-
 5 nema, yīxs k[!]ēsaē lālālilē k[!]lē^slasasa hānL!ēnoxwē lāx k[!]lē^slasasēs
 genēmē. Wä, lä q[!]ūnāla k[!]lē^s ālaem yaēq[!]ēg^alēda hānL!ēnoxwē
 lē^wis gēnemē. Wä, hē^mēsēxs g[!]il^mēmaēda hānL!ēnoxwē mēxela
 L!etaxa q[!]ūla ts!edāqa. Wä, g[!]il^mēsa hānL!ēnoxwē mēxala nēxwā-
 laxēs L!etase^wē q[!]ūla ts!edāqa, lä hēx[!]idaem lāx[!]ūlil lāxēs
 10 k[!]lē^slasē qa^s seltālēxs laē dāx[!]idxēs hānhānk[!]ēdzats!ē g[!]ildasa
 lē^wis hānL!ēmē lē^wis k[!]wa^yē lē^waya lē^wis sēwayowē. Wä, lä
 seltālaxs laē lāwels lāx t!ex[!]ilāsēs g[!]ōkwē.

Wä, g[!]il^mēsē lāwels lāx L!āsanā^yasēs g[!]ōkwē laē xūt!elsaxa
 āwinak!ūsē yīs gēxtā^yasēs hanaL!ax^sa^yasē sēwayâ. Wä, la^mē
 15 g^wwēba^lē xūltā^yas lāx g^wwāgwaagasas laē sēx[!]wida. Wä, g[!]il^mēsē
 lāx[!]widē genemas laē dōx[!]walelaxēs lā^wūnemaxs k[!]ēsaē ku[!]lila.
 Wä, hēx[!]ida^mēsa ts!edāqē q[!]ā[!]alelaxēs lā^wūnemaxs mēxalaasa
 ēk[!]ē lāxēs hānL!ēno^xwēna^yē. Wä, lä lāwels lāxa t!ex[!]ilāsēs g[!]ōkwē
 qa^s dōx[!]widēxa āwinak!ūsē. Wä, lä dōx[!]walelaxa xūltā^yasēs
 20 lā^wūnemē. Wä, la^mē q[!]ā[!]alelax g^wwāgwaagasas laxēq.

Wä, g[!]il^mēsē q[!]āstax g^wwāgwaagasas laē āem xwēlaqa la laēL
 lāxēs g[!]ōk[!] k[!]lē^s yāyā[!]na qa^s lä k[!]wāg[!]alila qa^s āx[!]ēdēxa hēmaō-
 masē qa^s hām^xē[!]idēq. Wä, la^mē gēgēg[!]ilil malēkwaxēs ha[!]ma^yē
 qa^s nēx[!]widēqēxs laē āla la ām[!]emayastā yīxs ēg[!]ilwataēda gē-
 25 nemasa hānL!ēnoxwē. Wä, ā[!]mēsē g^wwāl hā[!]māpēxs laē ts!ēts!ē-
 nemyax[!]ida.

When the front of the house is stone | at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out || hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ||
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about
which I talked first. ||

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, || he knows that something will be in his trap, 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

Wä, g'il'mēsē t'ledzek!wa L'āsanā'yasa g'ōkwasa hānL'lēnoxwē 27
āxēs hānāL'āēdzasē. Wä, g'il'mēsē mēxela neḡwālaxa genemaxa
ōgū'la begwānema, wä, lä k'!ēās g'wēx'idaas nēlaxēs genemax lālē
hānāL'la! qaēs ēk'ē mēxa'yasa qaxs ā'maē hēx'idaem lāx'ūlila qa's lä 30
ālēx'wida. Wä, g'il'mēsē lālawūts!a lāxēs g'ōkwaxs laē dāg'ilx'lā-
laxa g'ilt!a xōk' k'!wa'xLā'wa qa's k'at!ēlsēs ōba'yas lāx max'stā-
'lasas t'ex'ilāsēs g'ōkwē, g'wēba!a lāxa L'ēma'isē, la g'wāg'weba!a
lāxa 'neldzē. Wä, g'il'mēsē lāla hānL'lēnoxwē lāxa neqawilasēs
g'ōkwē la k'at!ālōtsa k'!wa'xLā'wē lāxa g'wālaasa.¹ Wä, g'il'mēsē 35
g'wāgwaaqa lāxa gwānakwē laē k'at!ālōtsa k'!wa'xLā'wē. Wä, g'il-
'mēsē aalaaqa lāxa āL'lē laē k'at!ālōtsa k'!wa'xLā'wē ālēbāla lāx
āpsanā'yasēs g'ōkwē. Wä, hēemxaāwisē g'wāla xūlta'yas lāxa
āwīnak!ūsē lāxen g'ilx'dē g'wāgwēx'sālasa.

Wä, lēx'aem hē g'wēg'ilatsa hānL'lēnoxwē yīxs mēxelaē neḡwālaxa 40
q'lūla ts!edāqa. Wä, g'il'mēsē mēxela neḡwālaxa la lē'l' tsedāqa,
wä, lä q'lālelaxs k'!ēāsālē yānems lāxa g'ilg'aōmas, yīxs 'nemāx'is-
'maē mēxa'yasa hānL'lēnoxwē L'ēwa k'!ēlk'!ēlk'!ēnoxwē, yīxs g'il-
'maēda k'!ēlk'!ēlk'!ēnoxwē mēxela neḡwālaxa q'lūla ts!edāqa laē
q'lālelaqē laem māt's!āwēs k'!ēlg'ayo. Wä, hēx'ida'mēsē la dō- 45
q'waxa k'!ēlg'ayowē qa's k'lūlsēx māt's!āwas. Wä, g'il'mēsē k'!ēl-
k'!ēlk'!ēnoxwē mēxela neḡwālaxa lē'lē ts!edāqa; wä, lä q'lāle-

¹ Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ||

MEANS OF HAVING CHILDREN

1 [We will talk about the means of making a woman have children. | There was T!āt!Endzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight || winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā'x'iladzē that I | felt badly because my
10 wife had not been pregnant in eight || winters. Then Qwā'x'iladzē laughed. He | said:¹ "O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. || Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to || those experts in medicine among the Koskimo.

48 laxēs k'!Elg'ayâxs weyōlaē lōxs L!ēnkwaasa 'wālasē g'ilg'aōmasēs k'!Elg'ayowē. Wā, laem lāba.

MEANS OF HAVING CHILDREN

1 [Gwā'gwēx's'alalēns lā'xa bā'wēk!ūl'yō qa 'bewē'x'wīdēsa ts!E-dā'qē. Wā, hē'ēmaē T!ā't!ēnts!idē, yīxs la'e ma'lgū'nā'f'ēnxēlaxa ts!E'wū'nxē gēg'a'tsēs gēnē'mē. Wā, la hēwā'xa bewē'x'wīda. Wā, g'a'ēmēs wā'ldēmsēg'a:] Hē'ēmaaxg'īn lē'g'īn la ma'lgū'nā'-
5 f'ēnxēlaxa ts!E'wū'nxē gēg'a'tsēn la gēnē'ma. Wā, la hēwā'xa bewē'x'wīda. Wā, la ts!EX'īlēn nā'qa'yē qaxg'īn hē'ēmēq lā'g'īla gēg'ā'dēx'ēd qēn xū'ngwadēx'ēdē. Wā, lēn lā'xa Gō'sg'imoxwē. Wā, lēn nē'laxa q!ū'l'yakwē Qwā'x'iladzē, yīsen nā'qa'yaxs 'yā'x'sē'maē qāē'n gēnē'maxs k'!ē'saē bewē'x'wīdxa la ma'lgū-
01 'nā'f'ēnx ts!E'wū'nxā. Wā, la dā'f'ī'dē Qwā'x'iladzē. Wā, la 'nē'k'a:¹ "ya, ā'dats, wē'g'ak'ā'slēla hōlē'lal g'ā'xēn, qēn ts!ē-k'!ā'f'ēlak'asaōL. Wē'lēla hō'lēlak'aslōL. Wā, hē'k'as'ēmaēxg'īn lā'k'asaēk' gēg'adk'atsōx G'ā'laxaā'kwē'lakwēx. Wā, lā'k'asōnō k'!ē'as qē'lxēla; wā, lā'k'asēn mō'x'ūnxēlaxē ts!E'wē'nxē gēg'a'd-
15 k'atsōnō; wā, lā'k'asē ā'lak'!ālak'as ts!EX'ī'lēn nā'qēk'asē. Wā, lā'k'asēn lē'laxē wīwā'nō'lēnoxwasē g'ī'lk'asdā Gō'sg'imoxwa. Wā, lēn dō't!ēg'a'la. Wē, lā'k'asēn 'nēx'a: 'ya, wīwanō'lēnoxs Gōs-g'imox^u. Wī'k'aslēla hō'lēlalōL ā'sa'yōlēnlōL qak'ā'sōs wa'xa'ōs wā'nof'īdk'asxēn gēnē'mk'asēx qa qē'lxēlē'sōx,' 'nē'x'k'asēnlax
20 wīwā'nō'lēnoxwasē Gō'sg'imoxwē. Wā, lā'k'aslaēnē dō't!ēg'a'fē

¹ The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā^εx'īladzē! | let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

^εnemō'xwē. Wä, lā'k'as^εlaēnē ^εnē'x'a: 'ya g'ī'gǎ^εma, Qwā^εx'īladzē, 21
wī'g'ELElax'ōnō lā'welsk'asLōx G'ā'laxaā'kwē^εlakwax, ā'Lak'asōnō.
wULEla' lā'xens dō'det'lālag'ililemk'ā'sax.' Wä, lā'k'as^εlaēnē k'ā'-
^εyasōkwasē G'ā'laxaā'kwē^εlaxwē.

"Wä, g'ī'l^εem^εlaēnē lā'wels lā'k'asē dō't!eg'a'lk'asē wā'nō^εlaēno- 25
xwē. Wä, lā'k'as^εlaēnē ^εnē'x'a: 'ya, g'ī'gǎ^εma, wī'k'asLEla ^εyā'-
lax'īdk'asLESē g'ī'ng'īnā'nemk'asbēdza^εwa qa lā'k'asēsē^ε ā'lāx^εne'm-
k'asa wī'sem gwā'lasa. Wä, hē'kas^εmēsēnē ^εne'mk'asa ts!edā'x
gwā'lasa. Lā'k'asLēnē hā'yasek'ālaL. Wä, g'ī'lk'as^εemlxaēnē
g'ā'xk'asL qak'ā'sLESōnō āx^εē'dk'asLEqēnē qak'ā'ts hā'qōdk'asaō- 30
saq. Wä, lā'k'asLāxaas yā'lōdk'asLEqēnē qaxs hē'k'as^εmaēnē
ā'lēk'as q!ūlā'. Wä, lā'k'ats yī't^εāLElō'ts lā'k'asxōs hē'lk'ōdenō-
dza^εyēx qenā'sa. Wä, lā'k'asLEXaē mō'p!enxwa^εsk'asLē ^εnā'lās
hē gwā'laLēnē. Wä, lā'k'asLaxaas qwē't^εīdk'asLaqēnē. Wä, lā'k'ats
āx^εē'dk'asxē mā'^εmalēk!wēmak'asē,' qak'ā'sen mā'lēx^εwīdaēx. 35

"Wä, lā'k'asen āx^εēdk'asxē ma^εlē' a^εyasō'kwatsē gwā'lasē qak'ā'-
sen ā'x^εeqēs lā'k'asxē mā'^εmalēk!wēma qak'ā'sen ē't!ēdē mā'lē-
x^εwīdk'asqēnē. Wä, lā'k'asxaen āx^εā'līlaqēnē. Wä, lā'k'asxat!en
ē't!ēd āx^εē'dk'asxē ma^εlē' g'ō'g'egu'yō'sē gwā'lasē qak'ā'sen
ē't!ēdē ā'x^εeqās lā'k'asxen lā'k'asē mā'lēkwasōkwa'sa. Wä, lā'k'a- 40
sen āx^εā'līlak'asaq. Wä, lā'k'asxat!en hē gwē'x'īdk'asxē ^εne'mē.
Wä, laE'mxat!en āx^εē'dk'asqēnē qak'ā'sen āx^εē'dk'asēx a^εyasō'-
kwasas, yīk'ā'sxē ma^εlē'. Wä, lā'k'asen ē't!ēd mā'lēx^εwīdqēnē
lōkwa'sē mā'^εmalēk!wēma. Wä, lā'k'as^εemxaen āx^εā'līlaqēnē.

45 house. || Then I took the hind-feet of the other one, | and I chewed
 them also with the food. | Now I had finished four mouthfuls. |
 Now they were on the floor of the house. Then I called my wife,
 and I | asked her to eat what had been chewed; and she chewed it
 50 and || she ate it up. Deinde | in cubiculum vocavi uxorem meam.
 Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et
 55 cum ea concubui. Postquam | perfecī, non sivi || uxorem meam se
 illo die commovere et sivi eam femina illo die distingere | et supinam
 illa nocte recumbere. Menstruare quidem modo destiterat. | Num-
 quam rursus menstruavit. Tum | facta est praegnans. Then she
 had a little boy. | She first had a child when I had been married ||
 60 five winters to my wife; | and now I had this child, Mēlnēd.''
 Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on
 65 the trail of Gwadzē. I found two—a || female and a male lizard.
 At once | I tied them together, chest to chest, and I tied them to my
 belt | and put it around my waist, and I kept them on my right
 side. | I went home to Newettee. I arrived there where | I had left
 my wife. For two days I kept the lizards || on my waist. Statim

45 Wä, lā'k'asen āx'ē'dk'asex a'lemxlā'ya g'ō'g'egū'yō'sē 'ne'mē
 qak'ā'sen ē't!lēdē mā'lex'wīdqēnē lōkwā'sē mā'ēmalēk!wēma. Wä,
 lā'k'as gwā'la, lā'k'as'ēmxaēnē mō'sgēmē mā'lēx'sē'makwē lā'k'as
 āxē'lk'asa. Wä, lā'k'asen lē'ā'līxēn gēnē'mē. Wä, lā'k'asen
 āxk'!ā'lak'asqēnē qak'ā'saēs mā'lex'wīdxē mā'lēg'īkwē. Wä, lā'
 50 k'asēnē mā'lēx'wīdk'asqēnē. Wä, lā'k'asēnē 'wīlq!ēsaqēnē. Wä,
 lā'k'asen lē'ts!līlak'asxēn gēnē'mē. Wä, lā'k'asenu'x^u kū'lx'īd-
 k'as lē'wē'nē. Wä, hē'k'asen kū'lx'īdk'asē hē'lk'!ōtagā'wa'līla-
 sen gēnē'mē. Wä, lā'k'asenu'x^u gēx'wī'da. Wä, g'ī'lk'asēmēsen
 gwā'lk'as gēxwa' lē'wē'nē; wä, lā'k'asen k'!ē'yas 'nēx' qa
 55 lē'kūlīlēsen gēnē'maxē 'nā'la qa ō'kwasēmēsenē se'nba 'yīlā'faxē
 'nā'la t!ē'g'īl lē'wē nē'g'īkwē, yī'xē hē'kas'maēnē ā'lēk'as gwā'
 k'!a'fē. Wä, lā'k'as hē'hēk'a ē't!lēd k'!a'fē'da. Wä, lā'k'asēmēnē
 qēlxk'!aē'sīdk'asa. Wä, lā'k'asēmēnē qē'lxēlax'īd, yīk'ā'tsē bā'ba-
 gūmē. Wä, ā'lk'as qē'lxadex'īdk'asg'anu'x^u lā'k'asaēx' sek'!ā'
 60 x'ēnxēlaxē ts!ē'wū'nxē gā'k'āla lōkwā'sen gēnē'mk'asēx. Wä,
 lā'k'as'maēg'īn qē'lxadk'atsōx Mē'lnēdēx,' 'nē'k'ēda g'ī'gāma'yē
 lā'xēs gō'ts!alaēna'yē.¹

Wä, hē'x'īdaēmēsen g'āx nā'ēnakwa. Wä, gwā'lēlaēmēsen ā'lāxa
 gwā'lasē lā'xa t!ēx'ī'lās Gwadzē'yē'. Wä, len q!ā'xa ma'fē', 'ne'ma
 65 ts!edā'qē, 'ne'ma begwā'nēmē lā'xa gwā'lasē. Wä, hē'x'īdaēmē-
 sen hā'qōdēq qēn yā'lōdēq. Wä, len yī'ē'n'ts lā'xēn wūsē'g'anō,
 len wusē'x'īts. Wä, laē'm axā'la lā'xēn hē'lk'!ōdenōdza'yē. Wä
 len nā'ēnakwa lāx Xū'mdasbē. Wä, laēmēn lā'g'aa lāq, yīxs
 a'mlēxwaēn gēnē'mē lāq. Wä, la ma'lp!ē'nxwa'sē 'nā'lāsa gwā'-

¹ The following is again Kw'āg'ut dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | “Quan- 70
do,” inquam, “menstruavisti?” sciebam enim eam tum menstruare. |
“Menstruo,” inquit, “quattuor iam dies.” Deinde | statui cum ea
illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum 75
me simulavi. Deinde duas noctes dormii. | When the lizards had
been on my waist four days, | I took a biscuit and chewed it;
and I took the | lizard and cut off the fore-legs of the one, the
male. || Then I put them in with what I had in my mouth and 80
chewed them. When I | had done so, I put it (what I had
chewed) down on the floor of the house, and I again took a biscuit |
and bit off a piece; and I cut off the hind-feet | of the lizard and put
them in with what I was chewing. When | I had finished, I bit off
again a piece of biscuit; and I cut off || the fore-feet of the female 85
lizard, and I chewed them with the biscuit, | and I put (what I had
chewed) down on the floor of the house. Then I bit off another
piece of | biscuit, and I cut off the hind-feet of the lizard and | put
them in with the biscuit I was chewing. Now there were therefore |
four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | 90
She came at once. I put my arm around her, and I gave her | one
of the pieces of biscuit. I told her to eat it. | She ate at once the

lasē āxā'la lā'xēn qenā'scē. Wä, hē'x'ida'mēsen gēnē'mē 'nēx' 70
qenu'x' amā'lōx'widē. Wä, len wülā'q; wä, len 'nē'k'a: "Wē'-
laqwas ē'xentē," qā'xg'in q!ā'LEla'mēg'aqēxs ē'xentaē. Wä, la
'nē'k'exs la'ē mō'p!enxwa'sa 'nā'lās la ē'xenta. Wä, len lā-
k!wē'masā'masxēn nā'qā'yē qen k'lē'sē nexwā'lax'ēd lē'wē'xa gā'-
nulē. Wä, wā'x'mēsen gēnē'mē ae'mlq!en'wa g'ā'xēn; ā'mēsen 75
lā'wisbōlaq. Wä, hē't!en la ma'lp!e'nxwa's hē'la mē'xē. Wä,
lae'm mō'p!enxwa'sē 'nā'lāsa g'wā'lasē āxā'la lā'xg'in qenā'sik';
wä, len āx'ē'dxa bī'sg'itē qen mā'lēx'widēq. Wä, len āx'ē'dxa
g'wā'lasē qen t!ō'sōdēx e'e'yāsā'sa 'ne'mēxa wī'semē. Wä, len
ā'x'eqas lā'xēn la hā'msgēmēse'wa qen mā'lēx'widēq. Wä, len 80
g'wā' mā'lēkwaq; wä, len āx'ā'līlaq. Wä, len ē't!ēd āx'ē'dxa bī's-
g'itē qen ē't!ēdē qe'mx'wid lāq. Wä, len t!ō'sōdex g'ō'g'egū-
'yāsa g'wā'lasē qen ā'x'eqēs lā'xēn lā mā'lēkwase'wa. Wä, lā'xāc
g'wā'la; wä, len ē't!ēd q!e'mx'widxa bī'sg'itē. Wä, lā'xaen t!ō'sō-
dex e'e'yāsā'sa ts!edā'qē g'wā'lasa qen mā'lēx'widēq lē'wa bī's- 85
g'itē. Wä, len ē't!ēd āx'ā'līlaq. Wä, len ē't!ēd q!e'mx'widxa
bī'sg'itē. Wä, laxaen t!ō'sōdex g'ō'g'egu'yāsa g'wā'lasē qen ā'x'ē-
qēs lā'xēn la mā'lēkwase'wa bī'sg'ita. Wä, lae'm 'wī'ēla. Laem
mōsgēma 'mex'megwī'lē mā'lēg'ek' bī'sg'ita.

Wä, len lē'ēlāxēn gēnē'mē qa g'ā'xēs lā'xēn k!waē'lasē. 90
Wä, hē'x'ida'mēsē g'ā'xa. Wä, len k!lp!exō'deq. Wä, len ts!ā'sa
'ne'msgēmē lāq. Wä, len 'nē'k'a: 'Hāmx'ē'ī'dasxwa bisg'itē'x.'
Wä, hē'x'ida'mēsē 'wī'ēla hāmx'ē'ī'dqēxs mō'sgēinaē. Wä, len lēl-

95 four pieees. Then | I ealled her into my room || and barred the door.
Peecavi, | nam uxori in sinistra parte me posui. Deinde | eum uxori
mea eoneubui. After I had done so, I spoke | and said, "O my
dear! don't wish to move about this | day and night; just lie on
100 your baek with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I
was treating her with medicine, that she might have a ehild. | Pos-
tea menstrua | uxoris meae destiterunt. Praegnans erat et puellam
5 peperit. | Etenim in sinistra parte jacebam dum eum uxore || eon-
eumbecam. Quare infans erat puella. Now I | had a child; and I
believe in the medieine, for my wife never | had had a ehild for
eight winters. I | gave her the medieine and she was pregnant at
10 onee and when | we had been married nine winters we || had a
daughter. |

The girl was four months old when my wife was pregnant again, |
and she had another girl. | Now we have been married sixteen
winters, I and my wife, | and we have four ehildren, all girls. Eight ||
15 winters we had no ehildren. Now for eight winters we have had |
ehildren. The only reason why I am siek at heart is that the ehildren
are all | girls, for there is no boy. [Thus said | T!āt!endzid of the
Seaward-Dwellers.] |

ts!ālēlaq lā'xēn g'aē'lasē. Wä, g'ilēmēsenu'x^u la lāts!ā'lila; lē'-
95 g'in LENē'x'idxa tlēx'ī'lāsen g'aē'lasē. Wä, la'mēn Lē'xleqūlila,
qaxg'in hēk: kū'lx'idaā'sē gēmxā'gawalīlasen gēne'mē. Wä, len
nēxwā'lax'īd lē'wen gēnemē. Wä, len g'wāla. Wä, len yāq!eg'a'la.
Wä, len 'nē'k'a: "ya, ā'dē, g'wā'la 'nēx' qas yā'wixīlilēlōsxwa
'nāla lēx lē'wa gānulēx. Ā'ēmlēs tlē'g'īlōl 'yīlā'laL," 'nē'k'en-
100 LAXEN gēne'mē.

Wä, la nā'nagēg'ī g'a'xēn. Wä, la 'nē'k'en gēne'maxs lē'ma'ē
k'ō'ten laem petā'q qa bewē'x'wīdēs. Wä, la'mē g'wāl ē'xenten
gēne'mē lā'xēq. Wä, la'mē bewē'x'wīda. Wä, la 'mā'yōl'itsa
ts!ā'ts!edagemē. Qā'laxg'in gēmxāgawa'īlēg'axg'in lēk' nēxwā'-
5 lax'īd lē'wē'n gēne'mē, lā'g'īlās ts!ā'ts!edagemē. Wä, la'mē'n
xū'ngwadex'īda. Wä, la'mēn ō'q!ūs'idxa petā' qaxg'in hēwā'xēk'
bewē'x'wīdāmasxēn gēne'maxa ma'īgū'nā'lēnxē ts!ē'wū'nxa. Wä,
len pāt!ē'deq; lā hē'x'idaem bewē'x'wīda. Wä, len nā'nema-
x'ēnxēlaxa ts!ē'wū'nxē hā'yasek'ālxg'in lā'g'anu'x^u xū'ngwa-
10 dex'itsē ts!ā'ts!edagemē.

Wä, hē'ēmis ā'lē'ēs mō'sgemēk'īlēda ts!ā'ts!edāgemaxs la'ē ē't!ē-
den gēne'mē bewē'x'wīda. Wä, lae'mxaē ts!ā'ts!edāgema. Wä,
lā'nu'x^u q!āl!ax'ē'nxag'ōgwīlaxa ts!ē'wū'nxē gāk'ā'la lē'wen gē-
ne'mē. Wä, la mō'kūn sā'sēmē ts!ē'daxsä. Ma'īgū'nā'lēnxā ts!ē-
15 'wū'nxē k'!ēā's sā'sema. Wä, lanu'x^u ma'īgū'nā'lēnxā ts!ē'wū'nxē
la sā'sēmno'kwa. Wä, lē'x'a'mēs ts!ēne'msen nā'qa'yaxs 'nā'xwa-
maē ts!ē'daqen sā'sēmē, yīxs k'!ēā'saē bā'baguma. ['nē'k'ē T!ā'-
t!ēnts!ēdāsa L!a'L!asiqwāla.]

BIRTH

The woman has not had a husband for a long time, when she is 1
with child; | and when she thinks that she is with child, both of
them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, 5
or a bird with blood on its head, or | a seal with blood on its head
or with singed hair. He and | his wife take a little of it, and hide
it at a dry place under | a cedar-tree. They leave it there until the
child of the woman is born. | I have forgotten this. When he first
wipes off with soft || shredded cedar-bark the blood of whatever he 10
sees, he carries it to his house; | and when his wife is lying down, he
asks her to sit upon the floor; | and when she sits there, the man
begins at the back of his wife's head, | holding the bloody cedar-
bark, and passes it down | her back; and as he is passing down the
cedar-bark, he says, || "This would happen to you." He does this 15
four times, | passing the bloody cedar-bark down her back, and says
four times, "This | would happen to you" (he means to the child
that she is bearing); and when | this is done, he goes and hides it
at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four 20
arms of an octopus, and the tip of the tail of a snake, | and the feet of

BIRTH

Wä, k'!ēst!a gāla lāwadēda ts!Edāqaxs laē bewēx^εwida. Wä, 1
g'!ēmēsē ōq!ūs^εid laem bewēx^εwidēda ts!Edāqaxs laē hēx^εidaem
ēnāxwa aēk'ila.

Wä, laem k'!ēas k'!ēs.āx^εētsōsa lā'wūnemē lāxēs dōx^εwalelē lāxa
yīlkwa^εyasa begwānemē lē^εwa elkūmāla ts!ēk!wa; wä, hē^εmisa 5
mēgwatē elkūmāla lōxs ts!EX^εāsewaē. Wä, hā^εstaem āx^εēdaatsē
lē^εwis genemē, yīxa lā^εwūnemē, qa^εs lā q!ūlaēlsaq lāxa lemwa-
ga^εya wēlkwē. Wä, la^εmē hēx^εsāl g^εwēslē lālaal lāx māyōldemlasa
ts!Edāqē. Wä, hēxōlen l!ēlēwesōxs g'!ēmaē dēx^εitsa q!ōyaakwē
k'ādzekwa lāx elkwāsēs dōgūtaxs g'āxaē dālaq lāxēs g'ōkwē. Wä, 10
g'!ēmēsē qelgwilē genemasexs laē āxk'!ālaq qa k!wāg'alilēs. Wä,
g'!ēmēsē k!waēlexs laēda begwānemē g'āg'ilela lāx ōxlāatā^εyasēs
genemē dāxs^εgemēxa el^εelkūla k'ādzekwa, qa^εs lāna^εxwē hāxela
lāx ōdzōxsde^εyasēs genemē. Wä, la^εmē ēnēg^εetewēxs laē nāsa
k'ādzekwē; "Yūems hēyōlaxsdōx." Wä, la^εmē mōp!ena nōxⁿno- 15
kwasa el^εelkūla k'ādzekwa. Wä, lāxaē mōp!ena ēnēk'a: "Yūems
hēyōlaxsdōx," lāxa bōxwa^εyas genemas nōxⁿsōs. Wä, g'!ēmēsē
gwālexs laē q!ūlaēlsaq lāx lem^εwaga^εyasa wēlkwē.

Wä, hē^εmis āxsōsa begwānemē dāyoxsda^εyasa gēwasē, lē^εwa
mōwē dzēdzēlexⁿsīdzēsa t!Eqwa, lē^εwa ōba^εyas ōxsda^εyasa sē- 20

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man |
25 walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of
30 her. | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below
35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles
40 of the octopus and the || deer-tail and the snake-tail and the toad-feet, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

21 hēmē; wā, hē^εmisa g[·]ōg[·]egūyāsa wūq[·]lāsē. Wā, hē^εstaem āxēlax^usē, qa^εs nōyolēxēs genēmē qō māyōl^εidlō.

Wā, g[·]il^εmēsē hēlogwilē genemasēxs laē hēmenāla^εmēda begwānemē la yāx[·]ilāla qāsa. Wā, g[·]il^εmēsē laēl lāxa g[·]ōkwaxs laē
25 k[·]lēs yīnēlexs laē laēla. Wā, g[·]il^εmēsē g[·]āxāwūlsexs laē dzēlx[·]ewelsa.

Wā, g[·]il^εmēsē p[·]lēp[·]lēxwēlē genemasēxs laē āxk[·]lālaxa mamayūltsīlaēnoxwē q[·]lūlyax^u ts[·]lādāqa qa lās mamayūltsīlax genemas.
Wā, g[·]il^εmēsē lāda q[·]lūlyakwē ts[·]lādāqexs laē hēx[·]idaem āxk[·]lālaxa
30 ts[·]lādāqē qa t[·]lēx[·]ālilēs k[·]lōsa[·]la; wā, hē^εmis qa yīlālēs. Wā, g[·]il^εmēsē hē gwaēlēda ts[·]lādāqaxs laē p[·]lēx[·]widēda q[·]lūlyakwē ts[·]lādāqēx tek[·]lās lāx gwaēdzasasa g[·]inānemē. Wā, hē^εmis la āx[·]ēdaatsēxa dzēk[·]wisē, qa^εs q[·]lēlq[·]ēlts[·]lānendēsa q[·]lēnemē, qa^εs lā lexūltsemēs lāx tek[·]lāsa ts[·]lādāqē g[·]āyabala lāx benba^εyas l[·]ēmāk[·]lūbanās
35 lāg[·]aa lāx na^εxwas. Wā, g[·]il^εmēsē g[·]wālexs laē selt[·]alīla. Wā, la^εmē ōlastogwalīla. Wā, la^εmēlēda begwānemē ālax[·]id la yax[·]ilālaxs qāsaē. Wā, la^εmē lōmax[·]id lālāl seltalaxs laē laēl lāxa g[·]ōkwē, qa^εs ālt[·]ēqelēxs g[·]āxaē ētewūlsa. Wā, la^εmēda q[·]lūlyakwē ts[·]lādāq āx[·]ēdxa dzēdzelemsīdza^εyasa teq[·]wa l[·]ē^εwa dōyoxsda^εyasa gēwasē, l[·]ē^εwa ōxsde^εyasa sēlemē, l[·]ē^εwa g[·]ōg[·]īgūyowasa
40 wūq[·]lāsē, wā, hē^εmisa mōsgēmē q[·]lanāsa. Wā, lā āx[·]ēdxa mowēxla xālaētsa g[·]āwēq[·]lānemē qa^εs mexenōlīselēs lāxa legwilē. Wā, hē^εmis g[·]il āx[·]ētsōsēda ts[·]lēslāla qa^εs k[·]līplēdēs lāxa dōyoxsda^εyasa gēwasē, qa^εs aaxlalēs lāxēs legwilē. Wā, g[·]il^εmēsē ts[·]lēx[·]ī-

hair begins to burn, || she puts the burnt hair into one of the | clam-shells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this 50 with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water 55 over them, stirs them, || and gives it to the woman and lets her drink it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is 60 blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to 65 see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

dēda hābesas laē āxts!lālas ts!ax·mōtas hābesas lāxa ēnemēxla 45
xālaēsa. Wā, g'ilēmēsē k'ōtaq laem hēlaxs laē nōx'witsa ts!ax·
motē doyoxsdēsa gēwasē lāx āwīg·a'yasa ts!Edāqaxs k!waēlaē.
Wā, laemxaē mōp!Enaxs nāas. Wā, lāxaē mōp!Ena ēnēk'a: "Yū-
ems hēyōlaxsdōx." Wā, g'ilēmēsē g'wālexs laē ts!EXLENDEq lāxēs
lēg'wīlē. Wā, lā hēstaem g'wēx'īdxa waōkwē. Wā, g'ilēmēsē ēnā- 50
xwa la ts!ōlkūxs laē gūq!Eqasa ēwāpē lāxa ts!ōts!almotē doyoxs-
dēsa gēwasē. Wā, g'ilēmēsē g'wāl xwētaqēxs laē nāqamats lāxa
ts!Edāqē. Wā, laēmē ēt!ēd āx'ēdxa ts!ōts!almōtasa dzēdzēlembal-
ts!āna'yasa teq!wa, qa's gūq!Eqēsa ēwāpē lāq. Wā, lāxaē xwēt!ē-
deq. Wā, lāxaē ts!ās lāxa ts!Edāqē, qa nāx'īdēsēq. 55

Wā, lā āx'ēd lāxa dzēk!wisē, qa's xāl!aqē gūq!Eqas lāx ts!ō-
ts!almotas ōxsdē'yasa sēlemē. Wā, lāxaē hēem g'wēx'īdxa
ts!ōts!almotas g'og'egūyāsa wūq!āsē. Wā, la xwēt!ēdeq qa gen-
k'ēs. Wā, lā dzex'semts lāx tek!āsa ts!Edāqē. Hēem g'alēda
sēlemē. Wā, lā mā'īlēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60
Wā, g'ilēmēsē g'wālexs laē āx'ēdxa ēwāpē qa's gūq!Eqēs lāx ts!ō-
ts!almōtasa q!anāsē. Wā, lā xwēt!ēdeq qa ēwāpalēs. Wā, g'il-
ēmēsē nenxwaakūlē sēx'sēx'aēna'yasa g'īnānemaxs laēda q!ūlyakwē
ts!Edāq āx'ēdxa q!ana'stāla ēwāpa qa's nāqāmasēs lāxa ts!Edāqē.
Wā, g'ilēmēsē ēwīla nāx'īdqēxs laē ēt!ēd ōlastogwalīla. Wā, g'il- 65
ēmēsē lōmax'īd la nenxwaakūlē sēx'sēx'aēna'yasa g'īnānemaxs laē
nēxostōdēda q!ūlyakwē ts!Edāqxēs sāxsda'yē, qa's dzēxwalīlēxs

68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has
 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be
 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. |
 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot
 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

68 k!waēlaē. Wä, lä äx^éēdxa q!ēnemē q!oyaak^u k'ādzekwa, qa^és äx^éōlilēs lāx äwāgawa^éyasēs ōkwāx[·]a^{yē}. Wä, g'il^émēsē gwāl^éalī-
 70 hexs laē Lē^élalaxa ts!edāqē, qa lās k!wak[·]äx[·]ēq. Wä, la^émē L!ē-
 L!āsōt!ēna^éyē g'ōg[·]egūyawasa ts!edāqē lāx ēwanōlg[·]a^éyasa q!ūlyakwē ts!edāqa. Wä, la^émē k'ip!exāwa^éyēda ts!edāqaq. Wä, läda q!ūlyakwē ts!edāq k'ibōyewēxa ts!edāqē. Wä, g'il^émēsē sēx[·]idēda g'inānemāxs laē pōxwots!ōdēda q!ūlyakwē ts!edāqex[·]wāx[·]sanōlxa-
 75 wa^éyasa ts!edāqē. Wä, g'il^émēsē lāwāyēda g'inānemāxs laē lālōL!axa maēnē. Wä, g'il^émēsē k'lēš geyōl g'āxexs laē äx^éētse[·]wēda lālogūmē, qa^és lä k'āgemlīlas lāxa ts!edāqē. Wä, lä gēlx[·]wītsēs q!wāq!wax[·]ts!ā-na^éyē. Wä, g'il^émēsē hōx[·]widexs laē lawāyēda maēnē. Wä, g'il^émēsē lāwāxs laē Lēqūlīlxa ts!edāqē. Wä, la^émē Lē^élālase[·]wē lā^éwūnemas.
 80 Wä, g'il^émēsē g'āxexs laē äx^éēdxa k'!āwayowē Lē^éwa medekwē yāwabedzowa. Wä, hē^émis la yīl[·]īdxa ts!eyōx!a^éyasa g'inānemē. Wä, g'il^émēsē gwāl^éexs laē t!ōts!ēdeq. Wä, g'il^émēsē lāwāxs laē äx^éēdxa ts!ā-ts!ē, qa^és gūxts!ōdēsa k'oxsta[·]ēwāp lāq. Wä, la^émē dzēx[·]stēda q!ūlyakwē ts!edāxsēs gēmxōltsīdza^éyē g'ōgūyō lāq. Wä, hē^émis la
 85 q!ē^éalēlōdaatsēsa g'inānemē, qa k!wālēs lāx äwig[·]altsīdza^éyasēxs laē dālasēs gēmxōlts!āna^éyē lāqēxs laē kwāsasēs hēlk[·]!ōts!āna^éyē lāq. Wä, g'il^émēsē gwāl^éexs laē äx^éēdxa q!ōyaakwē k'ādzekwa, qa^és dēg[·]it!ēdēs lāq. Wä, g'il^émēsē gwāl^éexs laē äx^éēdxa gūgumyīmē, qa^és tōbensēs lāq, qa hālabalēs k'lix[·]ēitsa[·]ēyāx[·]sāmē g'aēs

bowels move, so that the bad things || in the belly of the child come 90 out; and when this is done, she puts an | old blanket around the child. Now, if it is a boy, it is called Tsāxis, | because it is born at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then his father invites | his tribe, and all the men go into his house. || They sit down and watch the singeing of the hair of the child; for 95 they put | a comb under the hair of the child, take dried split cedar-wood, | and light the end in the fire. With these | they singe off the hair of the child. When it is all off, | they take the knee-straps of skin and put them around the knees, || and the ankle-straps of skin 100 are put around the ankles, and | the arm-straps are put on and the wrist-straps. When this is done, | they put red ocher on the child's head; and after this is done, they | put a silk handkerchief around the head. Then all the | men paint themselves with ocher; and after all this is done, || the father gives a silk handkerchief to each | man. 5 After the father has given a silk handkerchief to them, he | says, "This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in the house for || four days. Then the man takes | yew-wood and cuts 10 one end of it so that it is sharp like | a needle. It is four finger-

lāx tek·läsa g·inānemē. Wä, g·il·mēsē gwāla laē q!enēpsemtsa 90 p!elp!elxamādzesē lāq. Wä, la·mē lēgades Tsāxisē yīxs bābagū-maē, qaxs hāē māyulemē Tsāxisē. Wä, la·mē yāla lēqelasōs.

Wä, lä hēlogwilaxs laē kūnṣwēdekwa, yīxs laē lē·lālēs ōmpaxēs g·ōkūlōtē, qa lās ·wī·laēl lāx g·ōkwaxsa begwānem·sā. Wä, la·mē ·nāxwa klūsēmīlxa la ts!ex·iltsemdex se·yās, yīxs āxābāyaēda 95 xegemax se·yāsa g·inānemaxs laē āx·ētse·wa lemṣwa xōk^u k!wa·x-lāwa. Wä, la·mēsē mēx·bentsō· lāxa legwilē. Wä, hē·mis la ts!ex·eltsemdayox se·yāsa g·inānemē. Wä, g·il·mēsē ·wī·lāxs laē āx·ētse·wēda qēqex·p!ēg·a·yē klūts!a, qa·s qēqex·p!ēg·indayowē lāq. Wä, lāxaē qēqex·sīdzentsōsa klūts!ē qēqex·sīdza·ya, lē·wa qē- 100 qex·seyap!a·yē, lē·wa qēqex·tslāna·yē. Wä, g·il·mēsē gwālexs laē qōbēltsemtse·wē x·ōmsasēsa gūmsē. Wä, g·il·mēsē gwālexs laē qex·īmtsōsa sīlk·ē lālaṣwīwa·ya. Wä, g·il·mēsē gwālexs laē ·nāxwa gūms·idēda ·nāxwa bēbēgwānema. Wä, g·il·mēsē ·nāxwa gwālexs laē ōmpasē yāx·wītsa ·na·nemē sīlk· lālaṣwīwē· lāxa ·nāxwa 5 bēbegwānema. Wä, g·il·mēsē ·wīlxtōsa sīlk·ē lāelalaṣwīwa·yaxs laē ·nēk·ēda ōmpē: "Hāsdoxwa Dēyadēxen xūnōkwēx. La·mōṣ gwāl Tsāxisla."

Hēxōlen lēlēwēse·wa maēnasa g·inānemē yīxs g·il·maē mōp!en-ṣwa·sē ·nālās āxēl lāxa g·ōkwaxs laēda begwānemē āx·ēdxa 10 l!emqlē qa·s k!aṣ·wīdēx āpsba·ya qa ēx·bēs, qa yūwēs gwēx·sa

widths | long. When he finishes what he is making, he takes
twisted | sinew of the black bear and the afterbirth, in the evening,
15 and he pushes || the point of the yew peg into its hollow end, where
the | umbilical cord has been cut off. When it is three | finger-
widths in, he takes the | twisted sinew and ties it on. He ties the
end of the | afterbirth around the end of the thing that has been
20 pushed in and that is like a needle of yew-wood in || the hollow
end of the afterbirth. He ties it as firmly as possible, | and it is
in this way: |



When this is done, he takes an old mat and | wraps
it around it. Late at night, when everybody is
asleep | in the village, the man himself takes the
25 clam-digging stick || and the afterbirth that has been tied up, and
he digs a hole at a place where | all the men walk on the street.
He | just wishes the old mat containing the afterbirth to fit into
the | hole that he digs, and he puts it into it. He wants it to be
30 one span | deep under the surface of the soil. || Then he covers it up
and levels down the | soil. He takes a bucket with water and pours
it | over it, so that it can not be seen that the soil has been moved.
When this has been done, | he goes home. | . . .

12 q!Enayowē. Wä, lä mōden lāxens q!wāq!wax'ts!āna'yēx, yīx
'wāsgemasas. Wä, g'il'mēsē g'wālē āxa'yasēxs laē āx'ēdxa mede-
kwē at!Emsa L!ā'yē L!ē'wa maēnēxa la dzāqwa. Wä, lä L!ENLE-
15 q!Eqas ēx'ba'yasa L!Emq!lē lax kwax'ba'yas g'āx'saasas t!ōts!ēn-
da'yē lāxa ts!Eyo'x!ā'yē. Wä, g'il'mēsē lä yūdux'den lāxens
q!wāq!wax'ts!āna'yēx yīxa lālaētsa L!Emq!āxs laē āx'ēdxa mede-
kwē at!Ema qa yī'āLElōdēs. Wä, la'mē yālōts lāx ōba'yasa
maēnaxs laē L!ENGēLElē ōba'yasa hē g'wēx's q!Ena'yō L!Emq!la lax
20 lōlp!Egē'yasa maēnē. Wä, la'mē lalak!ūt!aqēxs laē yī'āLElōdeq
g'ā g'wālēg'a (*fig.*).

Wä, g'il'mēsē g'wālēxs laē āx'ēdxa k!āk!obāna, qa's q!ENēp-
semdēs lāq. Wä, g'il'mēsē gāla la gānōLEXS laē 'nāxwa mēx'ē-
dēda g'ōkūlāxs laē xamax'ēda'mēda begwānēmē āx'ēdxa k!ilakwē
25 L!ē'wa q!ENēpsemāla maēnaxs laē qas'ida, qa's lä 'lap!ida lāxa
hēmenala'mē qāyatsa 'nāxwa bēbegwānēmāxa t!EX'ila. Wä, la'mē
āEM 'nēx' qa hēldzeqelēsa k!āk!obanasgemāla maēnē lāxēs
'lāpa'yaxs laē āxbetents lāq. Wä, la'mē āEM 'nēx' qa 'nemplēn-
g'ik'ELisēxa dzeqwa lāxens q!wāq!wax'ts!āna'yēx yīx 'wālabetel-
30 dzasas; yīxs laē dzemēgendeq. Wä, g'il'mēsē la 'nemāk'ilēda
dzeqwāxs laē āx'ēdxa 'wābets!āla nagats!ā, qaxs lä gūqelse-
las lāq qa k!lēsēs āwūlx'ES yawēnkwa dzeqwa. Wä, g'il'mēsē g'wālēxs,
g'āxaē nā'nakwa lāxēs g'ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she 35 gives birth to her child. Then the man heats | some water; and when it is hot, he | puts a little oil into it, and gives it in a spoon to his wife. | He puts in front of her the hot water and the oil, and | his wife continues to drink it, || that the two "pillows" and the blood of 40 the womb may come off. | Much soft cedar-bark is also given by the man to his wife | to sit on, and when it is soaked with blood | he changes it. Then he puts the bloody cedar-bark | into a basket. When the "pillows" come out and || the blood, and the child is 45 four days old, | the man washes his wife in hot water, and she wipes her body with | soft shredded cedar-bark; and after doing so, | she throws the cedar-bark that had been used as a towel on the other | cedar-bark in the basket. Then the man goes up to the || rear of the 50 house, and hangs up behind the post the basket with the cedar-bark. | There he leaves it to dry. After this has been done, | he cuts off the hair of his wife down to her neck. | When the umbilical cord comes off from the child, and he wishes | the child to become rich, he ties up the cord and puts it || into a box in which he keeps 55 his expensive copper. Therefore | the child will be able to obtain coppers easily when he becomes really a man. | That is all about this. |

Wä, la^émēsen g^əwāgwēx^ˈs^ˈālāl lāxa ts[!]edāqē, yīx genemasā 35 begwānemaxs laē māyul^ˈīda. Wä, la^émē ts[!]elx^ˈstag^ˈilēda begwānemaxa ^ˈwāpē. Wä, g^ˈil^ˈmēsē ts[!]elx^ˈstax^ˈīdēda ^ˈwāpaxs laē xāl[!]astentsa L[!]lē^ˈna lāq. Wä, lā ts[!]lāsa k^ˈats[!]enaqē lāxēs genemē. Wä, lā hāngemlīlasa ^ˈwābets[!]lālaxa ts[!]elx^ˈsta L[!]ē^ˈwa L[!]lē^ˈna. Wä, la^émē hēmenālag^ˈilī^ˈmē genemas ^ˈyōsaq, qa hālabalēs lawāk^ˈilisa 40 maltsemē qēx^ˈqenōlitsa g^ˈinānemē L[!]ē^ˈwa elkwa lax bāts[!]lās. Wä, hē^ˈmis la q[!]lēm ts[!]ewēsa begwānemaxēs genema q[!]lēmē q[!]lōyaa^ˈx^ˈ k^ˈādzekwa qa k[!]waxlawēsōs. Wä, g^ˈil^ˈmēsē LEX^ˈitsa elkwāxs laē L[!]ayōq. Wä, lānaxwē lēxts[!]lōts lāxa lex^ˈa^ˈyēda El^ˈelkūla k^ˈādzekwa. Wä, g^ˈil^ˈmēsē lāwīyēda qēx^ˈqenōlisasa g^ˈinānemē L[!]ē^ˈwa 45 elkwāxs laē mōp[!]enxwa^ˈsē ^ˈnālāsa g^ˈinānemaxs laē ts[!]elqwēt[!]lēdē genemasā begwānemē lāxa ts[!]elx^ˈsta ^ˈwāpa. Wä, lā dēg^ˈit[!]litsa q[!]lōyaakwē k^ˈādzekwa lāxēs ōk[!]wina^ˈyē. Wä, g^ˈil^ˈmēsē gwālexs laē lēxts[!]lōyewē dēg^ˈidanās k^ˈādzek^ˈ lāxa ōkūya^ˈyasa El^ˈelkūla k^ˈādzek^ˈ lēxts[!]lā lāxa lex^ˈa^ˈyē. Wä, lēda begwānemē lāg^ˈostā lāx 50 ōgwiwalīlasēs g^ˈōkwē, qa^ˈs lā tēx^ˈwaLēlōtsa k^ˈādzegwats[!]lē lāx āwāp[!]la^ˈyasa Lāmē. Wä, la^émē lem^ˈxwaq. Wä, g^ˈil^ˈmēsē gwālexs laē tsex^ˈīdex se^ˈyāsēs genemē, qa tsētseg^ˈinōlxawakwēs. Wä, la^émē lawāyē ts[!]eyōx^ˈla^ˈyas xūnōkwas. Wä, g^ˈil^ˈmēsē ^ˈnēx^ˈ qa q[!]lēq[!]adēs laē yīlts[!]emdeq lāxa ts[!]eyōx^ˈla^ˈyē qa^ˈs lā g^ˈits[!]lōts 55 lāxa g^ˈildasē g^ˈits[!]ewatsēs la^ˈxūla L[!]āqwa. Wä, hē^ˈmis lāgilas hōlēmālē xūnōkwāxa L[!]āqwāxs laē ālax^ˈīd la begwānema. Wä, la^émē gwālwislā lāxēq.

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—When the child is born, | it is taken out of the hole by the midwife, who cuts | the navel-string after she has tied the end with twisted yellow cedar-bark. She |
 5 takes a wash-basin and pours cold water into it. She || puts four stones, not very large, into the fire. Then the woman takes | well-rubbed yellow cedar-bark, and with it she wipes the body of the child, | so that what the midwife calls the “tallow” of the body of the child | that is just born comes off; and after she has wiped the body of the child, she takes | a pair of tongs and picks up one of the
 10 red-hot stones; and || the midwife speaks to the red-hot stone, and | says: “I pray to you, Supernatural-One, to give to our darling | the power to withstand sickness.” |

And after she has finished her speech, she puts (the red-hot stone) |
 15 into the wash-basin of the child. Then she takes another || red-hot stone, speaks to it also, and | says, as she holds the child in the left hand, and | the tongs in the right hand: “I pray to you, Supernatural-One, | that the curses of those who are jealous | of the name of his father may not harm him.” ||

- 20 And after her speech is at an end, she puts (the stone) into the same place where she put down the first one | she prayed to. Then she

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—Hë^εmëxs g'ālaē māyo^εīdayowēda g'īnānēmē, wā, lā q!ēlēlēmsa māmayōltsīla ts!edāqa qa^εs t!ōts!endēx ts!eyōxlā^εyasēxs laē g'wāl yīlōyōdeq yīsa mēdekwe dēxwa, wā, lā āx^εēdxā kwādzats!ē qa^εs gūxts!ōdēsa ēwāpē wūda^εsta lāq. Wā, lā
 5 mōsgema k'!ēs āwā t!ēsem āxlāla lāxa legwīē. Wā, la^εmē āx^εēdēda ts!edāqaxa aēk'!aakwē q!ōyaak^u dēxwa qa^εs dēg'itēs lāxa g'īnānēmē qa^εwī^εlāwēsa gwe^εyāsa māmayōltsīla yasex^εūnēsa g'īnānēmaxs g'ālaē māyo^εlema. Wā, g'īl^εmēsē g'wāl dēg'itaxa g'īnānēmaxs, laē āx^εēdxā ts!ēslāla qa^εs k'!īp!īdēs lāxa x'ixsemāla t!ēsema. Wā, lā yāq!ē-
 10 g'ā^εlēda māmayōltsīla ts!edāq lāxa x'ixsemāla t!ēsema. Wā, la^εnēk'a: “Wā, la^εmen hāwāxelōl nawālak^u qa^εs lāsaōsasēs k'!ēts!ēna^εyōs lābedex^usa ts!ēts!ax'q!ōlemē lāxgranu^εx^u wāwālk'īnēk'.”

Wā, g'īl^εmēsē q!ūlbē wāldemas laē k'!īpstents lāxa la q!ōts!ā ēwāp lāxa kwādzats!ēlaxa g'īnānēmē. Wā, lā ēt!ēd k'!īpsem^εdxā ēnems-
 15 gemē x'ixsemāla t!ēsema. Wā, lāxāē ēdzaqwa yāq!eg'a^εfa. Wā, lāxāē ēnēk'a lāxēs q!ēlk'!eqelaēna^εyaxa g'īnānēmē. Wā, la dālasēs hēlk'!ōlts!āna^εyē lāxa ts!ēslāla: “Wā, la^εmen hāwāxelōl nawālak^u qa^εs lāsaōsasēs k'!ēts!ēna^εyōs lābedex^usa hāngwa^εyāsa ōdzegemē-qelās lēgemas ōmpasek'.”

- 20 Wā, g'īl^εmēsē q!ūlbē wāldemas laē k'!īpstents lāxa laasasa g'īlx^εdē ts!elwaqasōs. Wā, la ēt!ēd k'!īp!īdxā ēnemsgemē x'ixsemāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
 "Now I | pray to you, Supernatural-One, to protect our darling,
 that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the |
 former ones, and she takes with her tongs the (last) | red-hot stone,
 speaks, and says: "Now, I | pray to you, Supernatural-One, to give
 to our darling that he may grow up without trouble, || and that he 30
 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water
 in the | dish basin in which she is going to wash the child. She
 feels of the water to ascertain | whether it is warm; and when its
 temperature is right, | she takes out the four stones and puts them
 down. || Then she puts her left foot into the water in the basin, | 35
 and lets the child sit on the instep of her foot. | She takes well-
 rubbed yellow cedar-bark and | puts it into the water, and washes
 the child with it, so that all the "tallow" of the body may come off |
 and the blood. When this has been done, she wipes the body with
 soft yellow || cedar-bark. | 40

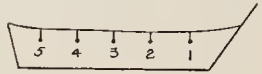
Forming the Head of the Child.—When the body of the child is
 dry, | she takes a kelp bottle containing oil of silver-perch, | opens
 the end, and pours some oil into her right hand. She | rubs it

t!ēsema. Wä, lāxaē yāq!ēg·a!ta. Wä, lāxaē ēnēk'a: "Wä, la^ēmen 22
 hāwāxelōl nawālak^u qa^s dādamāyēlōsaxg·anu^εx^u wāwālk·inēk· qa
 k·leāsēltsek· ōdzemālots lāxa q!wāx^εnākūlaēnēlaxg·anu^εx^u wāwālk·
 k·inēk·." 25

Wä, g'ilēmēsē q!ūlbē wāldemas laē k'lipstents lāxa laasasa g'ag·i-
 līyē x'ix·ixsemāla t!ēsema. Wä, la ēt!ēd k'lip!idxa ēnemsgēmē
 x'ixsemāla t!ēsema. Wä, la yāq!ēg·a!ta. Wä, la ēnēk'a: "Wä,
 la^ēmen hāwāxelōl nawālak^u qa^s lāsaōsasēs hēlōlēlaēna^εyōs k'lēš
 q!ūlts!ēnoxwa lāxg·anu^εx^u wāwālk·inēk·." 30

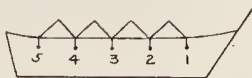
Wä, g'ilēmēsē q!ūlbē wāldemas laē k'lipstents lāxa q!ōts!āliłaxa
 kwādzats!ēlasēxa g'inānemē. Wä, lā pla^εstaxa ēwāpē qa^s plēx^εwi-
 dēx ts!ēlxstaēna^εyas. Wä, g'ilēmēsē hēlālē la ts!ēlxstaēna^εyas laē
 āxwüstālaxa mōsgēmē ts!ēts!ēq!ūltsem t!ēsema qa^s āx^εālilēs. Wä,
 lā dzēx^ustasēs gēmoxōltsidza^εyē lāx ēwābets!āwasa kwādzats!ēlaxa 35
 g'inānemē. Wä, lā k!wäg·altsidzentsa g'inānemē lāxēs āwig·al-
 tsidza^εyē. Wä, lā āx^εēdxa aēk·!aakwē q!ōyaak^u dēxwa qa^s āxsten-
 dēs lāxa ēwāpē qa^s kwās^εidēxa g'inānemē qa ēwī^εlāwēs yāsex^εū-
 na^εyas lē^εwa elkwa. Wä, g'ilēmēsē g'wāla laē dēg·it!itsa q!ōyaakwē
 dēx^u lāq. 40

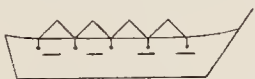
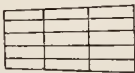
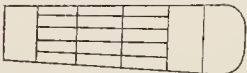
Forming the Head of the Child.—Wä, g'ilēmēsē lem^xēū^εidēda g'inā-
 nemaxs laē āx^εēdxa ēwā^εwadē pents!ē^εwatsa dzēk!wisē. Wä, lā
 qwēlēxstendeq qa^s x'ixts!ānendēs lāxēs hēlk·!ōlts!āna^εyē. Wä, lā

- 45 on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times
50 around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |
- 1 **Cradling the Child.**—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-withes, and places them lengthwise on the cradle; and the husband of the ||
5 woman who has given birth to the child takes his drill, and drills a hole one | span away from the head of the cradle, | in this way: |
- 
- and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues
10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another

LEXwitas lāx ōk!wina^εyasa g'inānemē ɽ^εwis gōgūma^εyē ɽ^εwis
45 x'ōmsēs. Wä, ālēmēsē g'wāɽ^εxs laē ālak!lāla ɽ^εqē 'wī^εwūlx^εlālāsa
g'inānemasa dzēk!wisē. Wä, lā āx^εēdxa aēk!laakwē q!ōyaak^u
ɽ^εpsaak^u hēla 'wā^εwadā qa^εs aēk!lē q!ēlētsōtsa dzēk!wisē lāq. Wä,
g'ilēmēsē g'wāɽ^εxs laē q^εx'semts lāx x'ōmsasa g'inānemē ēk!ago-
dāla^εx p!ēp!ēsp!ē^εyās. Wä, lā mōp!enē^εstaxa 'wā^εwadē lāx x'ōmsas.
50 Wä, la ma^εɽden lāxens q!wāq!wax'ts!āna^εyē yīx 'wādzewasasa
'wā^εwadē. Wä, g'ilēmēsē g'wāɽ^ε laē āx^εēdxa xaāp!lē qa^εs k'ag'alilē.
lāxēs ɽ!āsalilē.

- 1 **Cradling the Child.**—Wä, la āx^εēdxa aēk!laakwē papēq!waak^u
k!ūts!ōx qa^εnēxē qa^εs ɽ^εp!ālilēs lāxēs āla^εyē. Wä, lā q!ēdzōlilasa
g'inānemē lāq. Wä, lā āx^εēdxa aēk!laakwē selbek^u wīswūlen g'īls-
g'īlt!a dewēxa qa^εs k'atāgendēs lāxa xaāp!lē. Wä, lā lā^εwūnemasa
5 māyōla ts!ēdāq āx^εēdxēs selemē qa^εs selx'sōdēxa 'nemp!enk^ε
lāxens q!wāq!wax'ts!āna^εyē g'äg'īlela lāx ōxtā^εyasa xaāp!lē g'a g'wā-
lēg'a (*fig.*). Wä, g'ilēmēsē lāx'sāwē sela^εyas laē ēt!ēd selx^εīdxa
mōdenē lāxens q!wāq!wax'ts!āna^εyēx āwālagālaasas ɽ^εō^ε g'īlx^εdē
selēs. Wä, lā hānaɽ selaxa mēmōdenas āwālagālaas g'we^εyōlela lāx
10 ōxsda^εyasa xaāp!lē lāx ōgwāgā^εyas. Wä, g'ilēmēsē g'wāɽ^ε selaxs laē āx-
ēdxa ts!ēq!adzō k'ɽ^εlx'iwakwa qa^εs nēx'sōdēs lāx (1). Wä, lā k'a-
t!aɽlōts ōba^εyasa g'īlt!a wīɽ selbek^u dewēx laqēxs laē t!ēmg'aalēlōts
aēlās. Wä, g'ilēmēsē g'wāɽ^ε laē ēt!ēd āx^εēdxa ōgū^εla ts!lēq!adzō

strip | of deer-skin and puts it through the second hole; and the || long withes are not tight, in this way, and he 15
sews them on. | When this has been  done, he
again takes a strip of deer-skin, which is called |
"Sewing of the cradle-sewing," and pushes it through the third
hole, | and he sews on the cedar-withes. He continues doing so
through the | fourth and fifth holes; and after he has done so,
he does the same on the left-hand side of the || cradle. Then he 20
finishes the "strip for holding in the child," for that is the name
of | (the cedar-withe) (2). |

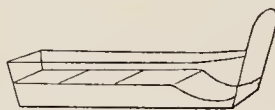
Then the man takes a piece of cedar-wood and cuts it | thin, one finger-
width wide; | and after he has done so, he puts four of these into the
cradle || a little more than half way down the depth of the cradle, 25
in this way: |  These are called "back-holders."
At the same time the midwife | splits cedar-
withes about the thickness of the little fin-
ger, about | one span less two finger-widths shorter than the
inside of the | cradle; and when she has split enough of these,
she takes four thin || cedar-sticks a little shorter than 30
the back-holder, | and she takes the  split long cedar-
bark, | and ties them on like this:  When | this is
done, she places it on the back-holder. This is
called | the "back- rest;" and when it has been put
in, it is like this: ||

k'!elx'iwakwa qa's nēx'sōdē lāx (ma'ē). Wä, lä k'!ēs lek'lūtāłaxa
g'ilt!a dewēxa, g'a g'wālēg'a (fig.). Wä, lāxaē t!emg'aalelōts. Wä, 15
g'il'mēsē g'wāla laē ēt!ēd āx'ēdxa ts!ēq!adzō k'!ilx'iwak'xa lēgadās
t!emāk'ägēsa t!ex't!emag'exsē qa's nēx'sōdēs lāx (yūdux').
Wä, lāxaē t!emg'aalelōtsa dewēxē. Wä, ā'mēsē la hē g'wē'nākūłax
(mōwē) lōs (sek'!a). Wä, lāxaē hēm g'wēx'ēdxa g'emxanōdza'yasa
xaāp!ē. Wä, g'il'mēsē g'wāla t!ex't!emag'exsē qaxs hē'maē lēgēms 20
(mā'ē).

Wä, lä āx'ēdēda begwānemaxa k!wa'xlā'wē qa's k'!āx'wīdēq qa
peldzowēs. Wä, lä 'nemdenē 'wādzewasas lāxens q!wāq!wax'ts!ā-
na'yēx. Wä, g'il'mēsē g'wāla laē āx'āłexsas lāxa xaāp!ēxa mōwē.
Wä, la'mē bābanalagawē 'wālasgēmasasa xaāp!ē g'a g'wālēg'a (fig.). 25
Wä, hēm lēgades lādenēg'ēx'dema. Wä, lāłēda māmāyōłtsila
ts!edāq papex's'ālaxa texemēxa yō 'wāg'itens selt!ax, māłdenbala
lāxens q!wāq!wax'ts!āna'yēx yix ts!ekwagāwa'yas lāx ōts!āwasa
xaāp!a. Wä, g'il'mēsē hē'ēalē pa'yas laē āx'ēdxa mōts!aqē wīswūłtō
k!wa'xlāwa. Wä, hālsela'mēsē ts!ēłts!ekwagawēsa lādenēg'ēx'de- 30
ma. Wä, la āx'ēdxa ts!ēłts!eq!astowē g'ilsg'ilt!a dzexek' de-
nasa qa's yībedzōdēxa texemē qa g'ēs g'wālēg'a (fig.). Wä, g'il'mēsē
g'wāl'exs laē pax'ents lāxa lādenēg'ēx'dema. Wä, hēm lēgades
lādenēg'ē. Wä, la'mē g'a g'wālē lāx ōts!āwasa xaāp!ēg'a (fig.).

35 Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore || the neck of the child is bent backward when it is put into the cradle. |

When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off
45 and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called ||
50 "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way, the soft bedding is the first to go in at the place | where the head of the child lies. |



When this is done, she takes mountain-goat wool | well spun, and
55 spreads it over the soft bedding. || The soft wool does not extend

35 Wä, laem qogwîlēda xaāp!ē qa's q!ālaōsax g'wālaasas lādenēg'a-
ēyaxs, yîxs k!ēsaē lāg'aa lāx āwāp!a'yasa g'inānemē. Hēem
lāg'ilas hē g'wālē qa g'ilt!exowēsa g'inānemē qo q!ūlyax'wîdLō. G'il-
ēem lāg'aēda lādenēg'a'yē lāxens 'megwāp!a'yaxsens x'ōmsēx, laē
ts!ēk!ūxōwēda g'inānemaxs laē q!ūlyax'wîda. Wä, hēmis lāg'ilas
40 L!ōt!exâlēda g'inānemaxs laē xaapts!āla lāxēs xaāp!ē.

Wä, laem g'wālēda lādenēg'a'yē. Wä, lā āx'ēdēda māmāyōl-
tsila ts!ēdāqxa k'ādzekwē qa's mens'īdēs lāx 'wāsgemg'eg'aasasa
ōts!āwasa xaāp!ē qa 'nemāsgēmēs lē'wa lādenēg'a'yaxs laē t!ōs'ī-
deq qa's ts!āk'eyīndēs lāxa lādenēg'a'yē lāx hā'mōxsagālaēna'yasa
45 ts!ax'ts!ā k!ēs q!ō'yaak^u k'ādzekwa. Wä, g'il'mēsē g'wālēda
ts!āx'ts!āxs laē āx'ēdxa aēk!aakwē q!ōyaak^u k'ādzekwa qa's mens-
'īdēs lāx 'wāsgemasas ōts!āwasa xaāp!ē g'āg'īlela lāx ōxtewīlts!āsa
xaāp!ē lāg'aa lāxa āxālaaslas g'ōg'egūyāsa g'inānemē. Wä, lāxaē
t!ōs'īdeq. Wä, lā lēpeyīnts lāxa ts!ax'ts!āwē. Wä, hēem lēgades
50 telxts!āwē. Wä, laemxaē hā'mōx^usagāla^uxa telxts!ā. Wä, la'mē
g'a g'wālēg'a (*fig.*). Wä, hēem ālēs 'nema telxts!ā lāg'aa lax
āxālaaslas x'ōmsasa g'inānemē.

Wä, g'il'mēsē g'wālēxs laē āx'ēdxa p!alēmasa 'melxlowēxa lā
aēk!aak^u yībekwa qa's lēpeyīndēs lāxa telxts!ā. Wä, la'mē hēem
55 walāla^uxa p!alēx telx'ūnēyē ōba'yasa lādenēg'a'yē lāx ōxlaatā'yasa

beyond the upper end of the back-rest towards the back of the head 56 of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is 60 done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft 65 wool for the feet." When this is done, she takes wool and | pats it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes 70 rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats 75 it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts

g'ínānemē yíxa p!alemē telx'ünē. Wä, lā'mē neledzewēya g'ínā- 56 nemaq.

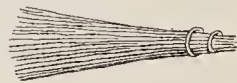
Wä, lāxaē āx'ēdxa ōg'ūla'maxat! aēk'!aak^u yíbekwa qa 'nawidzēsa g'ínānemē. Wä, hēem lēgades p!alem 'nawidzē Wä, lā'mē gwāla. Wä, lā āx'ēdxa hāp!ēna'yasa qa'nēxē aēk'!aak^u q!ōyaak^u. 60 Wä, hēem lepeyēsa p!alemē 'nawidzē, yíxa qa'nēxē 'nākūyē. Wä, g'íl'mēsē gwālexs laē āx'ēdxa p!alemē k'!ēs yíbekwa qa's lex'ēdēs lāx k'ataaaslas g'ōg'egūyāsa g'ínānemē, g'āg'ílela lāx āwābēdza'yas lāg'aa lāx g'ōg'egūyās. Wä, hēem lēgades p!alem telxsīdzē. Wä, g'íl'mēsē gwālexs laē āx'ēdxa p!alemē qa's aēk'!ē 65 lāqilālasēs e'eyasowē lāq qa q!esmenkwēs qa peldzowēs. Wä, g'íl'mēsē gwālexs laē paqeyints lāxa telxts!ā k'ādzekwa lāx āxālaaslasa āwāp!a'yasa g'ínānemē. Wä, hēem lēgades p!alem tel-q!wap!ē. Wä, g'íl'mēsē gwālexs laē āx'ēdxa aēk'!aakwē q!ō'yaak^u k'ādzekwa qa's lāqilālēsēs e'eyasowē lāq qa k'íl'x'sēmēs. Wä, lā 70 pāx'its lāx walāaasasa ōba'yasa telxts!ā lāx ōdzoxsda'yasa g'ínānemē lāg'aa lāx telxsīdzē. Wä, hēem lēgades k'!exsaak^u k'!āk'!elgūdzowē.

Wä, g'íl'mēsē gwālexs laē āx'ēdxa aēk'!aak^u q!ō'yaak^u k'ādzek^u k'!ēs q!lēnema qa's lāqilālēsēs e'eyasowē lāq qa peldzowē. Wä, lā 75 q!anēpi'lālaq qa yūdux^udenēs lāxens q!wāq!wax'ts!āna'yēx yíx 'wadzōsgemasas. Wä, la hēem 'wāsgēmē 'wādzegeg'aasasa x'ōmdzasasa xaāp!ē hē gwēx'sēmē qenōlē. Wä, lā 'wībēndxa p!alem tel-

up the end of the wool | under the head and puts the small pillow
 80 under the || soft woolen pillow, for the back of the head of the child
 rests on it when its neck is bent back, | so that it may have a long
 neck when it grows up. It is called | "cedar bark pillow near the
 bottom." |

When this is done, she takes wool and does as she did | before with
 85 the preceding cushion. She places || it on the upper side of the
 woolen pillow, where the head of the child will | rest, and it is called
 "wool next to the pillow." | Then she takes well-rubbed yellow
 cedar-bark, | which is very soft, and measures with her hand until it
 is | one span long. There she cuts it off. She gathers up one end of it, ||
 90 so that it is round, splits off a narrow strip of yellow cedar-bark,
 and ties up | one end of it so that it is like this:

This is called | "cedar-bark cushion for the side of
 the face." Two of these are made, and the ends |




of these show on each side of the face above the ears when the child
 lies on its back in the cradle. | These cedar-bark cushions are made
 95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a
 length of | one span and two finger-widths. There she | cuts it
 off. Then she splits a narrow strip of cedar-bark, | gathers up one


q!wap!ē qa's āxabodēsa qenōfbida'wē lāx āwābā'yasa p!alemē
 80 telq!wap!ē qa hās āxālē ōxlaatā'yasa g'inānemē qa l!ōt!exālēs qa
 g'ilt!exowēs qo q!ūlyax'widlō. Wā, hēem lēgades max'ts!ā k'ā-
 dzek^u telgwap!ē.

Wā, g'ilēmēsē gwālexs laē āx'ēdxa p!alem qa's hē'mēxat! gwēx'ē-
 idqēs gwēg'ilasaxa max'ts!ā k'ādzek^u telgwap!ē. Wā, āxdzōts
 85 lāx ēk!adza'yasa p!alemē telgwap!ē laxaax āxāslas ōxlaatā-
 'yasa g'inānemē. Wā, hēem lēgades p!alem mag'ap!ē telgwap!ē
 Wā, g'ilēmēsē gwālexs laē āx'ēdxa aēk!aakwē q!ō'yaak^u dēxwa
 qa ālēs telqwa. Wā, lā bāl'itsēs q!wāq!wax'ts!āna'yasa 'nemp!en-
 k'axs laē t!ōts!endxa dēxwē. Wā, la'mē lēx'ūndeq qa lēx'ēnēs
 90 āpsba'yas. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qa's k'īlx'ēidēs
 lāx āpsba'yas qa g'ēs gwālag'a (*fig.*). Wā, hēem lēgades dēx^u
 teltelgūnōlemē. Wā, lā malts!aqē āxa'yas. Wā, hēem nēnlbała
 lāx ēwanolema'yasa g'inānemaxs laē t!ēx'ts!āxēs xaāp!a, yīxs
 hē'maē lāg'ilas ēxenōlemālxēs teltelgūnōlemayē qa k'īlx'emē-
 95 gōgūma'yasa g'inānemē qō q!ūlyax'widlō.

Wā, g'ilēmēsē gwālexs laē āx'ēdxa dēxwē qa's bāl'ēidēsēs q!wās
 q!wax'ts!āna'yēxa 'nemp!enk'ē, hē'misa małdenē 'wāsgemasas laē
 t!ōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēk!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in || this way: This is called "cedar-bark head-presser." 100
 It is | put on  the forehead of the child so that its face
 may be flat- tened a little, and so that the | forehead
 may not grow to be too round, and so that | the upper end of the
 nose may be flat, and the eyes not set deep in the face. | The cedar-
 bark cushion for the side of the face and the forehead-presser together
 bring the face of the child to a good shape, || in the way the Indians 5
 want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool and | pats it with her hands until it becomes thin and pressed-together. | Then she measures it across the forehead of the child, | beginning at the eyes, and going to the back of the head. This is || to be laid under the forehead-presser, and it is called "soft wool for 10 the forehead." |

When this has been done, she takes a drill and drills a hole | one span from the head-end of the | cradle; and when the hole goes through, she drills another hole | the same distance as the one she made on the upper side of the cradle; and || when it goes through, she 15 takes a red-hot, long, thin stone and | pushes it into the hole, in order to enlarge it and to make it smooth, | in this way:
 This is called "hole for the twisted hair | rope of
 the head-presser." | 




x'īdxa āpsba'yē qa's yīl'īdēsa ts!ēq!adzowē dēx^u lāxa la wīlbēs'g'a gwālēg'a (*fig.*). Wā, hēem lēgades dēx^u t!āk'emē. Wā, hēem 100
 āxāla lāx ōgwiwa'yasa g'inānemē qa pāpagemālēs gōgūma'yasa lō'ē qa k'!ēsē xēnlēla qōqūyā ōgwiwa'yasa. Wā, hēmis qa pēx'enēs ēk'!ēba'yasa x'īndzasas qa k'!ēsēs wālwūnxstā. Wā, laem g'awalālēda dēxwē t!āk'emē lē'wa telteḷgūnōlemē nā'naqē'staaxa gōgūma'yasa g'inānemē lax gwe'yāsa bāk'lumē qa gwēx'sdems. 5

Wā, g'ilēmēsē gwālēda dēxwē t!āk'emēxs laē āx'ēdxa plālemē qa's lāqīlālēsēs e'eyasowē lāq qa peldzowēs. Wā, hēmis qa q!esmelkwēs. Wā, laem hēem men'yats!ē ōgwiwa'yasa g'inānemē g'āg'īlēla lāx gēgeyagesas lāg'aa lāx ōxlā'yasa. Wā, hēem la telgwabēwēsē dēxwē t!āk'īma'ya. Wā, hēem lēgades plālem telqwīwē. 10

Wā, g'ilēmēsē gwālēxs laē āx'ēdxa selēmē qa's selx'sōdēxa 'nem-plenk'ē lāxens q!wāq!wax'ts!āna'yēx g'āg'īlēla lāx ōxtā'yasa xaāp!ē. Wā, g'ilēmēsē lāx'sāwē selā'yasa laē ēt!ēd selx'īdxa hēmaxat! walāla g'āg'īlēla lāxa āpsaxdza'yasa xaāp!ē. Wā, g'ilēmēsē lāx'sāxs laē āx'ēdxa x'īxsemāla g'ilt!a wīl lēx'en t!ēsem qa's 15
 l!enx'sōdēs lāxēs sela'yē qa lalēx'ēdalēs. Wā, hēmis qa qēstowēsēs sela'yēxa g'a gwālēg'a (*fig.*). Wā, hēem lēgades nēx'sālatsa se'ya-k!enē lamagenōlemā'yē.

- After she has done so, she takes the long hair of a woman and ||
 20 makes it into a string. She stops when the string is five spans |
 long. Then she puts one end through the hole. | It serves to tie
 down the forehead-presser, | so that it fits closely to the forehead of
 the child on the upper part of the | nose. It is called "hair rope for
 head-presser." ||
- 25 After this has been done, she takes strips of dressed deer-skin, |
 and measures off a strip three finger-widths wide and cuts it off. |
 Now it is a long strip. Then she measures off three | spans, and she
 cuts off | four of these. These are called "deer-skin head-strips." ||
- 30 There are four of these three | finger-widths wide, and three | spans
 long. When this is done, she | takes cedar sticks and splits them
 into thin pieces one finger-width wide, | and half a finger-width ||
 35 thick, and a short span long. | After she has made | four of these, she
 takes two more cedar-sticks and measures | the width of the head-
 piece of the cradle near the bottom. | She breaks them off in this
 length. Then she takes another measure at the end of the back-rest ||
 40 and she breaks it off. She takes a strip of | narrow split cedar-bark,
 and with it she ties them together, making a grate of the | four pieces

- Wä, g'il'mēsē gwālexs laē āx'ēdxa g'ilsg'ilt!a se'yasa ts!edāqē qa's
 20 mēt!ēdēq. Wä, g'il'mēsē sek!ap!enk'ē 'wāsgemasas lāxens q!wā-
 q!wax'ts!āna'yē laē gwāla. Wä, lā nēx'sōts lāxa nēx'sālat'sa se'ya-
 k!enē lamagenōlema'ya. Wä, hēem lek!ūdayōxa dēxwē t!ā-
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa g'inānemē lō' ēk!ēba'yas
 x'indzasas. Wä, hēem lēgades mēdek^u se'yak!en lamagenōlemē.
 25 Wä, g'il'mēsē gwāla laē āx'ēdxa ālāg'im t!emāk'imē. Wä, lā
 mens'idxa yūdu^xdenē lāxēs q!wāq!wax'ts!āna'yē laē t!ōs'idēq.
 Wä, la'mē g'ilsg'ildedzōwa. Wä, la ēt!ēd mens'idxa yūdu^xp!enk'ē
 lāxēs q!wāq!wax'ts!āna'yē lāxa ālāg'imē qa 'wāsgemats. Wä, la
 mōx^usē t!ōsa'yas hē gwēx'sē. Wä, hēem lēgades ālāg'imdzō t!ē-
 30 māk'imē. Wä, la'mē mōxsa yūdu^xden lāxens q!wāq!wax'ts!ā-
 na'yēx yix āwādze'wasas. Wä, lā yūdu^xp!enk' lāxens q!wā-
 q!wa'xts!āna'yēx yix āwāsgemasas. Wä, g'il'mēsē gwālexs laē
 āx'ēdxa k!wa'xlāwē qa's pāpex'sendēqxa 'nemdenas āwādze-
 'wasē lāxens q!wāq!wax'ts!āna'yēx; wä, lā k!ōden lāxens q!wā-
 35 q!wax'ts!āna'yēx yix wāgwasas. Wä, lā ts!ex'uts!āna'yē āwāsgē-
 masas lāxens q!wāq!wax'ts!āna'yēx. Wä, g'il'mēsē gwāla mō-
 ts!aqē āxās laē āx'ēdxa māts!aqē ōgū'la k!wa'xlāwa qa's mens'idēs
 lāx 'wādzegewasas ōxtewilts!āwasa xaāp!ē lāxa mag'ixsē laē k'ō-
 xs'endeq. Wä, lā ēt!ēd mens'itsa 'nemts!aqē lāx ōba'yasa lā-
 40 denēg'ē. Wä, laxaē k'ōxs'endeq. Wä, lā āx'ēdxa dzexekwē
 ts!ēq!adzō dēxwa. Wä, la'mē k!elg'emno^xus yixs laē yibedzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42
are held by those | which she broke last. After they have been tied
together, they are in this way. (They form the head-rest.¹) | This is
put under what has already been put in at the || head end of the 45
cradle. Then she takes the four pieces of dressed deer-skin | (for
pressing the forehead), three spans in length, and puts them under
the middle | of the head-rest in this way,  and she straps
them over the cedar-bark | forehead-  presser; and
after she has tightened them over the  forehead, | she
puts the head-string over it, and || puts the other end on the other 50
side of the cradle. She pulls it through backward and forward |
many times on each side of the head of the cradle. This is really
put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it
into | narrow strips, and makes a mat one | span and four finger-
widths || long and of the same width. | This is called "yellow cedar- 55
bark woven head-cover." | It is used to cover the head of the child
when | he sleeps in the cradle with the forehead-presser on, and it
covers the small part of the face that shows | and the cedar-bark
forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60
long, narrow strips, and she makes a thin | rope. When she thinks

g'ilē xāya mōts!aqē yīxs hēmaē yīpdemasa małts!aqē k!wa^εxlō ālē 42
k'ōqwēs. Wā, g'ilēmēsē gwāl k'!lk'aqēxs laē g'a gwālē^εg'a lādap!ē.¹
Wā, la^εmē āxabōts lāxa la^εmałāl āxts!ā qa q!ēdzexsēs lāxa ōxtē-
wılts!āwasa xaāp!ē. Wā, lā āxēdxā mōxsā ēelāg'im t!Emāk'imē 45
xa yūdux^up!enk'as āwāsgemasē qa^εs āxabōdēs nēnegoyā^εyas lāxa
lādap!ē lāxa g'a gwālēg'a (*fig.*). Wā, hēm qek'ēyēxa dēxwē
t!Emāk'imē yīxa ālāg'imē t!Emāk'imē. Wā, g'ilēmēsē gwāl lak!ūtī-
ēlālasōxs laē qek'ēyīndayowēda mēdek^{wē} se^εyak'!en lāq qa^εs lā nēx-
so^εyō lāxa āpsōtāga^εyas xaāp!ē. Wā, lā q!ēp!enx'sō lāxa ēwāx'sa- 50
nōLEma^εyas xaāp!ē, yīxs laē ālak'!āla lek!ūlasō^εsa māmāyōłtsīla.

Wā, g'ilēmēsē gwālēxs laē āxēdxā dēxwē qa^εs dzēdzexs^εendēq qa
ts!ēłts!Eq!astowēs. Wā, lā yībedzōdeq. Wā, lā ēnemp!enk' lāxens
q!wāq!wax'ts!āna^εyēx, wā, hēmisa mōdenē laxens q!wāq!wax'ts!ā-
na^εyēx yīx ēwāsgemasas. Wā, hēmxaāwisē ēwādzowēs ēwāsgemasē: 55
Wā, hēm lēgades dēx^u yībedzewak^u ēna^xumē Wā, laēm ēnā^xu-
mēsa g'inānemaxs laē t!āk'imālxēs dēxwē t!āk'ima^εyaxs laē
mēxts!āxēs xaāp!ē. ēwīla ēna^xwāla lāxa xal!āla nēlālas gōgūma^εyas
lē^εwis dēxwē t!āk'ima^εya.

Wā, g'ilēmēsē gwālēxs laē āxēdxā denasē qa^εs dzēdzexs^εendēq 60
qa g'ilsg'iltstowē ts!ēłts!Eq!astā. Wā, la melx'ēideq qa^εs wīl^εenēs

¹ See fig. on p. 660.

- 63 she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||
- 65 When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is
- 70 suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.¹ This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax'da^εx^u and Kwāg'uł, and the various things that belong to
- 75 the || cradle, and their names. |
- 1 **Treatment of the Infant.**—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done,
- 5 the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

- 62 denema. Wä, g'il^εmēsē k'ōtaq laem hē^εasgem lāxēs melāg'ilāqēxs laē g'wāla. Wä, āx^εāLElōts lāxa t!EX^t!EMag^εEXSē. Wä, la^εmē nēx^εsawī^εlāla lāq. Wä, hēm lēgades densen t!EMak^εēDEMē.
- 65 Wä, g'il^εmēsē g'wālexs laē āx^εēdxa denasē qa^εs dzEDZEXS^εENDēq. Wä, lā melx^εīDEq qa g'ilt!ēs denema. Wä, g'il^εmēsē hē^εāla lāx tēgwēlemsa xaāp!ē laē g'wāl mela. Wä, la āx^εēdxa tēgwildemasa xaāp!ē. Wä la āx^εāLElōtsa tēgwēlemsa xaāp!a lāx ōba^εyasa xūselaba^εyasa tēgwēldemasa xaāp!ē. Wä, g'il^εmēsē g'wālexs laē
- 70 lāg'alīlas lāxa ^εnEXwāla lāx k!waēlasas ābempasa g'ināNEMē. Wä, g'il^εmēsē g'wālexs laē mōx^ubentsa wīlē denem lāx ōba^εyas.¹ Wä, hēm lēgades nēxayo denem, yīxs q!wāg'ālaēda g'ināNEMē. Wä, laem g'wāla ēaxelaxa xaāp!. Wä, laem g'wāla yīx g'wēg'ilasasa Nāk!wax'da^εxwē lē^εwa Kwāg'ułaxa ^εwāxax'idalaasasa g'wēlg'wālasa
- 75 xaāp!ē lō^ε lēlēgEMas.

- 1 **Treatment of the Infant.**—Wä, g'il^εmēsē mōp!enxwa^εsē ^εnālāsēxs laē qwēloyowēda ^εwā^εwadē qEX^εSEMēs x'ōmsasa g'ināNEMē. Wä, la aēk!a q!elsētSE^εwē x'ōmsasa g'ināNEMasa dzēk!wisē. Wä, g'il^εmēsē g'wālexs laē q!elēdzōtSE^εwēda ^εwā^εwadē qEX^εSEMēsa x'ōmsasa
- 5 g'ināNEMē. Wä, g'il^εmēsē g'wālexs laē qEX^εSEMDayō lāx x'ōmsasa g'ināNEMē. Wä, la^εmē hek!ūtela. Wä, g'il^εmēsē g'wālexs laē xaapts!ōdayō lāxēs xaāp!ē. Wä, la^εmē ^εnāxwa la ħak!ūtī^εlālase^εwēda ālāg'imē t!EMāk'imē lē^εwa SE^εyak'linē ħamagenōLEMē. Wä, g'il-

¹ See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the ||
cradle. | 10

If the child is a girl, the mother of twins, | a good-looking woman,
is called to come to the house of the parents of the child | when they
untie the head-band the second time. This is after eight | days,
when the mother of twins is coming to put her tongue to the eyes and
face of the child; || and then she presses her mouth on the child's face, 15
so that she may be good-looking when she grows up. When | the
child has had the head-band of kelp around its head for eight
days, | they call a woman, the mother of twins, to come in the |
morning, and to take the child out of the cradle. As soon as | she
comes, she sits down where they put down the cradle. She first ||
unties the head-line, and opens the | ends of the skin strips. Then 20
she turns back the forehead-presser, | takes the wool off the fore-
head, and she also takes off the cedar-bark|cushions on the sides of
the face. | Then she unlaces the cedar-bark rope. And when | all
this is off, she takes off the bedding of the child; and when all this is
off, || she takes the child in her arms out of the cradle. (I forgot that 25
she | unties the kelp head-band of the child, before the woman | puts
her feet into the water.) The father of the child brings her the |
wash-basin, and puts it down where the mother of twins is sitting, |
for she will wash the child. Then they pour || cold rain-water into 30

εmēsē gwāla aaxsilāxa g'inānemē laē tēx^εwalēlem lāxa tēgwēlemasa
xaāp!ē. 10

Wā, g'il^εmēsē ts!āts!adagemē laē lē!lālasē^εwēda yīkwīlayag'ōlē
ēx'sōk^u ts!edāqa qa g'āxēs lāx g'ōkwasa g'īg'aōlnokwasa g'inānemē
qō ēt!ēde! qwēloyōlē qex'sema^εyas x'ōmsaxa ma!gū^εna!p!enxwa^εsla
εnālā! qa el^εlxstowēsa yīkwēlayag'u!ē ts!edāqxa g'inānemē lō^ε qa
p!ēp!eq!ūgēmēsēq qa ēx'sokwēs qō q!ūlyax^εwīdlō. Wā, g'il^εmēsē 15
ma!gū^εna!exsē εnālāsa g'inānemē qex'semālēs x'ōmsaxa εwā^εwadē
qex'semēsa x'ōmsa, laas lē!lālasē^εwēda yīkwīlayag'ōlē ts!edāqxa
gaāla qa g'āxēs qwēltsem^εdxā g'inānemē lāxēs xaāp!ē. Wā, g'il-
εmēsē g'āx k!wāg'alīla lāx ha^εnēlasasa xaāp!ē. Wā, lā hēem g'il
qwē!ētsōsēxa se^εyak!enē lamagenōlemē. Wā, lā ēt!ēdxa εwax's- 20
bax^εīdxa ālāgīmē t!emāk'īmē. Wā, la nelōdxa dēxwē t!ak'īmē.
Wā, lā āxōdxa p!alemē telqwiwē. Wā, lāxaē āxōdxa dēxwē
telte!gūnōleme. Wā, lā qwē!ālaxa t!ex't!emag'exsē. Wā, g'il^εmēsē
εwī!lāxs laē εwī!la āxālax ma^εmasa g'inānemē. Wā, g'il^εmēsē εwī!lāxs
laē q!elwūts!ōdxa g'inānemē lāxēs xaāp!ē. (L!elēwayenlaqēxs 25
qwē!ōdaaxa εwā^εwadē qex'semēs x'ōmsasa g'inānemax, k'!ēs^εmaē
dzēx^ustēda ts!edāqxa εwapē.) Wā, lā ōmpasa g'inānemē, āx^εēdxa
kwādzats!ēlaq qa^εs g'āxē hāng'alīlas lāx k!waēlasasa yīkwīlayag'ōlē
ts!edāq qaxs hē^εmaē kwāsā!xa g'inānemē. Wā, la gūxts!ōyowa
εwūda^εsta tsātsoxlē lāxa kwādzats!ēlaq. Wā, lā k'!ipstānowēda 30

31 the wash-basin, and put | one red-hot stone into the water in the
wash-basin | for the child. When the water is just getting warm,
they take out | the stone. The mother of twins puts her | left foot
35 into the water in the wash-basin, || and puts the child on her instep. |
Then she takes well softened yellow cedar-bark, and | she squirts
water on it out of her mouth four times, and she says, | "Now, my
darling, I give you my good health, for I never get sick, | and every-
thing comes to me without difficulty. You shall grow up well, ||
40 and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she
kept hidden, and which is almost full of | her urine. She holds it in
45 her right hand || and speaks again, and says: "Now, | my darling,
I will put on your body this of which all kinds of sickness are afraid, |
that it may protect you against danger, and that the spirits may be
afraid of you." |

And when her prayer is at an end, she pours this water into the
chamber-vessel | in which she is going to wash the child. She
50 takes yellow cedar-bark, and dips || it into the urine and water.
Then she begins at the | right-hand side of the head of the child and
washes it with the yellow cedar-bark, going along the right side of the
body; | and after she finishes the right side, she | washes the left side

31 ʼnemsgemē xʼixsemāla tʼlēsem lāxa la q!ōts!ā ʼwāp lāxa kwādzats!ē-
Laxa gʼinānemē. Wā, gʼilēmēsē kʼoxʼstaxʼidexs laē kʼlipwūsta-
nowēda tʼlēseme. Wā, lāda yīkwīlayagʼōle ts!edāq dzēxʼstasēs
gemxōltsīdzaʼyē gʼōgūʼyō lāxa ʼwābets!āwasa kwādzats!ēLaxa gʼinā-
35 nemē. Wā, la kʼwāgʼaltsīdzetsa gʼinānemē lāxēs āwīgʼaltsīdzaʼyē.
Wā, lā āxʼēdxa aēkʼlaakwē tātēlq!waakwē q!ōyaakʼ dēxʼ qʼaʼs mōp-
p!ēnē se!boqasēs ʼwāpāēl!exawaʼyē lāq. Wā, la ʼnēka: "Wā, āda-
tsagā, laʼmen lāsasen hēlēts!ēnaʼyē lāl, yīxgʼin kʼlēsekʼ ts!exʼq!aē-
noḡwa lōxgūn āʼmēkʼ wālālatasa dādekʼasē; wā, hēʼmis qʼaʼs hēʼem-
40 gʼustāōs gʼīgʼāgemdālax lōlāelgēmaʼyasa gʼīgʼegāmaʼyasa lēlqwāla-
laʼyē qʼaʼs lāʼwūnemxʼīdlōs."

Wā, gʼilēmēsē gwāl ts!elwaxaxs laē āxʼēdxēs q!ūlā!ekwēxēs kwā-
kwādzemēxa hālselaem kʼlēs qōt!axa kwāts!ēxa hesʼmaxa yīkwīla-
yagʼōlē ts!edāq āsmēsa. Wā, lā dālasēs hēlkʼ!ōlts!ānaʼyē lāxa
45 kwakwādzemē. Wā, la ēdzaqwa yāq!egʼaʼla. Wā, la ʼnēka: "Wā,
ādatsagā, laemkʼ lālgʼada kʼilemgʼasa ʼnāḡwa ts!ēts!exʼq!ōlema
lāgʼaalēlāl lāl qʼa dādamewēlōl qʼaʼs kʼilemaōsasa haāyāhīlalagāsē."

Wā, gʼilēmēsē q!ūlbē ts!elwagaʼāyās laē gūxstentsa kwāts!ē
lāxēs kwādzasLaxa gʼinānemē. Wā, la āxʼēdxa dēxwē qʼaʼs dzōp-
50 stendēs lāxa kūkwēqēla ʼwāpa. Wā, hēʼmis gʼāgʼilela hēlkʼ!ōte-
maʼyasa gʼinānemaxs laē kwāʼīdeq hāxela lāx hēlkʼ!ōt!ēnaʼyās
gūšētasa dēxwē. Wā, gʼilēmēsē gwā!xa hēlkʼ!ōt!ēnaʼyaxs laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down 55 across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall 60 have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. 65 After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on 70 each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of 75 my eyes, that you may not have bad eyes hereafter when you grow

kwäs'idex gemxōt!Ena'yas. Wä, g'il'mēsē gwālexs laē dēg'itasa 53 tātēlq!waakwē q!ō'yaak^u dēx^u lāx x'ōmsas lē'wis ōk!wina'yē. Wä, g'il'mēsē gwālexs laē hāx^uk'āx'intsā g'inānemē lāxēs ōkwāx'a'yē 55 gwēxtālaxa g'inānemē lāx gemxōt!Ena'yasa yīkwilayag'ōlē ts!E-dāqa. Wä, la āx'ālelōts qōmāsēs hēlk'!ōlts!āna'yē lāx gemxōdēg'a-yas qenāsasa g'inānemē. Wä, lā āx'ālelōtsēs 'nōlax'ts!āna'yē lāx hēlk'!ōdēg'a'yas qenatsa. Wä, la k'imge'nākūlas lāx negēg'a'yas āwīg'a'yasa g'inānemē. Wä, la 'nēk'axs hāē gwēg'ilē: "Hēlōx^uLES 60 ādatsagā qasō q!ūlyax^uwīdlō; k'!ēsLES q!lēq!Ek'!ESL lāx ha'mapē, āLAS pēnL!ēSLōl."

Wä, la mōp!Ena k'imge'nākūlasēs qōma lē'wēs 'nōlax'ts!āna'yē lāx āwīg'a'yasa g'inānemē. Wä, la mōp!ēndzaqwa āem negehtōd-xēs g'ālē wāldema. Wä, g'il'mēsē gwālexs laē nełtsē'stendxa g'inā- 65 nemē qa nēlk'āx'ēlilēs lāx ōkwāx'a'yas. Wä, lā p!aq!Esasa mālē lāx q!wāq!wax'ts!āna'yasēs hēlk'!ōlts!āna'yēxēs ts!Emālx'ts!āna'yē lē'wē 'nōlax'ts!āna'yē. Wä, la k'lūnqē q!wāq!wax'ts!āna'yas laē p!ēp!Eq!ūgēmaxa g'inānemē hēem g'il p!lēq!wasōsē benk'!ōt!Ena'yas aEnas lō' 'wāx'sōt!Ena'yas x'īndzasas. Wä, lā 'nāxwa p!lēq!wi- 70 'lālx gōgūma'yasa g'inānemē. Hēem gwe'yōsa bāk'lumē naqē'stendex gōgūma'yasa g'inānemē. Wä, g'il'mēsē gwālexs laē el'Elxstōd gīgē'yagesas. Wä, lā 'nēk'ēda yīkwilayag'ōlaxs k'!ēs'maē el'ElxstōdEq: "Wä, ādatsagā, la'men lāsasg'in ēx'sōk!wēnōk^u lāl lōgūn ēx'semstoēnēk' qas' k'!ēsēlōs 'yāg'ilxstōl qasō q!ūlyax^uwī- 75

- 76 up, | and that the princes of the chiefs of the tribes may fall in love
with you, | and that your beauty may be praised by all the princes |
of the chiefs of the tribes." |
- 80 When her speech is ended, she takes oil of the silver-perch and || oils
the body of the child; and after oiling the body of the child, | she
oils its head; and she does not stop until the head of the child | is
soaked with oil. When | this has been done, she puts the kelp band
around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing
this she | gathers the cedar-bark with which the body has been wiped,
and puts it into a | water-tight box,—the same one into which she put
the cedar-bark on which the mother of the | child sat after giving
birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is
called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is
paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every
eight days, and put it back around the head | after putting oil on the
head of the child. | It is kept on for four moons. After four moons |

76 *deḷō qa's māṃawidālagēlōs yīs lōḷaelgema'yas g'īg'īgāma'yasa*
lēlqwālala'yē; hē'mis qa's x'āx'elsgēmēsewēlōsasa 'nāxwa lōḷael-
gāma'yas g'īg'īgāma'yasa lēlqwālala'ya, ādatsaga."

Wā, g'il'mēsē q!ūlbē wāldemas laē āx'ēdxa dzēk!wisē qa's q!el-
80 sīt!ēdēs lāx ōk!wina'yasa g'inānemē. Wā, g'il'mēsē 'wīla q!elēkwe
ōk!wina'yasa laē q!eltsemdex x'ōmsas. Wā, ā'mēsē gwālexs laē
ālak!āla la leqsa dzēk!wisē x'ōmsasa g'inānemē; wā, g'il'mēsē
gwālexs laē qex'semdex x'ōmsasa g'inānemasa 'wā'wadē qex'semēs
x'ōmsē. Wā, ā'mēsē 'wīla āx'alelōdālas mēmamasa g'inānemē
85 lē'wa gwēlgwālas x'ōmsasa g'inānemē. Wā, g'il'mēsē gwālexs laē
q!ap!ēx'ēdxa dēg'ēdayo dēx' lē'wa k'ādze kwē qa's āxts!ōdēs lāxa
aemxaakwē g'ildasa yīx la g'ēts!ewatsa k!wa'xlawēse'was ābempasa
g'inānemaxs g'ālaē gwāl māyola, lē'wa g'ālē āmāx'idayosa g'inā-
nemē lē'wa dēg'īdanāq la 'wīla g'ēts!ā lāq. Hēm lēgādēda g'il-
90 dasas k'ādzegwats!ē.

Wā, g'il'mēsē gwāla yīkwilayag'ōlē ēaxelaxa g'inānemaxs laē
hālāqasō'sa mōxsas p!elxelasgema. Wā, hēmxaāwisē 'wāxa hāla-
gēmaxa māmayōltsila ts!edāqaxa aaxsilāxa ts!edāqaxs g'ālaē
māyolasa g'inānemē. Wā, la hēmenālaem qwēloyowēda 'wā'wadē
95 qex'semēsa x'ōmsēsa malgū'nālexsa 'nāla qa's xwēlaqē qex'emda-
yōxs laē gwāl q!eltsemtse'wē x'ōmsasa g'inānemē lālaa lāxa
mōsgēmē 'mekūla. Wā, g'il'mēsē mōsgēmgilaxa 'mekūlāxs laē

they stop putting on the kelp head-band around the head of the child. | And after this it is put into the cedar-bark || box; and nothing is 100 taken off from all the things belonging to the child, | for they will be taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow cedar-bark, and the wool bedding of the child are put | into the cedar-bark box; and after the hair of the child has been singed off, || and the anklets and arm-rings have been put on,—for the mother of 5 twins | also singes off the hair from the head of the child, and | puts on the anklets and arm-rings,—she goes and hides the cedar-bark box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg'uł, Nāk!wax'da^{ex}, Gwa^{es}sela, || and Awik'!ēnox^u. | 10

The reason why the long-heads of the Koskimo and | Gwats!ēnox^u, G'âp!ēnox^u, L!asq!ēnox^u, and | L!al!asiqwāla, and Nāqemg'ilisāla are different, is that | the kelp head-band is kept on for twelve days at a time, until the girl || is ten months old. It is a little different 15 when the child is a boy, | for then the kelp head-band is tied around for ten days, | and is taken off after eight months. | The head of the child is also rubbed with oil of the silver-perch in the same way | as the Kwāg'uł women do with their children. ||

g'wāl qex'semālē x'ōmsasa g'īnānemaxa 'wā'wadē qex'semēsa 98 x'ōmsē. Wā, g'īlēmēsē g'wālemx's laē lats!oyo lāxa k'ādzegwats!ē g'īldasa. Wā, lāla k'!ēās lawo^{yo} lāxa 'nāxwa g'wēlgwālasa g'īnā- 100 nemē, yīxs ālēmēlē lawālexs lāl hēlogwilala g'īnānemē.

Wā, g'īlēmēsē hēlogwilaxs laē 'wīla lawōyewē k'ēk'adzek^u lē'wa dēxwē lē'wa p!ēpalemē g'wēlgwālasa g'īnānemē qa^{es} lā lats!oyo lāxa k'ādzegwats!ē g'īldasa. Wā, g'īlēmēsē g'wāl ts!ex'iltsemtse'wē 5 x'ōmsasa g'īnānemē lē'wa kūnḡwēdem yīxs hē'maēxa yīkwīlaya-g'ōlē ts!edāq ts!ex'iltsemdex x'ōmsasa g'īnānemē. Wā, hēemxaāwis kūnḡwētaq. Wā, hēemxaāwis la q!ūlālaxa k'ādzegwats!ē g'īldas lāxa k'ādzek!waasē.

Wā, hēem g'wayi^{el}lā'satsa Kwākwūkwakwē lē'wa Nāk!wax'da^{ex}wē lē'wa Gwa^{es}sela lē'wa Awik'!ēnoxwē. 10

Wā, g'a^{mēs} lāg'ilas ōgūqāla g'īlsg'iltēma Gōsg'imuxwē lē'wa Gwats!ēnoxwē lē'wa G'âp!ēnoxwē lē'wa L!asq!ēnoxwē lē'wa L!al!asiqwāla lē'wa Nāqemg'ilisāla yīxs ma^{lex}sag'īyuwāē 'nālās qex'semālēs ts!āts!ādagemē xunō^xxa 'wā'wadē qex'semēs x'ōmsa, lālaa lāxēs hēlōgwilaēna^{yē}. Wā, lā xāl!a ōgūqāla laqēxs bābagū- 15 maē, yīxs neqap!enḡwa^{saē} 'nālās qex'semālēs x'ōmsaxa 'wā'wadē qex'semēs x'ōmsa. Wā, la ma^{lgūn}āltsemg'ilaxs laē āxōyâ. Wā, la hēemxat! q!eltsemdayōsēx x'ōmsasa g'īnānema dzēk!wisē lāx g'wēgilasasa Kwākūg'ōlaxsemaxēs xūnōkwē.

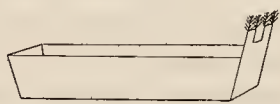
- 20 Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg'uł women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg'uł. ||
- 25 The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it
- 30 down flāt || where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way:
-
- skin and uses it to sew on at (1). | After that she measures off the cedar-withes and sews it on at
- 35 (2), | and then she also sews it on at (3), || and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ||
- 40 If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

- 20 Wä, laems q!äl^əalelax läg'ilas g'ilsg'iltema ts!ēdāqasa G'ōsg'imuxwē. Wä, la ^ənāxwaem ^ənemāx'isē gwēlgwālasa xaāp'lāsa Gōgūts!axsemē lē^əwa Kwākūg'olaxsemē, yīxs hē^əmaē läg'ilā q!eyōxwā p!alemasa ^əmelxlowaxs k'elxwase^əwaasa Gōgūts!axsemē lāxa Kwāg'ułē.
- 25 Wä, lēx'a^əmēs ōgūqāłaxa t!ex't!emag'exsē lāxa Gōgūts!axsemē, yīxs laē āx'ēdxa k'!elx'ēwākwasa gēwasē qa's t!ōsōdēxa ts!ēq!adzowē lāqxa k'!ōdenē lāxens q!wāq!wax'ts!āna'yēx yīx ^əwādzewasas. Wä, la g'ilsg'ildzowa. Wä, la małexsa t!ōsa'yas. Wä, g'il^əmēsē gwāłā ts!ēdāqē t!ōsaqēxs laē āx'ēdxa lādenēg'a'yē qa's pax^əalilēs lāxēs
- 30 k!waēlasē. Wä, lā āx'ēdxa g'ilsg'il't!a wīswūłtowē selbek^u dewēxa qa's k'at!alelōdēs ōba'yas lāxag'a gwālēg'a (*fig.*). Wä, lā āx'ēdxa ts!ēq!adzowē k'!elx'iwakwē qa's t!emg'aalelōdēs lax (1). Wä, g'il^əmēsē gwāłā laē k'!eselaxa dewēxē laē ēt!lēd t!emg'aalelōdex (2). Wä, g'il^əmēsē gwāłexs laē ēt!lēd t!emg'aalelōdex (3). Wä,
- 35 g'il^əmēsē gwāłexs laē ēt!lēd t!emg'aalelōdex (4). Wä, lā hēemxaat! gwēx'ēdxa āpsenxa'yasa lādenēg'a'yē. Wä, g'il^əmēsē gwāłexs laē pāx^əentsa lādenēg'a'yē lāxa lādenēg'ēx'dema. Wä, laem gwāłā. Wä, hēem lēgades k'!elx'iwak^u t!emāk'āgēsa t!ex't!emāg'exsē. Wä, hēem ālak'!āla g'ildzesē gwāłāasas lāxa Gōgūts!axsemē.
- 40 Wä, g'il^əmēsē lē^əlēda g'inānemē laē ^əwī^əlaem layowa xaāp'lē lāxa k'ādzek!waasē lē^əwēs gwēlgwāla lāxēs ^əwāxax'ēdāłasē. Wä, g'il-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle 45 in case the first-born child should have a younger sister. |

Twins.¹—They only change the cradle when a woman has twins; | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with 5 notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into two holes drilled in the notched headboard | of the 10 cradle, two at each side, in this way: |



Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must 15 sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

ëmēsē hēlemg'ustâ q!wāxēda g'inānemē lā axēlase'wēda xaāp!ē lē'wis 42 ladenēg'a'yē. Wā, lāla 'wīlaem la q!lūlāla g'wēlgwālas lē'wēs dēxwē t!akema'yē lāxa k'adzēk!waasē, yīxs hē'maē lāg'ilas āxēlase'wēda xaāp!ē qō ts!a'yanōx^ulēs g'ālē māyōlēma. 45

Twins.—Wā, lēx'a'mēs l'āyowatsa xaāp!āxs yīkwīlāē yīxa ts!ē- 1 dāqē, yīxs āl'maē yīkwīlēxs laē q!ēyōkwēs sāsemē. Wā, ā'mēsē g'ēxase'wēda xaāp!ē.

Wā, lā g'ag'ō'nase'wēda g'īt lēnoxwē qa's xaāpēlēx yīkwē'lats!āma- 5 lēxla qēqexeg'eyō xēxaap!a. Wā, hēx'ida'mēsē ēāx'idēda g'īt!ē- noxwē qaxs hayałomālaē g'wālamasxa mālēxla qēqexeg'eyō xēxa- āp!axs k'!ēs'maē mōp!ēnēla yīkwīlēmē g'ing'inānema. Wā, g'il- 'mēsē g'wāla mālēxla qēqexeg'eyō xēxaap!axs laē yūdūxūxsēk'elēda yīkwīlēmē g'ing'inānema laē lasēdayowēda maēmałts!aqēg'a'yōl lāx- nāxsdey'asa kwēkwē lāxa la maēmałdzek^u selē lāxa qēqexeg'iwa- 10 'yasa xēxaap!ēxa g'a g'wālēg'a (*fig.*).

Wā, laem āem q!ēq!ēnēpsemliēda yīkwīlēmāxa aēk'!aakwē tatel- q!waakwē dēxwa lē'wa k'adzēkwē. Wā, la gomēx^usa gūg'um- yema yīkwīlēmē g'ing'inānema. Wā, hēemxaāwisē g'wālē ābēmpas lē'wēs ōmpē, yīxs ā'maē la seldēla ōmpasa yīkwīlēmē g'ing'inā- 15 nema yīxs k'!ēsaē hēlq!ōlem āxax'sālasēs g'ōkūlōtē, wāx'ema leqwa lē'wa 'wāpē la k'!ēs hēlq!ōlem la āx'ēdeq. Wā, la'mē hēda lēlē- lālas la hēmenāla k!wāmēlēq qa's āxēxa 'nāxwa āx'ēxstsō'sxa leqwa lē'wa 'wāpē lē'wa hē'maōmasē qaxs k'!ēsaē hēlq!ōlem a'mēlas-

¹ See also pp. 631-635.

20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand
25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a
30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging
35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of
40 the child belonging to the Salmon. || And this is different in regard to

20 nōkwa hayasek·âla ʔeʔwis yikwīʔlemē l·lālʔeyadzaʔya g·ing·inā-nema.

Wä, g·il·mēsē mōxsēk·ilēda yikwīʔlemē l·lālʔeyadzaʔya g·ing·inā-nemē yixs laē lawäyē tsʔeyōxʔaʔya. Wä, laʔmē äx·ētseʔwēda māʔexla qēqexeg·eyowē xēxaāp!a qaʔs lä hānalʔlema ʔnemēxla lāx hēlk·!o-
25 tagawalīasa ōgūʔlaʔmaxat! yikwilayag·ōʔ tsʔedāqa. Wä, hāng·alī-
lema ʔnemēxla lāx gēmxaḡawalīas lāx laēnaʔyas ʔwīʔla ḡwāʔlāʔ
äxts!āwē ḡwēlḡwālās māʔexla qēqexeg·eyowē xēxaāp!a, yixs k·!ēasaē ōgūx·its ḡwēlḡwālās lāx ḡwēlḡwālās ʔnemōk!wēdzaʔyē
mayōʔlema lax ōgūʔlā lāxa qēqexeg·eyowē xēxaāp!ā ʔeʔwa maēmo-
30 ts!aqē ts!elts!elk·s nāxsdeʔyasa kwēkwaxs laē l·lālʔa lāx āḡiwaʔyasa
qēqexeg·eyowē xēxaāp!a; Wä, hēʔmisa yikwēlemē g·ing·inānemxs
laē hēmenāʔaem ḡūmsa ʔeʔwēs g·ig·aōʔnokwaxa maēmoxsa ʔnāla
lālaa lāx hēʔḡwīlax·deʔmlasa yikwīʔlemē g·ing·inānema.

Wä, g·il·mēsē ḡwāʔa yikwilayag·ōʔ tsʔedāq hēʔax ḡwēlḡwālās
35 ōts!āʔwasa ʔnemēxla qexeg·eyō xaāp!axa haʔnīʔlē lāx hēlk·!ōtaga-
walīasa yikwilayag·ōʔ tsʔedāqa. Wä, g·il·mēsē ḡwāʔa laē q!ēʔelī-
laxa g·ālē mayōʔidayō l·lālʔeyadzē g·inānema. Wä, lä äxōdex
q!ēnēp!enaʔyas dēxʔ ʔeʔwa k·ādzekwē. Wä, g·il·mēsē ʔwīʔlāxs laē
äx·ēdxā ʔwāʔwadē ʔeʔsaakwa qaʔs qex·seʔmdēs lāx x·ōmsasa l·lālʔe-
40 yadzē g·inānema. Wä, hēem ōgūqāʔayōsa yikwīʔlemē g·inānema,

twins; | that they do not put on the head-band until the navel-string 41
comes off on the | fourth day; and after putting the head-band
around the head of the | child belonging to the Salmon, the woman
who has had twins (before) speaks | and says (Prayer for the twins):
“O friend! || that is the reason why you come. You come to benefit 45
those who have come to be your | parents, and you have come to
make them rich and to | defend them against sickness, O friend
Salmon! you, Supernatural-One!” |

As soon as the prayer has been ended, she puts the child belong-
ing to the Salmon | into the cradle with the notched head-board,
and she || follows the way that is done with those who are not twin- 50
children. |

When this has been done, she turns her face to the other | cradle
with the notched head-board, arranges everything in it; and after
that, | she takes in her arms the child belonging to the Salmon, takes
off the bedding | of yellow cedar-bark and red cedar-bark; and when
it is all off, she takes the || split kelp and puts it around the head of the 55
child | belonging to the Salmon; and after this she puts it into the |
cradle with the notched head-board; and the woman who had borne
twins before speaks, | pressing with her left hand on the chest of the
child belonging to the Salmon, | and says (a prayer for the second ||
twin-child in the cradle): “O friend! I beg you, Supernatural-One, 60
to | grow up well with your brother, Yāyaxwē^{ya}, and that you do |

yīxs āl^{maē} qEX^{semtse^{wē}} x^{ōmsasēxs} laē lawāyē ts!EYōXL^{a^{ya}sxa} 41
la mōp!ENxw^{as} ^ēnāla. Wā, g^{īl^{mēsē}} gwāl qEX^{semdex} x^{ōmsasa}
L!āl!EYadza^{yē} g^{īnānema}, wā, la yāq!Eg^{a^{lē}da} yīkwīlayag^{ōlē} ts!E-
dāqa. Wā, lā ^ēnēk^a (ts!Elwaqaxa yīkwī^{lē}mē g^{īnānema}): “YŪL,
qastā, hēq!amaaqōs g^{āxēlē} qa^s g^{āxaōs} ēk^{anōmaxōs} g^{āxaqōs} 45
g^{īg^{aōlnōkwa}}. Wā, hē^{mēs} g^{āxēlōs} qa^s q!ēq!ōmg^{ilaōsaq^u}; wā,
hē^{mis} qa^s dadamāyaōsaq^u, qastā, mēyōxwa^{na}, yŪL, ^ēnawalak^u.”

Wā, g^{īl^{mēsē}} q!ūlbē ts!Elwaq!ēna^{ya}s, laē q!ēts!ōtsa L!āl!EYad-
za^{yē} g^{īnānem} lāxa qEXEG^{EYowē} xaāp!a. Wā, la^{mē} âem nege^{l-}
te^{wēx} gwāyī^{lālasē} qaēda k^{lēsē} yīkwī^{lema}. 50

Wā, g^{īl^{mēsē}} gwāl^{exs} laē gwēgēmg^{īlī} lāxa ^ēnemēXL^a qEXEG^{E-}
yowē xaāp!a qa^s hēhī^{lālēx} gwēl^{gwālas}. Wā, g^{īl^{mēsē}} gwāl^{exs} laē
q!ēl^{lāxax} L!āl!EYadza^{yē} g^{īnānema}. Wā, lā āxā^{lax} q!ENēpsema-
^ēyasxa dēx^u L^ēwa k^{ādzekwē}. Wā, g^{īl^{mēsē}} ^ēwī^{lāxs} laē āx^{ēdxa}
LEpsaakwē ^ēwā^{wadē} qa^s qEX^{semdēs} lāx x^{ōmsasa} L!āl!EYadza^{yē} 55
g^{īnānema}. Wā, g^{īl^{mēsē}} gwāl^{exs} laē q!ēts!ōtsa g^{īnānemē} lāxa
qEXEG^{EYowē} xaāp!a. Wā, lā yāq!Eg^{a^{lē}da} yīkwīlayag^{ōlē} ts!E-
dāqa lāxēs LEXwālaēna^{yasēs} gēmxōlts!āna^{yē} lāx ōbā^{yasa} L!āl!E-
yadza^{yē} g^{īnānema}. Wā, la ^ēnēk^a (ts!Elwaqaxa ālē xaāpts!oyo
yīkwī^{lema}): “YŪL, qastā, la^{mē}EN hāwāxelalōL ^ēnawalak^u qa^s 60
wāg^{īlōs} hēlmālag^{īlislōl} L^ēwōx ^ēnemweyōtēx Yāyaxwē^{ya}, yīx qa^s

63 not leave us! Make your parents happy! | for they will always give
away property, so that you may always obtain | new names, O
65 Ek! ēqelag'ila! friend Salmon! || you, Supernatural-One! Do not come
to bring us misfortune! Come to do good! You bring | wealth, you,
Abalone-Maker! You have come from the sea to us with your |
brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this
has been done, she puts on the cedar-bark forehead-presser, and the
pillow; | and when this has been done, she puts down the cradle with
notched head-board. She | puts the first one, with the child belonging
to the Salmon, on the | right-hand side of the bed of the mother (of
the new-born twins); and she puts the | other cradle with the
75 notched head-board, and the || child belonging to the Salmon in it,
on the left-hand side of the mother; | and after the mother of twins
has done this, she puts in order the sleeping-place | of the twin-
children and of their mother. |

She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards |
from the place where the heads of the mother of twins | and of her
husband are; and the other one she drives into the floor at the |
place where their feet are; and she drives one into the floor | outward
from the place where their heads are, and the other one outward from

62 k'lesēlōs awēq!wālaLōl; wā, hēmis qa's hēmenałamaōs ēk'!ēqela-
masxōx g'īg'aōlnōkwēx qa hēmenāłamēsōx ēwāwalasdemx'sila qa
alēg'ēsēs lēlēgemōs yūlaxs ēk'!ēqelag'ilaēx, qāst meyōxwa'na,
65 yūL ēnawalak^u ēyak'anōmasōs lāxēs g'āxēna'yōs yīxs ēk'anōmaaQōs
yīxs q!ōmx'salisaAQōs yūL ēx'ts!Emg'ila, yūlaxs g'āxsalisaēx lōgwa
ēnemweyōtek' ēnawalak^u meyōxwa'na, qāst."

Wā, g'il'mēsē q!ūlbē ts!elwaq!ēna'yas laē mamēlalas ēwāxax'īdāłā-
asasa dēxwē lē'wa k'ādzekwē lē'wa p!alēmē. Wā, g'il'mēsē gwā-
70 lēxs laē āx'ālelōtsa dēx^u t!āk'emēs lē'wis hēlewabā'yē. Wā,
g'il'mēsē gwāla laē k'ag'ililaxa qEXEG'eyowē xaāp!a, yīxa g'ālē
q!ēlts!ōdaatsēsa L!āl!eyadza'yē g'inānema qa's lā k'āg'alīlas lāx
hēlk'!ōdenōlemalīlas kūlē'lasas ābempas. Wā, lā k'āg'ililaxa
ēnemēxla qEXEG'eyowē xaāp!a, yīxa ālē q!ēlts!ōdaatsēsa L!āl!eya-
75 dza'yē g'inānema qa's lā k'āg'alīlas lāx gēmxanōlemalīlas ābempas.
Wā, g'il'mēsē gwāla yīkwīlayag'ōlē ts!edāqa laē ēax'ēdex kūlē'la-
sasa L!āl!el!eyadza'yē g'īng'inānem lē'wēs ābempē.

Wā, la'mēs āx'ēdxa mōts!aqē dzē'seqwaxa k'lesē lēslekwa. Wā,
lā ēnāl'ēnempl'enk' lāxens bālāqē āwāsgemasas. Wā, lā dzōdzoḡ-
80 bendeq wīlētā'yas. Wā, lā dēx'walīlasa ēnemts!aqē lāxa ālōdetā-
līlasa kūlē'lasasa yīkwīlē ts!edāqa lē'wis L!āl!el!eyadza'yē sā-
sema lē'wis lā'wūnemē. Wā, lā ēt!ēd dēx'wa'līlasa ēnemts!aqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head, | and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the | mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way: Now it is done. || Then she 100
takes two thin poles and puts them across
the two | posts over which the net has
been hung, and she places the | other pole
over the outside posts. Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end



wālaḥaasas g'ōg'egŭyās. Wā, lā ēt!ēd dēx'wa'līlasa 'nemts!aqē lāx 83
L'āsōdetā'yas; wā, lā ēt!ēd dēx'wa'līlasa 'nemts!aqē lāx L'ās'alīlas
g'ōg'egŭyās. Wā, g'il'mēsē g'wālē āxa'yas laē āx'ēdxa p!egwayāxa 85
dzāxūn qa's gēxūtōdēs āpsenxa'yas lax ōxtā'yasa ālōdetālīlē lāma.
Wā, lā gēx'wūtōts āpsenxa'yas lāxa lāmasa ōx'sīdzālīlē. Wā,
g'il'mēsē g'wāla laē āx'ēdxa L'lāgek'wē qa's bāl'idēsa ma'p!enk'as
āwāsgemasē lāxens q!wāq!wax'ts.lāna'yaxs laē t!ōs'īdeq. Wā, lā dze-
dzexs'ēndeq qa t!ēts!eq!astowēs. Wā, g'il'mēsē g'wāl dzexaqēxs 90
laē bes'īdeq qa naengexlālēs. Wā, tētegūdzōdālas lāxa p!egwayo
la gē'wīla. Wā, la maēmāp!enk'ē āwālagālaasas lāxens q!wā-
q!wax'ts.lāna'yēx. Wā, g'il'mēsē lābendex 'wāsgemasasa kū'lēlasasa
yīkwīlē laē ēt!ēdxa ma'p!enk'ē lāxens q!wāq!wax'ts.lāna'yēx lāx
ba'nēlēlāsēs g'alē āxa'ya. Wā, lā mōts!agē'nakūlaxa L'lāgek'wē. 95
Wā, lā āx'ēdxa naxsdē'yasa 'mel'melba kwēkwa qa's nexālēxā ts!el-
ts!elk'as. Wā, g'il'mēsē 'wīlāmasqēxs laē āx'ēdxa medekwē gūn.
Wā, hē'mis la yīl'emsēxs laē tētak'odalasa ts!elts!elk'ē lāx āwāgawa-
'yasa L'lāgek'wē g'a g'wālēg'a (*fig.*). Wā, la'mē g'wāla. Wā, la
āx'ēdxa ma'ls!aqē wīswūl dzōxūma qa's k'ādetōdēs lāxa ma'ls!aqē 100
l'ēlāma yīx la gēxūtālaxa p!egwayowē. Wā, la k'ādetōtsa 'nem-
ts!aqē dzōxūm lāxa L'āsālīlē l'ēlāma. Wā, la āx'ēdxa ts!ex'asē
'wālas lē'wa'ya qa's lēpeyīndēs lāq qa sālas. Wā, ts!ēts!ex'as-
'emxaāwisē 'nāl'nem lēl'ēwa'yē sāsēba'yas 'wāx'sba'yasa kū'lē'lāsa-

Wä, g'íl'mēsē g'wālexs laē āx'ēdxa maēnasa y'íkwí'lemē g'íng'ínā-
nema qa's aēk'lē ts!ōx'wídeq qa 'wí'láwēs elkwa. Wä, g'íl'mēsē
10 g'wā! ts!ōx'waqēxs laē g'exwalílas lāxa 'nēxwā!a lāxa k'ū'lēlasasa
y'íkwí!ē L'E'wis sāsēmē. Wä, lā āx'ēdxa q!ēnēpēm'x'dās qa's āx-
ts!ōdēs lāxa k'ādzegwats!ē g'íldasa. Wä, lā hāng'alílas lāx L'āsōde-
tālílāsēs āxa'ya y'íkwí'lats!ē g'aēlasa, qaxs hē'maē L'ēgēms k'ū'lē-
'lasasa y'íkwí!ē L'E'wis sāsēmē. Wä, g'íl'mēsē g'wā!a, laēda y'íkwí-
15 layag'ō!ē ts!ēdāq yāq!ēg'a'!a. Wä, la 'nēk'a lāxa y'íkwí!ē L'E'wis
lā'wūnēmaxs hē'maē k!ūdzí!ē mayo!ēlasasa y'íkwí!asa ma'!ōkwē
y'íkwí'lems lāxa 'nēxwanālisē lāx legwí!asa g'ōkwē. Wä, lā 'nēk'a:
“Wāg'í! la yāl!āLEX 'nē'nēmōk' qa's 'nēmāx'ída'mēlōs q!ē!elí!a-
xa xēxaāpts!āla 'nā'nawalakwa qasō g'āxl lāxg'ín g'ōkwēlek' qaōx,
20 qaxs ālak'!alílaqōs 'nēmā!a! aēk'í!a! qaōxs wāwa!k'ina'yaqōs, 'nē'nē-
qaxsmōk', qa k'!eāsēs q!ēm k'!ālayō!tsōx qō lelāgūlx'ēdlaxō. Wä, hē-
'mēsen lāg'íla 'nēx' qa's walem k'ā!axda'xwaōs aēk'íla lāxēs 'nāxwa-
laōs gwayí'lālas!ēq'. (Hēden 'nē'nak'í!ē y'íxs ōdzegemak'aēxwa
L'lāl!ēyadza'yēx g'íng'ínānema, y'íxs hē'maē g'ayalatsa 'nēmōkwē
25 lāxa y'íkwí'lemē g'íng'ínānēmxs aēk'ílasē'waēxa 'nēmōkwē qa's hē-
x'ída'mēs lēlagūlx'idaxa k'!ēsē aēk'ílasē'wa qa's lā lōwa!í'tsēs

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those | whom you obtain by good luck." Thus says the woman
who has had twins before, || to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going
towards the bed in the room; || and when they reach it, they put 35
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes |
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

‘nemweyōtē qa’s lä nā‘nakwa laxēs g’a‘ya‘nakūlasē māesila.) Wä, 27
yū‘mēsen ‘nē‘nak’iŋō ‘nē‘nemōk’u qa’s ā‘mēlōs yāl!lā! laxēs aēk’i-
laslaōs, qaōs wa‘waŋk’ina‘yēx,” ‘nēx’laēda yīkwī‘layag’ōlē ts!edāqa
lāxa yīkwīlē hayasek’āla. 30

Wä, g’īl‘mēsē q!ūlbē wāldemas laē ‘nemāx’ēid lax’ūlilēda yīkwīlē
hayasek’āla qa’s ‘nemx’ēidē dāg’īlilāxa qēqexeg’eyō xēxaāp!a qa’s
lä g’ālag’iwālēda yīkwīlayag’ōlē ts!edāqa. Wä, la ‘nemāgōlemālēda
yīkwīlē hayasek’ālaxs laē gūyōlēla laxēs kūlēlēlaslē. Wä, g’īl-
‘mēsē lāg’aa lāqēxs laē ‘nemx’ēid hāng’alīlas lāx ‘wāx’sanōdza‘yas 35
kūlēlēlaslasa yīkwīlē. Wä, la‘mē kūlkwagōdxēs yīkwī‘lemē. Wä,
ā‘mēs la k!wāg’alilē lā‘wūnemas lāxa ‘nēxwālalilē lāxa kūlēlēlasē.
Wä, la‘mē g’wāl lāxēq yāwasēidēda yīkwī‘layag’ōlē ts!edāqa, qaxs
k’lēsaē hāyāqax mōp!enxwa’sa L!āl!EL!eyadza’yē qex’semālēs x’ōm-
saxa ‘wā‘wadē. 40

Wä, g’īl‘mēsē mōp!enxwa’sa g’āxaasa yīkwīlayag’ōlē ts!edāq qwē-
lōdex qex’sema‘ya x’ōmsasa L!āl!EL!eyadza’yē; wä, la āx’ēdxa
dzēk!wēsē qa’s q!ēlsēidēs lāx x’ōmsasa L!āl!EL!eyadza’yē. Wä,
lä ōgwaqax ōk!wīna‘yas. Wä, g’īl‘mēsē leqasa dzēk!wēsē x’ōmsasa
L!āl!EL!eyadza’yaxs laē āx’ēdxa ‘wā‘wadē qex’semēs x’ōms qa’s 45
qex’semdēs lāx x’ōmsas. Wä, la hē‘ātē lek!ūtālaēna‘yas. Wä,
g’īl‘mēsē g’wālēxs laē gūmsēidex g’ōgūma‘yas ‘nemāla lē‘wa ‘nē-

painting on the faces of the mother and father; that is, two bands
 50 running across the eyes, || one beginning at the end of the eyebrows
 and passing the ends of the | eyes to the lower end of the cheeks, the
 other across the | middle of the eyes down to the lower end of the
 cheeks.¹ | After this has been done, she puts the children into the
 cradles; | and the woman who has had twins before comes back
 55 every four days to || untie the head-bands of the twin-children, and |
 to oil with perch-oil their heads and bodies. | This continues for four
 months. |

After four months she stops putting the head-bands around the |
 60 heads of the twin-children. All the time || the faces of the children
 and of their parents are painted with ochre, until the twin-children
 are ten months old. | Mostly the | children continue painting with
 ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
 65 first puts the twin-children into the cradles with the notched | head-
 boards, when they are four days old, another person who has had
 twin-children, a man, | is called to come and sit down, and the |
 numaym of the father of the (new-born) twin children is called to |
 70 come into his house. When they are all inside, || the chief of the
 numaym of the father of the (new-born) twins speaks, | and says: |

48 mōk^u. Wä, ^{la}mē ^{ne}maxⁱsē gūmsa^{ya}s. Wä, hēemxaāwisē gwāla
 gūmsa^{ya}sa ābempas ^{le}wis ōmpē, yīxs lālexstālaaxa maēmāts!aqē
 50 g^{āg}īlelaxa ^{ne}mets!aqē gūms lāx ōba^{ya}s aenas la ^{wā}bendāla
 g^eyagesas lāg^{aa} lāx benba^{ya}s āwōdza^{ya}s. Wä, lā nexsemdāla
^{ne}mets!aqē gūmsē lāx g^eyagesas g^{āx}ālela lāx benba^{ya}s āwō-
 dza^{ya}sg^a gwālēg^a.¹ Wä, g^{il}mēsē gwālexs laē xaāpts!ōts. Wä,
 hēmenāla g^{āx}ēda yīkwīlayag^{ōlē} ts!edāqxa mōp!enxwā^{sē} qa^s
 55 qwē^{ōdēx} qex^{sema}^{ya}s x^{ōmsa}sa L!āl!EL!eyadza^{ya}yē g^{ing}īnānema
 qa^s q!els^{īdēsa} dzek!wēsē lāx xⁱx^{ōmsa}s ^{le}wis ēōk!wina^{ya}yē. Wä,
 lā mōsgemg^{ilaxa} ^{me}kūla hē gwēg^{ilē}.

Wä, g^{il}mēsē mōsgemg^{ilaxa} ^{me}kūlāxs laē gwāl qex^{semāla}
 x^{ōmsa}sa L!āl!EL!eyadza^{ya}yē. Wä, lāla hēmenālaem gūmsasō^{sa}
 60 gūgūm^{eyemē} ^{le}wis g^{ig}āōlnōkwē lāg^{aa} laqēxs laē hēlogwīlaxa
 L!āl!EL!eyadza^{ya}yē g^{ing}īnānema. Wä, ^{enā}t^{nemp}!ena hēmenā-
 la^{ma} g^{ing}īnānemē gūmsasa gūgūm^{eyemaxs} wāx^{maē} la q!ūlsq!ūl-
 yakwa. Wä, laem gwāl lāxēq.

Wä, len k^{lēs} gwāgwēx^{sex}^{īd} lāqēxs g^{il}maē gwāla yīkwīlaya-
 65 g^{ōlē} ts!edāq xaāpts!ōtsa yīkwī^{lemē} g^{ing}īnānem lāxa qēqexeg^e-
 yowē xēxaāp!axs laē mōxsēk^{ilaxs} laē ^{lē}lālase^{weda} ōgū^{la} yīkwī-
 layag^{ōlē} begwānema qa g^{āxēs} k!waēla. Wä, la ^{wī}la ^{lē}lālase-
^{wē} ^{ne}mēmōtasa ōmpasa yīkwī^{lemē} L!āl!EL!eyadza^{ya} qa g^{āxēs}
^{wī}laēlela lāx g^{ōkwas}. Wä, g^{il}mēsē ^{wī}laēlexs laē yāq!eg^alē
 70 g^{ig}āma^{ya}sa ^{ne}mēmōtasa yīkwīlē begwānema. Wä, la^{mē} ^{nek}a:

¹ On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of the twins, | that you may make a dance for these children belonging to the Salmon, for | we will let our world know about these who came from the sea, from the house of Swimmer (the Salmon). || We will take these supernatural ones who belong to the Salmon out of this house. | Now he shall carry them in his arms." Thus he says, and calls the name of the | man who has had twins before, and he also calls a woman who has had twins, whom he calls | his wife, although the | man who has had twin-children may not be her husband. ||

As soon as his speech is ended, the man who has had twin-children | goes to where the woman who has had twin-children is seated, | and for a short time they act as though they were husband and wife. He asks for ochre | and eight tail-feathers of an eagle. | Then the elder brother of the (new-born) twin-children || is called by the man who has had twin-children before to come and sit down by his side | and by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he sits | down with them, and they paint themselves with ochre,—the three (the man and the woman) | and Salmon-Head, for this is the name of the woman's child || born before she has given birth to twins. | As soon as a woman gives birth to twins, | the name of her elder child is Salmon-Head; and if the child born before the twin children

"Yíxs háē Lēlālag·it qa g·āxēs wīlaēLEla lāxa yíkwīlats!ē g·ōkwa qa's wāg·i kwēXELaxa L!āl!EL!Eyadza'yē g·īng·īnānema qens wāg·i nēlaXENS ēnālax yīsa g·āxs'alisēX g·āx'ēid la g·ōkwas mēmeyoxwa'na. Wā, la'mēsENS lāwilsaltsōXwa L!āl!EL!Eyadza'yēX ēnā'nāwalakwa. Wā, la'mēsōX q!ElalōX," ēnēX' LēX'ēDEX Lēgēmasa yíkwīlayag·ōlē begwānema. "Wā, yu'mēsōX gēNEMaxs" ēnēX' LēX'ēDEX Lēgēmas gēNEMasxa yíkwīlayag·ōlē ts!Edāqa, yíxs wāX'ēmaē k!lēs lā'wadesa yíkwīlayag·ōlē begwānema, ēnēk'ē.

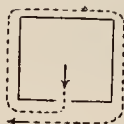
Wā, g·īl'mēsē q!ūlbē wāldemas laē hēX'ēida'ma yíkwīlayag·ōlē begwānem q!ap!lēg·alīf Lē'wa yíkwīlayag·ōlē ts!Edāqa. Wā, la'mē yāwas'ēid hā'yasek'ōgwalīla. Wā, la'mē dāk'!alax'da'xūq gūgūm'ēyema Lō' ma!gūna!ts!aqa ts!Elts!Elk'sa naxsde'yasa kwēkwē. Wā, hē'misē ēnōlāsa yíkwīlēmē L!āl!EL!Eyadzē g·īng·īnānema. Wā, la'mē Lēlālasō'sa yíkwīlayag·ōlē begwānem qa g·āxēs k!wāg·īlīlaxa yíkwīlayag·ōlē begwānem Lē'wis yāwas'ēidē gēNema.

Wā, g·īl'mēsē g·āxē HēX't!a'yē yīX ēnōlāsa L!āl!EL!Eyadza'yē k!wā-g·īlīlaq. Wā, lāx'da'xwē gūms'ēitsa gūgūm'yēmē lāxēs yūdukwaē la Lō' HēX't!a'yē, qaxs hē'maē Lēgēmsa g·ālagawa'yē māyōlēmSa ts!Edāqaxs k!lēs'ēmaē yíkwīla. Wā, la ēt!ēd bewēX'wīda. Wā, g·īl'mēsē māyōl'ēitsa ma'lōkwēs yíkwīlēmō, wā, la hēX'ēidaem la Lēgadē ēnōlāsēs HēX't!a'yē, wāx'ē ts!āts!adagēmē ēnōlāsa yēkwī-

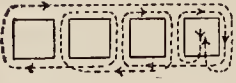
- 93 is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three
 95 children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band
 200 as he did with the woman || who acts as his wife. Then he asks for eagle-down; | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger
 5 brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||
 10 "Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the
 15 eagle; | and four feathers are on the head-band of the || parents of

- 93 ʼlemē gʼiŋgʼiŋānema la lēgadxʼits Hēxʼt!ēga. Wā, gʼilʼmēsē gwāl
 gūmsaxs laē ʼnāxwa qexʼiŋtsa l!āgēkwē lāxēs yūdukwaē. Wā, lā
 95 āxʼēdxā yīkwīlayagʼōlē begwānēma maḡuʼnāḡts!aqē ts!elts!elkʼasa
 naxsdeʼyasa kwēkwē. Wā, la l!āgʼeyōtsa ʼnemts!aqē lax neqēwa-
 ʼyas l!āgēkumaʼyas Hēxʼt!aʼyē. Wā, lā l!aāp!entsa ʼnemts!aqē
 laxaaq. Wā, lā l!agʼeyōtsa ʼnemts!aqē lāxēs genembōla. Wā, lā
 l!aāp!entsa maḡts!aqē lāq. Wā, hēemxaāwisē gwālē hāsaqē la
 200 gwālaatsē genembōla. Wā, lā dāk!lālax qemxwāsa kwēkwē, yīxa
 yīkwīlayagʼōlē begwānema. Wā, lā ts!āsōsā qemxwa. Gʼilʼmēsē
 dāxʼīdqēxs laē k!ūlk!ūlpsālaq qa āmʼāmayastowēsa qemxwa. Wā,
 gʼilʼmēsē gwāla, laē qemxʼwīdex Hēxʼt!aʼyē. Wā, gʼilʼmēsē gwāl
 qemxwaqēxs laē qemxʼwīdex ts!āts!aʼyās Hēxʼt!aʼyēxa maʼlōkwē
 5 yīkwīʼlem l!āl!el!eyadzaʼya. Wā, gʼilʼmēsē gwāl qemxwaqēxs laē
 qemxʼwīdxēs genembōla. Wā, gʼilʼmēsē gwāla laē q!ūlxʼsʼem qem-
 xʼwīda. Wā, gʼilʼmēsē gwāla laē laxʼūlil lēʼwis genembōla. Wā,
 la lēʼlālax Hēxʼt!aʼyē qa lās lālexwawēq. Wā, lā yāq!egʼaʼlēda
 yīkwīlayagʼōlē begwānema. Wā, la ʼnēkʼa:
 10 "Wāgʼil la q!wāgʼil!lex, ʼnēʼnemōkʼ, qens lālagʼil hōqūwūlsL qens
 nāʼnaxbaamēx wāldemas māesilā," ʼnexʼlaēxs laē ʼnemāxʼīd q!wā-
 gʼil!lēda ʼnāxwa bēbegwānēma la ʼnāxwa lālanālis qēqexʼemaʼyē
 l!āgēxʼxa ʼnaʼnemts!aqē ts!elts!elkʼasa naxsdeʼyasa kwēkwē.
 Wā, la maēmots!aq ts!elts!elkʼē q!waq!wanāʼyax qexʼemaʼyē l!ā-

the (new-born) twins. Then the parents who had twin-children 15
 before | take up the cradles with notched head-boards. And their
 leader is | Salmon-Head, who is followed by his father; and last by
 his mother. | Then follows the man who has had twin-children before;
 and | next to him, the woman who acts as his wife; and behind
 follow || all the men. They go out of the house of the twin-children. | 20
 Salmon-Head and those next to him— | that is, the father of the
 (new-born) twins, and behind him the mother of the (new-born)
 twins,—that is, | the parents of Salmon-Head. Next to them is the
 man who had twin-children, | who is carrying one of the twin-children
 in its cradle with the notched head-board; || and next to him follows his 25
 wife with the | other cradle with the notched head-board and the
 other twin-child in it; | and behind them goes the numaym of the
 father of the young twins. | Now, Salmon-Head turns to the | right
 when he comes out of the door of the house, || and the whole number 30
 follow him; and when they come to the space between | the house in
 which the twins were born and the next one, they walk through the
 passage, | come out behind the house, and they walk behind the house
 in which the twins were born. | They come out at the right-hand side
 of the house | in this way: Then they walk along the front
 of the house from which they started, || and walk (past) | 35
 the house in which the twin- children were born and the
 next house, and) through the passage between (that



gEX^usa yîkwîlê hăyasek'âla. Wă, la^mmê q!E!E!lêda yēyîkwîlaya- 15
 g'ôlxa ^{en}nāl^{en}emēxla qēqEXEG'eyowē xēxaap!a. Wă, la g'ālag'iwa^{eyē}
 Hēx't!a^{eyē}. Wă, lă māk'îlê ômpasēq; wă, lă elxla^{eyē} ābempa-
 sēq; wă, hē^mis la māk'elēda yîkwîlayag'ôlê begwānemq. Wă,
 la^mmēs māk'îlê gēnembo!āsēq. Wă, la^mmēsē ^{ewi}la la elxla^{eyā}
^{en}nāxwa bēbegwānemqēxs laē hōqūwels lāxa yîkwîlatslê g'ôkwa. 20
 Wă, lă hēⁿakülê g'ālabā^{eyasē} Hēx't!a^{eyē} lē^{wa} māk'îlāq yîxa
 yîkwîlê begwānemq. Wă, la elxla^{eyā} yîkwîlê ts!edāqa, yîx g'īg'a-
 ôhnōkwās Hēx't!a^{eyē}; wă, hē^mis māk'îlaqēxa yîkwîlayag'ôlê be-
 gwānema lāxēs k'alaēna^{eyaxa} xaāpts!ālasasa L!āl!Eya^{dza^{eyā}} qEXE-
 g'eyowē xaāp!a. Wă, la māk'îlaqēs gēnemē ôgwaqa k'ālaxa 25
^{en}emēxla qEXEG'eyowē xaāp!a xaāpts!ālatsa ^{en}emōkwē L!āl!Eya-
 dza^{eyā}. Wă, hē^mis la elxla^{eyā} ^{en}emēmotasa yîkwîlê begwāne-
 ma. Wă, la^mmē hēgem^{en}akülê Hēx't!a^{eyē} lāx g'wāgawa^{eyā}asasēs
 hē!k'!ôlts!āna^{eyaxs} g'ālaē lāwels lāx t!Ex'îlāsa yîkwîlatslê g'ôkwa.
 Wă, lă qās'id ^{ewi}la lāxēs ^{ewā}asē. Wă, g'îl^mmēsē lāg'aa lāx āwāga- 30
 wa^{eyā}sa yîkwîlatslê g'ôkwa lē^{wis} āpsālasē laē qāqesōlsa^q qas lă
 nē!a lāx ālanā^{eyā}sa g'ôkūla. Wă, g'āxē ālak'axa yîkwîlatslê
 g'ôkwa. Wă, g'āxē nē!id lāx hē!k'!ôdenwa^{eyā}sa yîkwîlatslê g'ôkwa;
 g'a g'wāleg'a (*fig.*). Wă, g'āxē L!āsanōdālaxēs g'āg'îlilasē g'ôkwa
 qas lēxat! qāqeselsa āwāgawa^{eyā} gēmxagawalasē g'ôkwa. Wă, la 35

36 and the next) house to the left, and | do the same as they did with
the first one. In this way they go around four houses | to the left
in this way: When they have | gone around the
four houses  proceeding toward the left, until
they come to the last | house they go along
40 the rear of the four houses and || come out of the right-hand side
of the house in which the children were born and they all go in. |
When they are inside, the father of the young twins, | and his
wife, and Salmon-Head, and also the man who had twin-child-
ren, | and (the woman acting as) his wife, who are carrying the
cradles with the notched head-boards | in which the twin-children
45 are, stand up, and || stand in a row. Then the father-in-law of the |
father of the young twin-children stands up and gives a copper
plate as a marriage gift to his | son-in-law to give away to his tribe.
He gives him no names | for the twin-children, for the right to give
50 names | to twins belongs to a grown up male twin; || often a grown
up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and
see the two twin-children, and they just | mention the name of the
copper until the property of the father-in-law of the | father of the
young twins is ready for the potlatch. This is called "buying the
55 copper" when || it is done in this way. |

36 hēemxat! gwēx°idēs g°ilx°dē gwēx°idaasa, yixs mōsgēmaē g°ig°ōkwē
gēmxsēstālase°wē lā°stālase°waxag°a g°wālēg°a (*fig.*). Wä, g°il°mēsē
°wīla lā°stelselaxa mōsgēmē g°ig°ōkwalaē gēmxa°gelselaxa ālēlxsa-
°yē g°ōkwa qa°s lā hēyēk°a ālanodālaxa mōsgēmē g°ōkwa. Wä, la L!ā-
40 sex°sā lāx hēlk°!ōdenwa°yasa yīkwī°lats!ē g°ōkwa. Wä, lā hōgwīla
°wīla lāq. Wä, g°il°mēsē °wīla°lēxs laē āem q!wag°a°līlēda yīkwīlē
begwānem lē°wis gēnemē lō° Hēx°t!a°yē lē°wa yīkwīlayag°ōlē be-
gwānem lē°wis gēnemē lāxēs q!wālx°wne°kūlaēna°yē k°ālaxa qēqe-
xeg°eyowē xēxaāp!axa xēxaapts!ālasasa yīkwēlemē L!āl!EL!eyadza-
45 °ya lāxēs yīpēmlīlēna°yē. Wä, hē°mis la lāx°ūlī°lats begwānemē ne-
gūmpsa yīkwīlē begwānema. Wä, la°mē wāwa°lqālasa L!āqwa lāxēs
negūmpē qa p!es°ēdayosēxēs g°ōkūlōtē. Wä, la k°leās lēgēm layōs qa
lēgēmsa yīkwī°lemē g°ing°inānema qaxs hēts!emasaa lēx°ēd qa
lēlēgēmsa yīkwī°lemē g°ing°inānema la q!ūlyak°u begwānem yīkwī-
50 °lem. Wä, la hē q!ūnāla lēx°ēd qa lēlēgēmsxa yīkwī°lemē ts!edāqa.

Wä, la°mē lēlēlase°wē g°ōkūlōtasa yīkwīlē begwānem qa°s g°āxē
x°its!ax°ilaxa ma°lōkwē yīkwī°lem L!āl!EL!eyadza°ya qaxs ā°maē
wū°em lēx°ēdxa L!āqwa, qaxs g°walī°maē dādek°asas negūmpasa
yīkwīlē begwānema. Wä, hēem lēgades k°ilx°semdāxa L!āqwaxa
55 hē gwēx°idē.

When the tribe have all come in, | the father-in-law (of the father) 56 of the young twins buys his own copper. He does this, | that the twin children may have a name on account of the | copper sold at the time when they were born. Now, || the father of the young twins, 60 and his wife, are dressed up. They wear blankets set with | abalone shells, for they wish the twins to be loved. | They are the ones who do no work for four years, and | they carry each a copper when they are going around the four | houses. The reason why they each carry a copper is that || they wish to be able to obtain them easily; for they 65 often carry valuables when they do so, | going around the four houses. They do it, because they have to work | for their beloved one (that is, the chief's daughter), who must not do any work. | Those who have many relatives do this, for it is said by the Indians that | all the relatives will die if they do not follow our customs; || that, although the father of twins | and his wife may not want to fol- 70 low the rules, all the relatives beg them to do so, | and to purify themselves every fourth day in water after the twins are | four days old, and that they do not | forget to paint themselves with ochre after purifying themselves in water, || the twins as well as the married 75 couple. They continue to do this until the twins are | ten months old. When the minds | of the married couple who are the parents of twins are really strong, they do not do any work for four years; |

Wä, g'il'mēsē g'āx 'wī'laēla yīx g'ōkūlōtas. Wä, lä k'ilxwa yīx 56 negūmpasa yīkwilē begwānemxēs hesmaq L!āqwa. Hēt! hēg'īlts gwēx'īdē qa lās lēgādaxa yīkwī'lemē g'īng'īnānemē lāxōtg'ilaxa L!āqwāxs g'ālaē mayol'īdayā. Wä, la'mē 'nemāla q!wālenkwa yīkwilē begwānem lēwis genēmē yīxs 'nēx'ūnālaaxa ēēx'ts!ems- 60 gēmē 'naenx'ūna'ya, yīxs 'nēk'aē qa's lāxūlanōkwēsēs yīkwī'lemē g'īng'īnānema. Wä, hēm mōx'ūnxēla k'leās ēa'xēna'ya. Hēm dālaxa 'nāl'nemsgēmē L!āl!eqwaxs laē lā'stelxelaxa mōsgēmē g'īg'ōkwa, yīxs hāē lāg'ilas dālaxa 'nāl'nemsgēmē L!āl!eqwa qa's hōl'emalēq, yīxs q!ūnālaē dālaxa nāxwa lēlxūlaēmāxs hāē gwēx'īdē 65 yīxs lā'stelxelāaxa mōsgēmē g'īg'ōkwa. Wä, hēm gwēg'ilas qaēda lāel'wina'yēxa k'leāsē ēa'xēna'ya. Wä, hēm hē gwēx'īdēda q!ēnemas lēlēlāla qaxs 'nēk'aēda 'nāxwa bāk!umqēxs 'wī'wūl-g'ililēlaēxa lēlēlālāxs k'lēsaē 'wī'la nā'naxts!ē'waxens la gwā-gwēx'sāla, yīxs wāx'maē q!emsa aēk'ilaxa yīkwilē begwānem 70 lē'wis genēmē; lä 'nāxwa'mē lēlēlālās hāwāxelaq qa hēmenāla-mēsē la'sta lāxa 'wāpaxa maēmop!enxwa'sē 'nāla g'āg'īlela laqēxs laē mōxsēk'ilēs yīkwī'lemē L!āl!el!eyadza'ya; wā, hē'mis qa k'lē'sēs L!elēwē gūms'īdxēs gōgūma'yaxs laē gwā lā'sta lāxa 'wāpē lē'wis yīkwī'lemē L!āl!el!eyadza'yaxa hāyasek'āla, lālaa lāxa hēlogwī- 75 lax'demlasēs yīkwī'lemē. Wä, g'il'mēsē āla lōk!wēmasē nēnāqa-yasa yīkwilē hāyasek'ālāxs laē mōx'ūnxēlaxa ts!āwūnxē k'leās

- 78 that is, when there are many to look after them to get fire-wood
and | food for them. ||
- 80 This is the way of those who have twin-children and who have no
relatives,— | those who do work before they have twin-children.
When (a woman) gives birth to two | children, what she often does is
to ask | the midwife to choke the twin- | children, that they may go
85 back home to where they came from; and || the midwife is not
allowed to disobey the wishes of the one | of whom she is taking care.
Then she at once strangles the twins | that belong to the Salmon.
She tries to do this | before anyone else sees the woman who has
given birth; and when | the twins are dead, they ask the father of
90 the twins || to go and tell his relatives that his wife has given birth to
two dead twins. | Then the midwife takes the afterbirth and washes
it well; | after washing it, she hangs it up to dry. | Then the two men
who climb the burial-tree are asked | to come and bury the twins. |
95 When || they come, they quickly make two boxes for the | twin-
children. They are of exactly the same size. | When they have been
finished, they take a board out of the right-hand side of the | wall of
the house in which the twins were born to take out the twins; | for
300 they make the box outside of the || house, because the Indians say

- 78 ēa^xēna^ya yīxs q!ēnemaēs hēleg'imē qa ānēqaxa lēqwa lō^e qa hā-
mēk'eyāla qaē.
- 80 Wā, g'a^mmēs gwāyī'lālat^sa k'!ēāsē lēlēlāla yīkwīlē hāyasek'āla, yīxa
ēēaxelaēnoxwaxs k'!ēs^mmaē yīkwīlēda. Wā, g'īl^mmēsē māyōl'itsa
ma^llōkwē gīng'inānema. Wā, hēt^la q!ūnāla gwēx'idaatsēxs āxk'!ā-
laēda yīkwīlē ts!edāqxa māmayōltsilāq qa q!wēts!exōdēsēxa yīkwīlē-
mē g'īng'inānem qa lās aēdaaqa nāⁿnak^u lāxēs gā^x'idaasa. Wā, la
85 k'!ēās gwēx'idaatsa māmayōltsila ts!edāq lālēgweg'ēx wāldemasēs
māmayōltsilase^wwē. Wā, lā hēx'idaem q!wēts!exōdālaxa yīkwīlē^mmē
l!āl!EL!Eyadza^ya. Wā, la^mmē hayālomālaa hē gwēx'īdqēxs k'!ēās-
maē g'āx ōgū^lla dōqwaxa māyola ts!edāqa. Wā, g'īl^mmēsē lēlēlēda
yīkwīlē^mmē g'īng'inānema, laē hēx'ida^mmēs ōmp lāxsdās āxk'!āla qa
90 lās nēlase^wwē lēlēlālāsēxs hēlālaē yīkwīlēmasēs genemē. Wā, la^mmē
āxēdēda mamayōltsila ts!edāqxa maēnē qa^s aēk'!ē tsōxwaq. Wā,
g'īl^mmēsē gwāl ts!ōxwaqēxs laē gēx'walīlaq qa lem^x'wīdēs. Wā,
la^mmē lēlālase^wwēda ma^llōkwē hēhewēnox^u lāxa dex^p!ēqē lāsa
qa g'āxēs wūnemtaxa yīkwīlē^mmē l!āl!EL!Eyadza^ya. Wā, g'īl^mmēsē
95 g'āxēs laē hālabāla wūlx'īdxa ma^lltseme qa g'īts!ewatsa ma^llō-
x^udē l!āl!EL!Eyadzē^s g'īng'inānema, yīxs ālaē nēmālasa g'īlg'īldasē.
Wā, g'īl^mmēsē gwālēxs laē k'!exsōtse^wwē hēlk'!ōdenwālasasa yīkwī-
lēlatslē g'ōkwa qa q!eltsōdaasxa la lēlēl yīkwīlē^mmē l!āl!EL!Eyadzē
g'īng'inānema qaxs hāē wūlase^wwēda g'īts!ewasē l!āsanā^yasa yīkwī-

that it brings short life to those who make the | box if the bodies are 1
 put into it inside the house of the parents, even | in the case of
 those who are not born as twins. After the twins | have been put
 into the box, they paint their faces with ochre. Now, | the faces of
 the two dead children have been painted with ochre. || When this has 5
 been done, they put wrappings around them, | and put them into the
 box. Then | they take a long cedar-bark rope and put it around the
 burial-box | to hold down the cover, and also for the four men to
 carry them, | when they bury them. Then it is in this way:
 After || the ropes have been put around, eight Salmon people

 10
 come | and stand by the sides of the burial-boxes, two | on each
 side; so that there are four people carrying | each burial-box of
 those who are dead. Then they go to bury them. | The two men
 who climb the || burial-tree go a long distance ahead, each carrying 15
 one short board, and they | look for a good tree with good branches on
 which to place the boards, on which the | burial boxes of the twins are
 placed. As soon as they find what they are looking for, | they climb
 up, and put down the boards where | they are to be. After they have
 done this, those who are going to bury them arrive, and || place the 20
 burial-boxes at the foot of the twin burial-tree. Then | the eight
 Salmon people sit on the ground. Now one of the tree-climbers
 comes down, takes the | rope, and puts it around the middle

ʼlatslē g'ōkwa, yīxs ʼnēk'aēda bāk'lumaqēxs wīwūlg'īlīlīlāēxa wūlaxa 300
 g'īts!Eʼwaslasa lēlē lax āwīlēlās g'ōkwasa g'īg'aōlnōkwasa wāx'Em
 k'!ēs yīkwēlema. Wā, g'īl'mēsē lats!oyowēda yīkwī'lemē lāxa
 g'īts!Eʼwasas laē gūms'ītsō'sa gūgūm'eyemē. Wā, la'mē hamelqem-
 deyowa gūgūmyemē lāx gōgūgēma'yasa ma'lōkwē lēlē! g'īng'īnāne-
 ma. Wā, g'īl'mēsē gwālexs laē q!ēnēpsemtsōsēs q!ēnēbemē. Wā, 5
 lawīslē lats!oyo lāxēs g'īg'īts!Eʼwasē. Wā, g'īl'mēsē gwālexs laē
 āx'ētsewēda g'ilt!a densen denema qa's qex'semdayāxa g'īts!E-
 'wasē qa elālayāsa yīkūya'yē; wā, hē'mis qa dālaatsa mōkwē bēbe-
 gwānem qō lāl wūnemtaLeqxa g'a gwālēg'a (*fig.*). Wā, g'īl'mēsē
 gwāla wūlxsema'yē g'āxaasa maḡgūnā'lōkwē L!āl!EL!Eyadza'yā 10
 qa's lā lālonelsaxa g'īts!Eʼwasasa L!āl!EL!Eyadza'yēxa maēma'lo-
 kwē lāx ēpsānā'yas lāx maēmōk!wīna'yasa L!āl!EL!Eyadza'yē dālaxa
 ʼnemsgēmē g'īts!Eʼwatsa la lēlēla. Wā, lā qās'idēda wūnemta yīxs
 g'eyōlaa! qās'idēda ma'lōkwē bēbegwānemxa hēhēwēnoxwaxa
 dex'p!ēqē lāsa dālaxa ʼnāl'nēmxxa ts!āts!ets!āx'sema. Wā, la'mē 15
 ālāx ēk'a lās lāx hēlālās L!ēnāk'ē qa paqālaatsa hānx'demalasa
 deg'ats!āsa L!āl!EL!Eyadza'yē. Wā, g'īl'mēsē q!āxēs ālāsewē laē
 gwālēlaEm la hāx'wīda qa's lā pax'āLElōtsa ts!āts!āx'semē lāx
 āxāslas. Wā, g'īl'mēsē gwālē āxa'yas g'āxaasa wūnemta qa's hān-
 g'aelsēxa dēdeg'ats!ē lāx ōx!a'yasa L!āl!EL!Eyadzēp!ēqē lāsa. Wā, 20
 la k!ūseisēda maḡgūnā'lōkwē L!āl!EL!Eyadza'yā. Wā, g'āxē g'āxa-

of one of the burial-boxes. | He throws up the other end,
 25 which is used as a hoisting-rope. Then it is caught || by the other
 climber, who hoists up the burial-box. | The other climber goes up
 at the same time, holding the box, | so that it does not knock against
 the burial-tree while it is being | hoisted up. When it reaches the
 board on which the burial-box | of the twins is to be placed, the one
 30 climber || who has remained in the tree takes it and puts it on the | board
 where it is to stay. After this has been done, he | lets go of the rope;
 the other | climber goes down, and puts the end of the rope | around the
 35 middle of the other burial-box. Then it is hauled up by the || climber
 who stays behind, and the other | climber holds the box as it is being
 hoisted up. When it reaches the place, | it is put on top of the first
 one that they have put up. Then | the end of the rope of the burial-
 box is untied and is thrown down. | The one climber goes down with
 40 it; || and when he reaches the ground, he ties another board to the | end
 of the rope. This is hauled up by the climber who stays in the tree; |
 and when it reaches the board where | the two burial-boxes have been
 placed, it is taken by the climber who remains | in the tree. He puts

22 xēda 'nemōkwē lāxa hēhē'wēnoxwē bēbegwānem qa's āx'ēdēxa de-
 nemē qa's qex'semdēs lāx negoyā'yasa n'emsḡemē deg'ats!ā. Wā,
 lā ts!eqōstōts āpsba'yasa deng'ostāla'yō denema. Wā, lā dādala-
 25 sō'sa 'nemōkwē hā'wēnoxwa. Wā, lā deng'ustōdxa deg'ats!ē. Wā,
 lēda 'nemōkwē hā'wēnox^u la 'nema'nākūla ēk'!ōhela dāla'xa deg'ats!ē
 qa k'!ēsēs xemsa'lela lāxa l!āl!EL!Eyadzēp!ēqē lāse'xs laē deng'o-
 stālayā. Wā, ḡ'īl'mēsē lāḡ'aa lāxa ts!āts!ax^usemē hāndzosa deg'a-
 ts!āsa l!āl!EL!Eyadzax'dē. Wā, lā dādanodēda hā'wēnoxwē begwā-
 30 nemxa hēx'sā lēda ēk'!ē. Wā, lā dāx'īdeq qa's hāndzōdēs lāxa
 ts!āts!ax^usemē hāndzōsa deg'ats!ē. Wā, ḡ'īl'mēsē ḡwālaalelaxs laē
 ēt!ēd ts!enkwxōtsa denemē. Wā, la'mēsē lāḡgema'ya 'nemōkwē
 hā'wēnox^u qa's lā lāxa. Wā, lā qex'semts ōba'yasa denemē lāxaax
 'negōyā'yasa deg'ats!ē. Wā, ḡ'īl'mēsē ḡwālexs laē deng'ustōyosa
 35 hā'wēnoxwē begwānem lāxa ēk'!ē. Wā, la'emxaāwisa 'nemōkwē
 hā'wēnox^u dālaqēxs laē ēk'!ōhela. Wā, ḡ'īl'mēsē lāḡ'aaxs laē
 hānk'āyendayo lāxa ḡālē la hānāla'lela. Wā, ḡ'īl'mēsē ḡwāla laē
 qwēloyowē ōba'yasa denemē lāxa deg'ats!ē qa's ts!eqaxōdēs
 ōba'yasa denemē. Wā, la lāḡgema'ya 'nemōkwē hā'wēnoxūq.
 40 Wā, ḡ'īl'mēsē lāḡ'īlsexs laē āx'ēdxa ts!āts!ax^usemē qa's yīlōyodēs
 ōba'yasa denemē lāq. Wā, la'mē deng'ustōyosa hēx'sā lēda ēk'!ē
 hā'wēnoxwa. Wā, ḡ'īl'mēsē lāḡ'ustāwēda ts!āts!ax^usemē lāxa la
 mexela'lelatsa ma'ltsemē dēdeg'ats!ā laē dāx'ītsōsa hēmenala'lela
 lāxa ēk'!ē hā'wēnox^u begwānema qa's pāqeyīndēs lāx ōkūya'yasa

it on top of the || upper burial-box; and then the other climber goes 45
up, | and helps his friend tie the | burial-box to the twin burial-tree with
the rope which they have used for hoisting the burial-boxes. | When
this has been done, both come down; | and as soon as they reach the
ground, the eight || Salmon people rise and they go home together with 50
the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were
born, | in the evening, all the men || of the tribe of the parents of the 55
twins sit down outside of their houses; | and when they are all there,
a man who is | told by the tribe to speak, addresses them, for this
man is not | one of the chiefs; but the chiefs have asked him | to
speak, for the chiefs are afraid of the parents of twins, || because 60
nobody ever succeeds in anything if the parents of twins wish ill to
him. | Therefore the chiefs do not show that what is said is | the
speech which they wish to be made. The man says, | "O tribe! I
invited you to come here and be seated, that I may ask the parents of
twins | whether they intend to keep the taboos. Now I will go and
ask them." || Thus he says, and walks into the house in which the 65
twins were born; | and when he goes in, the woman, the mother of the
twins, says at once | that she has heard what was said by the people

ək!lēlela deg'atslä. Wä, g'ilēmēsē gwāla laē ək!lēstēda 'nemōkwē 45
hāwēnoxwa qa's lä g'ōx'widxēs 'nemōkwaxs laē yī'aLElōtsa
dēdeg'atslē lāxa L!āl!EL!EYadzēplēqē lāsa, yīsēs deng'ustālayōx'dē
denema. Wä, g'ilēmēsē gwāla g'āxaē 'wīla hōqwaxaxs ma'lōkwaē.
Wä, g'ilēmēsē g'āxelsa laē 'wīla q!wāg'īlsēda ma'gūna'lōkwē L!āl!E-
L!EYadza'ya qa's lax'da'x'u 'nemāx'īd nā'nak'u LE'wa ma'lōkwē 50
hēhēwēnox'u bēbegwānema qaxs k'!ēasaē las g'īg'aōlnōkwasa la lēlēl
L!āl!EL!EYadza'ya.

Wä, g'ilēmēsē yūdux'p!ENxwa's gwasēs māyōldemasa yīkwilē
hāyasek'āla; wä, g'ilēmēsē dzāqwaxs laē k!ūs'elsēda 'nāxwa bēbe-
gwānems g'ōkūlōtasa yīkwilē hāyasek'āla lāx L!āsanā'yas g'ōkwax. 55
Wä, g'ilēmēsē 'wīlg'aelsexs laē yāq!eg'a'lēda begwānemē yīxa
āxk!ālase'wasēs g'ōkūlōtē qa yāq!ent!āla, yīxs k'!ēsaē g'ayōl
begwānemē lāxa g'īg'egāma'yē. Wä, lāla hē'ma g'īg'egāma'yē
āxk!āla qa yāq!ent!ālēs qaxs k'ilemaēda yīkwīlaxa g'īg'egāma'yē
qa's k'!ēsaē weyōl!ēnoxwa yīkwīlaxs hānkwaaxēs gwe'yā qa lē'lēs. 60
Wä, hē'mis lāg'ilas k'lēs nēhtsemāla hē yāq!eg'a'lēda g'īg'egāma-
'yasēs wāldemēxsdē. Wä, lā 'nēk'ēda begwānemē: "Hēden lāg'ilā
'nēx' qens g'āxē k!ūs'elsa, g'ōkūlōt, qen wūlēxwa yīkwīlax hāya-
sek'āla aēk'ilaemlilaō lō' k'lēs. Wä, la'mēsen lāl wūlālqō,"
'nēk'exs laē qās'ida qa's lē laēl lāxa yīkwīlatslē g'ōkwa. Wä, 65
g'ilēmēsē laēlexs laē hēx'ida'mēda yīkwilē ts!edāq hē g'il yāq!E-
g'a'la qaxs wūlela'maax wāldemasa begwānemē lāx L!āsanā'yasēs

68 outside of the | house. And the woman, the mother of the twins, says,
 "We shall not | observe the taboos. We are going to dress in our
 70 work-clothes in || the morning, and you shall come and beat rapid
 time when we go out of this | house in which the twins were born."
 As soon as she ends her speech, | the man goes out, and repeats to his
 tribe what the | mother of the twins has said; and the man tells his |
 75 tribe to rise early, when daylight comes, and beat rapid time || for the
 parents of the twins, in front of the house in which the twins were
 born. Thus he says. | And when he ends his speech, the men all go
 home | to their houses. In the morning, when it gets day, | the men
 arise from their sleep, and | sit down outside of the house in which the
 80 twins were born; and when || they arrive, they take their batons
 and distribute them | one to each man; and when | each man has
 one, the one who spoke before, | when the tribe first sat down, goes
 into the house. He does not stay there a long time, before | he
 comes out of the door of the house in which the twins were born, and
 85 says, || "Now, beat time rapidly!" And when he says so, all | the
 men beat time rapidly on boards. First the | father of the twins
 comes out, and he has hanging on his back the wedge-bag in which are
 his wedges | and his stone hammer. In his right hand he carries |

68 g'ōkwē. Wä, lä 'nēk'ēda yīkwīlē ts!Edāqa: "K'!ēsēlg'anu'x^u
 'nemālāl aēk'ilāl. Ēs'maēlanu'x^u q!walenx^u!tsenu'x^u ēeaxelayâx
 70 gaälala qa's g'axlag'ilōs lēx'ūlts!ōdēl g'āxenu'x^u lāxwa
 yīkwīlats!lēx g'ōkwa," 'nēk'eq. Wä, g'il'mēsē q!ūlbē wāldemas
 laē lāwelsēda begwānemē qa's lē ts!ek'!a!ēlas wāldemasa yīkwīlē
 ts!Edāq lāxēs g'ōkūlōtē. Wä, hē'mis wāldemsa begwānemaxēs
 g'ōkūlōtē qa 'wī'les gag'ostâ qō 'nāx'īdlō, qa's g'axlag'il lēxewel-
 75 saxa yīkwīlē hāyasek'āla lāxēs yīkwīlats!lē g'ōkwa, 'nēk'ē. Wä,
 laem q!ūlbē wāldemas lāxēq. Wä, hēx'ida'mēsē la nā'nakwēda
 'nāxwa bēbegwānem lāxēs g'ig'ōkwē. Wä, g'il'mēsē 'nā'nakūlaxa
 gaälāxs laē 'wī'la lāx'widēda mexāx'dē bēbegwānema qa's lā
 k'lūs'ēls lāx l'āsanā'yasa yīkwīlats!lē g'ōkwa. Wä, g'il'mēsē 'wīl-
 80 g'aēlsa laē āx'ētse'wēda t!ēt!emyayowē qa's ts!ewanagemāēxa
 'nāl'nemts!aqē lāxa 'nāl'nemōkwē begwānema. Wä, g'il'mēsē
 q!wālxoxtāwēda bēbegwānemxs laē laēlēda yāq!ent!ālax'dē begwā-
 nemxs g'ālaē k'lūs'ēlsē g'ōkūlōtas. Wä, k'!ēst!lē gālaxs g'āxaē
 g'āxāwels lāx t!ex'ilāsa yīkwīlats!lē g'ōkwa. Wä, la 'nēk'a:
 85 "Wēg'a lēxedzōdex," 'nēk'exs laē 'nemāx'īd lēxedzōdēda 'nāxwā
 bēbegwānemxa paq!esē lēxedzowē saōkwa. Wä, hē'mē g'āla-
 ba'ya yīkwīlē begwānema tēgwēk'elaxēs q!waats!āsēs lemlemg'ayo
 lōxs 'mex'uts!āēs pelpelqē lāq. Wä, lāxaē dāk'!ōlts!ānasēs hēk'!ōl-
 ts!āna'yē lāxēs sēwayowē. Wä, lä dālasēs. g'emxōlts!āna'yaxēs

his paddle, in his left hand his || mat, as he comes walking along. 90
 Next to him comes | his wife, who carries on her back her clam-
 digging | basket, and in it is her berrying basket. | In her right hand
 she carries her paddle and her digging-stick; | in her left hand, her
 mat and her bailer made of || a large horse-clam shell, which she uses 95
 when digging clams; | and an old mat is spread over her back. Both
 of them, | she and her husband, wear belts. The | three go out, fol-
 lowing one another,—first the man who spoke, | next, the father of
 the twins, and last the mother of the twins. || Then they come walk- 400
 ing along, and stand | outside the door of the house, and when they
 stop walking, | all the men stop beating time; and that | man, the
 only one who speaks, addresses them, and tells all | the people that
 the parents of the twins will not obey the taboos, || and that they will 5
 continue to work as they used to do before, and that for this reason |
 they have come in their working-dresses. Then he | promises a pot-
 latch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this
 has been done, || the man and his wife, the parents of the twins, are 10
 at once allowed to work, when she gets strong enough to work. |
 Now this is ended. |

lē'wa'yaxs g'āxaē ēx'ēm qā'nakūla. Wä, hēmēs māk'ilaqēs ge- 90
 nemē. Wä, laēmxaē t!ēgwik'elaxēs dzēg'ats!āxa g'āwēq!anemē
 lexa'ya. Wä, la hānts!āsō'sa hāmyats!ē lexa'ya. Wä, lāxaē
 dāk'!ōlts!ānasēs hēlk'!ōlts!āna'yē lāxēs sēwayowē lē'wis k'!lāk'wē.
 Wä, la dālasēs gēm'xōlts!āna'yē lāxēs lē'wa'yē lē'wis xelōlts!ālayo
 'wālas xalaētsōx met!ana'yax dzēk'aaxa g'āwēq!anemē laxēs 95
 lēbēk'ilaēna'yaxa k'!āk'lobana. Wä, lā 'nemālaem wīwūsēg'oyāla
 lē'wē lā'wūnemē. Wä, la'mē denōxlālaxs yūdukwaē yīxs hē'maē
 g'ālabēsa hāyasek'āla yāq!ent!āla'x dē begwānema. Wä, lā
 māk'ilaqēxa yīkwilē begwānema. Wä, la elx!ā'ya yīkwilē ts!edāqa.
 Wä, g'āxē ēx'ēm qā'nakūla qa's g'axē q!wāg'aels lāxa l!āsa- 400
 lēlk'asē lāx t!ex'ilāsēs g'ōkwē. Wä, g'il'mēsē gwāl qāsaxs laē gwāl
 lēxedzā'yēda 'nāxwa bēbegwānema. Wä, la yāq!eg'a'lēda begwā-
 nemē, yīxa 'nemōx'sāmē yāq!ent!āla. Wä, la'mē nēlāxa 'nāxwa
 bēbegwānemxs k'!ēsaē aēk'ilēda yīkwilē hāyasek'āla yīxs ā'mēlē
 hāyōlisl āxax'sala lāxēs 'nāxwa ēa'xēna'ya. "Wä, hē'mis lag'ilasek' 5
 hē gwāla g'āx q!waq!ūlax'LEnu'x'sg'as ēeaxelayuk". Wä, la'mē
 dzōxwa qaēs g'ōkūlōtē laxēq.

Wä, hēx'ida'mēsē ya'x'wīdxēs g'ōkūlōtasa p!elxelasgemē. Wä,
 g'il'mēsē gwālaxs laē hēx'idaem hēlq!ōlemsēs g'ōkūlōtē āxax'sa-
 laxa yīkwilē begwānema lē'wis gēnemaxs laē hēlats!āla āxax'sāla. 10
 Wä, la'mē gwāl laxēq.

- 12 Now I shall talk about the mother of twins, | who, together with
her husband, obeys the taboos. | When she is pregnant again, the
15 woman || and her husband, paint their faces with ochre, when
daylight comes in the | morning, and they wear around their heads
rings of red cedar-bark, with | one white tail-feather of the eagle
standing in the back. They wear these during the whole time of her
pregnancy; | and when the child is born, is at once given the name
20 Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-
Woman. | Then they take one of the cradles with notched head-
board | of the twin brothers for the cradle of Salmon-Tail, and they |
do everything to him as they did to his elder brothers, the | twins.
25 And when Salmon-Tail is ten months old, || he is taken out of the
cradle. They take the cradles with notched head-boards | to the
cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— |
that is, if they are recognized as olachens by an old man, one of
twins— | generally this is a pair of twins, consisting of a boy and a
30 girl,— || and leg-rings and arm-rings are put on them, | an old man,
one of twins, is called to give them a name obtained from the olachen.
Then he looks at their hands; and when he sees that the twins have |
small hands, the old man, one of a pair of twins, says to the | boy,

- 12 Wa, la^mēSEN gwāgwēx^salāl laxa yīkwīlē ts!Edāqa, yīxa aēk'i-
lāxs yīkwīlāēda ts!Edāqē ^{en}māla lē^{wis} lā^wūnemē. Wā, g'il-
^{maē} ēt!lēd bewēx^wida laē lōma la aēk'ilēda ts!Edāqē ^{en}māla
15 lē^{wis} lā^wūnemē la^mē q!walxōem gūmsasa gūgūmyemāxa g'ālāē
^{en}nāx'idxa gēgaāla. Wā, lāxaē hēmenālaem qēqEX^{em}alaxa
l!āgēkwē lēlaap!ālaxa ^{en}nāl^{en}emts!aqē ^{em}ela ts!elts!elk'sa nāxsde-
^{yasa} kwēkwē; lālaa lāx hēlosgemg'ilax'demlasa bewēkwa. Wā,
g'il^mēsē mayōl'ida laē hēx'idaem lēgades Ts!āsna^{yē}, yīxs bāba-
20 gūmaē. Wā, g'il^mēsē ts!āts!adagem^s laē lēgades Ts!āsna^{yē}. Wā,
la^mē āx'ētse^{wē}da ^{en}mēxla lāxa qēqEXEG^{eyowē} xaāp!as ^{en}nōlāsxa
yīkwīlēmas ābempas qa xaāp!as Ts!āsna^{yē}. Wā, la^mē āem
la ^{wil}a nege^lte^{wē}se^{wē} gwayi^lālasē qaē lāx gwayi^lālasax ^{en}nō^{ne}-
lāsxa yīkwīlēmasēs ābempē. Wā, g'il^mēsē hēlōgwila Ts!āsna^{yaxs}
25 laē gwāl xaapase^{wa}. Wā, la^mē layowa mā^lEXla qēqEXEG^{eyowē}
xēxaāp!a lāxa k'ādzek!waasē.

- Wā, hēxōlEN l!elēwēse^{wa}, yīxs g'il^{maē} hēlogwīlēda yīkwīlē^{mē}
l!āl!EL!eyadza^{ya} yīxa ma^lt!elē dzāxūna, yīsa la q!ūlyak^u yīkwī-
^{lema}, yīxs q!ūnālaē bEX^uk'lōdeqela, wā, lā ts!Edāqa ^{en}mōk^u.
30 Wā, g'il^mēsē ^{wil}a qEX^aLElē kwēkūnxwēdemas laē lē^lālase^{wē}da
la q!ūlyak^u yīkwīlēma qa^s lēx^ēdēs lēgem^s lāxēs g'ayōlasa
dzāxūnē, yīxs hāē dōqwasōsē ēeyasās. Wā, g'il^mēsē dōqūlaqēxs
ām^{am}ēx^{ts}lāna^{yē}xa yīkwīlē^{mē} l!āl!eyadza^{ya}, wā, la ^{en}k'ēda

"O friend Making-Satiated! you are an olachen," || for that is a name 35
coming from the home | of the olachen; and he looks at the other one
of the twins, | and he names her Making-Satiated-Woman. When the
twins come from | the Silver-Salmon, then the girl twin is called
Abalone-Woman, | and the boy is called Only-One; || and when the 40
twin-children come from | the Sockeye-Salmon, the girl is called
Head-Dancer and | the boy is called Head-Worker. |

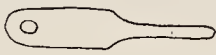
Now I shall talk again about the woman, the mother of | Salmon-
Tail, the younger brother of the twins. You already || know that 45
the cradles with notched head-board of the | twins, after they have
been used for their younger brother Salmon-Tail, | are taken to the
cedar-bark cave. The mother of twins does not keep their cradles. |
If the woman expects another child, | the Indians are careful not to
make the cradle before || the child is born, for often the child will be 50
dead when it is born; | therefore the cradle is made after the child
is born. | When the child is born, | they make the cradle at once.
Then | the child and his parents go straight back to the old ways.
There are none of the customs that are being observed with twins, ||
and with their parents, and the | child of the mother who had given 55

yíkwí'lemē begwānema: "Dzāxūns, qāst, mēmenlētela," lāxa
bex^uk'!ōdeqela, qaxs hē^emaē lēgēms lāxēs g'āx'idaasē āwīna- 35
gwisasa dzāxūnē. Wā, lā dōx^ewīdxa ^enemōkwē yíkwí'lemē L!āl!E-
yadza^eya wā, la lēx^eēdes Māmenlēyēga lāq. Wā, g'il^emēsē g'āyōla
yíkwí'lemē lāxa dzā^ewūnē laē lēx^eēdayuwē Ex^tts!emg'i'yēga lāxa
ts!āts!adagemē yíkwí'lema. Wā, lā lēx^eēdayuwē ^enemg^e'ēyē lāxa
bābagumē. Wā, hē^emis lēgēmsa g'ayōlē yíkwí'lemē g'īng'īnānem 40
laxa melēk'ē Yāyaxūyiga yīxs ts!āts!adagemāē. Wā, hē^emis lēx-
ēdayowē Haya^elēyē lāxa bābagumē.

Wā, la^emēsen ētlēdēl g'wagwēx^s'āla! lāxa ts!edāqē, yīx ābempas
Ts!āsna^eyē, yīxs ts!ā^eyāsa yíkwí'lemē L!āl!EL!Eyadza^eya, yīxs lē^emaa-
qōs q!ālaqēxs lē^emaē lāyowēda mālexla qēqexeg^eeyowē xēxaāp!asa 45
yíkwí'lemē L!āl!EL!Eyadzēxs laē g'wāl xaāpase^ewē ts!ā^eyāsē Ts!āsna-
^eyē lāxa k'ādzek!waasē. Wā, laem k'leās la āxēlasō xaāp!āsa
yekwīlayag'ōlē ts!edāqa. Wā, g'il^emēsē bewēx^ewīd ētlēda, wā, hē-
menala^ema bāk!umē aēk'ila geyōl xaāpēlaxa xaāp!āxs k'lē^emaē
māyōl'ēdēda ts!edāqē, qaxs q!ūnālaē lē^elālēda g'īnānemaxs māyōl'ē- 50
maē. Wā, hē^emis lāg'īlas ā^elēm xaāpēlase^ewēda xaāp!āxs laē māyōl-
ēdēda ts!edāqē. Wā, g'il^emēsē māyōl'ēdēda ts!edāqasa g'īnāne-
maxs laē hēx^eidaem xaāpēlase^ewēda xaāp!ē. Wā, laem naqē^estēda
g'īnānemē lē^ewis g'īg'aōlnōkwē. La^emē k'leās la āxālas yíkwí'lēnē-
x'dās lāxa hāyasek'āla. Wā, laemxaāwisē k'lē^es la L!āl!Eyadza^eyē 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ||
60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to
65 the twins when they were born; and when || the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medicine. || The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in
10 this way:  And if a man or a woman is sick, || they go to the mother of twins to be | cauterized by her.

56 māyōl^ēmas g'īnānema, yīsa yīkwīlayag'ōlē. Wā, la^ēmē g'īnānema-q'lālama yu gwēx'sa ēnemōk!wēdza'yēx g'īng'īnānema.

Wā, lēx'a^ēmēs ōgūx'īdaatsa g'īnānemaxs laē ēt!lēd yīkwīlēs ābēmpē. Wā, la^ēmē lēgades Hēx't!a'yē lāxēq. Wā, g'īl^ēmē ēt!lēd yīkwīlē
60 ābēmpasēxs laē gwāl hēlōgilaxa lāxat! ēt!lēd Hēx't!a'ya laas āem g'ēxasēwē xaāp'lās. Wā, la ēt!lēd xēxaapīlasēwēda ma^ēxlā qēqē-xeg'eyowē xēxaāp!a qa xēxaāp'lāsa lā ēt!lēd yīkwīlēm L!āl!EL!E-yadza'yē g'īng'īnānema. Wā, la^ēmē āem naqemg'īl^ēewēx g'ālē gwēgilas qaēs g'ālē yīkwīlēma L!āl!EL!E-yadza'ya. Wā, g'īl^ēmēsē
65 ēt!lēd mayōl'īdes ts!ā'yāsa yīkwīlēmē, wā, laēmxaāwisē lēgades Ts!āsna'yē. Wā, lawīslā gwāla gwāgwēx'sāla lāxen ēnāxwa wāldē-mi^ēlāla lāx māyōL!ēna'yasa ts!edāqē.

1 **Cauterizing.**—Wā, hē^ēmisa maēnas, yīxs laē aēk'!a ts!ōxwasō^ē qaēs lā gēx'walīlēma qa ālak'!alēs lem^ēxwida. Wā, g'īl^ēmēsē lem^ēx-widēxs lāē aēk'!a k'!ōx'semtse^ēwa qaēs lē g'īts!oyo lāx g'īldasasa yīkwīlē ts!edāqa. Wā, la^ēmē pēspats!āno^ēs. Wā, g'īl^ēmēsē gwāla
5 laē āxēdēda yīkwīlē ts!edāqxa gūnē aēk'!aakwē xūnkwa qaēs lēxat! g'īts!ōts lāxa maēnatslē g'īldasa. Wā, la^ēmē ēnāxwa q!ālē g'ōkū-lōtasa yīkwīlē ts!edāqēxs axēlaaxa maēnē. Wā, hē^ēmisa x'ōbēdzowē pēgedzowē kwax^ēba k'!wa^ēxlāwa. Hēem la g'īts!āxa maēnatslēyē g'īldasaxa g'a gwālēg'a (fg.). Wā, g'īl^ēmēsē ts!ex'īlē
10 ōk!wina'yasa begwānēmē lō^ēma ts!edāqē, laē lāxa yīkwīlē ts!edāq

Then the mother of twins opens her | box and pinches off some 12
of the dry afterbirth, | and she takes some of the soft nettle-bark,
and also her stick for cauterizing. | She takes these to the
house of the one whom she is going to cauterize. Generally they
cauterize || the knees or the chest, or both sides of the head, | 15
if a person has headache; or, if a | man or woman has backache, they
eauterize on each side | of the small of the back; or if they have
pains in the chest, they | cauterize on each side of the collar-bone,
or sometimes above the nipples; || or when there is pain on each 20
side of the head, they cauterize both temples | or often on the back
of the neck and of the head, | but most frequently they cauterize the
knees. |

When the mother of twins arrives, she sits down. She takes the |
afterbirth and breaks it up into small pieces. She takes the || rubbed 25
nettle-bark and loosens it. She mixes it with a piece of the after-
birth, | and takes the cauterizing-stick. She puts the afterbirth
and | nettle-bark which are mixed into the hole at the end; and when
the hole of the | cauterizing stick is full, she lays it on the place where
she is going to cauterize. She takes | cedar-wood, puts one end into
the fire, and, when it burns, she || sets fire to the material in the cauter- 30
izing-stick. And when it burns evenly, | she presses it down with

qa's lä x'ōpasōs. Wä, hēx'ida'mēsēda yīkwilē ts!Edāq x'āx'wīdxēs 11
maēnats!ē g'ildasa qa's ēpōdēxa g'ayolē lāxa lē'mōkwē maēna. Wä,
hē'misa q!ōyaakwē gūna. Wä, hē'misēs x'ōbedzowē. Wä, la'mē
dālaqēxs laē lāx g'ōkwasēs x'ōpasōlē. Wä, hēem q!ūnāla x'ōpaso-
wa āwagoḷa'yaqens lē'wūns hāq!ūbāyēx lē'wūns ēwānōlema- 15
ē'yēx, yīxs ts!Ex'ts!ālaēda begwānemē. Wāx'ī āwāgoxlēqenōwēda
begwānemē lō'ma ts!Edāqē lē x'ōx'apoxlentsōsa ē'wax'sōt!Ena'ya-
sens xemōmowēg'a'yēx. Wāx'ē ts!Enpela la maēmaltsema x'ōpa'yē
lāxens hānasxawa'yēx lōxs yāē lōx ēk!anā'yaxsens dzāmēx,
wāx'ī ts!Ex'ts!āla lā ē'wāx'sanōlema'ya ē'nāl'nemsgēmē x'ōpa'ya 20
lōxs q!ūnālaē ē'nemsgēma x'ōpa'yē lāxens ōxlāyēx lē'wūns āwāp!a-
ē'yēx. Wä, yūemxat! q!ūnāla x'ōpase'wēda ōkwāx'a'yē.

Wä, g'il'mēsē g'āx k!wāg'alilēda yīkwilē ts!Edāqa laē āx'ēdxa
maēnē qa's tsōtsets!Endēq qa ālēs ām'āmāyastā. Wä, āx'ēdxa
q!ōyaakwē gūna qa's bēl'ēdēq. Wä, lä gwēgūlqasa q!wēlkwē maēn 25
lāq. Wä, la āx'ēdxa x'ōbedzowē. Wä, lä dzōpstōtsa maēnqēla
gūn lax kwax'ba'yas. Wä, g'il'mēsē qōt!astowa kwāx'ba'yasa
x'ōbayowaxs laē pax'alelōts lāxēs x'ōpasōlē. Wä, lä āx'ēdxa
k!wa'xlāwē qa's mēx'LEndēs ōba'yas. Wä, g'il'mēsē x'ix'ēdexs laē
tsēx'tōts lāxēs x'ōbayowē. Wä, g'il'mēsē ē'nemāla x'ix'ēdē ē'wādze- 30
gasasa x'ōbayo laē lāqwalaxa yīkwilē ts!Edāqsēs gēmoxōts!āna'yē

32 her left hand | into the hole, so that it may not move; for generally
the | person moves about when he feels the burning on his skin.
This is the thickness | of the cauterizing-stick, and this the size of the
35 hole at the end.¹ When || it is all burnt up, she lifts the cauterizing-
stick, and only | the ashes of the afterbirth and of the nettle remain
sticking to the skin. The mother of twins presses on it | with her
first-finger, so that the ashes go in; and | after she has finished
cauterizing, she is paid one pair of | blankets for every place she has
40 cauterized. Sometimes she will cauterize in four places, || and she is
paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the
Salmon, but who are not twins. | When a woman gives birth to a
one-eyed child, then | all the men say that it belongs to the Salmon. |
45 When a woman gave birth to a girl with a red spot like a || strawberry
on the forehead, here at Fort Rupert, | it was said that (the girl)
belonged to the Salmon; and a Koskimo woman gave birth | to a boy
whose right leg was bent, who belonged to the Salmon; | and Kūnḡū-
layugwa, a | L!āL!āsiqwāla woman, gave birth to a child | who was
white on one side of the face, and he also belonged to the Salmon;
50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a
scar on the face; | and also those who have scars on the body or
who | lack a finger,—all these about whom I am talking are said to

32 lāxa x'ōbayowē qa k'!ēsēs lēḡūLEla qaxs q!ūnālaē yawīx'Elilēda
begwāNEMaxs laē lēq!ūt!lēdēs l!ēsē. Wā, g'aem wāḡwatsa x'ōba-
yowēg'a.¹ Wā, g'aēmēs 'wādzegats kwax^uba'yasēg'a. Wā, g'ilēmēsē
35 q!ūlx'ēidxs laē wēx'ēidxa x'ōbedzowē. Wā, ā'mēsē la k!ūtālē
ḡūna'yasa maēnqela ḡūn. Wā, ā'mēsa yīkwilē ts!Edāq ts!emsgem-
tsēs ts!emālx'!ts!āna'yē lāq qa lābetēsa ḡūna'yē. Wā, g'ilēmēsē
ḡwāla yīkwilē ts!Edāq x'ōpaxs laē hālaqasōsa 'nāl'nemxxsa p!Elxe-
lasgem qaēda 'nāl'nemsgemē x'ōpēs, yīxs 'nāl'nemp!ēnaē mōsgemē
40 x'ōpa'yas. Wā, la hālaqasō'sa mōxxsa p!Elxelasgema.

Cripples.—Wā, la'mēsen ḡwagwēx's'alaf lāxa k'!ēse yīkwi'lem
L!āl!Eyaḡza'ya, yīxs q!ūnālaē mayōLēda ts!Edāqasa k!ūxstō; wā,
laem hēx'ēidaem 'nēk'ēda 'nāxwa begwāNEMqēxs L!āl!ayaḡza'yaē.
Wāx'a 'nemōkwē ts!Edāq mayol'ēdaa āxālaēda L!axsemē hē ḡwēx's
45 legō lāx ōḡwiwa'yasa ts!āts!adagemē lāxg'a Tsāxisek', wā, laemxaē
'nēx'sōxs L!āl!ayaḡza'yaē. Wāx'ēda māyōLEMasa Ḡōts!axsemē
wāk'alē hēlk'!ōtsīḡza'yasa bābagumē. Wā, laemxaē L!āl!aya-
ḡza'ya. Wāx'ē mayōLEmas Kūnḡūlayugwa L!āl!āsiq!waxsemēxa
'melk'!ōtema bābaguma. Wā, laemxaē L!āl!Eyaḡza'ya. Wāx'ē
50 māyōLEmas Ayagaxa Ḡōts!axsemēxa q!ūt!ōsaēs māyōLEMē bāba-
guma. Wā, hē'mēsa q!ūtās ōk!wina'yē Lōxs q!Ex^uts!āna'yēxa
ḡāyolē lāx q!wāq!wax'ts!āna'yas hēstaem ḡwē'yō L!āl!EL!Eyaḡza-

¹ 3 mm. thickness of gauge-stiek; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all the tribes follow the rules that they have || for twin-children, and 55 their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1 the twins is a boy, | (the mother) wraps it in cedar-bark and gives it to her | near relative who is a seal-hunter, that the boy, one of the twins, may become a seal-hunter. || Then the seal-hunter puts the 5 navel-string between | the prongs of his harpoon-shaft. It is tucked in where the cross is shown.¹ | Sometimes they put the navel-string at the end | of the seal-hunter's paddle. They | wrap kelpine over it at the narrow part of the || hunter's paddle.² The navel-string of 10 the | boy is put under a wrapping of dried kelpine. | This is done with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. 15 This is the navel-string right | where the cross is.³ Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

éyen la gwāgwēx'sēālasa. Wā, len 'nāxwaem dōqūlaqēxs laē 53
negehtewēemq g'ayemōlasas lēlqwālalēxēs gwēg'ilasē qaē lāxēs
gwēg'ilasē qaēda yīkwī'lemē L!āl!EL!EYadza'ya. Wā, lāxaē g'ig'aōl- 55
nōkwē 'wī'laem negehtewēx aēk'ilasasa yīkwīlē L!āl!EL!EYadza'ya.

Navel-string.—Wā, hē'misē g'ig'aōlnōkwas axēlaxa ts!ētseyōx^ulā- 1
yas lōxs g'ilēmaē begwānema 'nemōkwē lāx yīkwī'lemas laē
q!enēpsemtsa k'ādzekwē lāxa ts!eyōx^ulā'yē qa's ts!ewēs lāxēs
māg'ilē lēlēlālaxa ālē'winowwē qa ālē'winowwētsēs yīkwī'lemē.
Wā, hēx'ida'mēsēda ālē'winowwē la g'apōtsa ts!eyōx^ulā'yē lāx āwā- 5
gawa'yas ōx^ulā'yas dzēgumasēs mastowēxa gayoyāla g'ebēl!EXa-
wa'yaatsa ts!eyōx^ulā'yē.¹ Wā, lā 'nāl'nemp!ena la pāq!exawa'yas
ts!eyōx^ulā'yax ōxawa'yasa ālēx^usa'yas sē'wayāsa ālē'winowwē yīx
lāg'ilas qenx^usa sanap!alē lāx ōxawa'yas² ālēx^usayo sē'wayāsa ālē'wi-
noxwasa g'ālē begwānema. Wā, la'mē qāqak'ina ts!eyōx^ulā'yasa 10
bābagumē lāx āwābā'yasa lemōkwē sānap!āla, yīxs 'nāxwa'maē hē
gwēg'ilasēwē ts!eyōx^ulā'yasa yīkwī'lemē lē'wa k'lēsē yīkwī'lema.

Wāx'ē 'nēx'sō' qa's lēq!ēnoxwēla bābagumē qa's lē g'ip!ālēlō-
dayowēs ts!eyōx^ulā'yē lāx āwābā'yas yī'lemē k'!lx'ēwax^usa k'!m-
layāsa lēq!ēnoxwaxa xwāk!ūna. Hēem ts!eyōx^ulā'yē neqōstā- 15
wasa gayoyāla. Wā, la q!ūnāla tēx'wūna'ya ts!eyō^ulā'yaxa qenxa-
wa'yasa lēq!ēnoxwē lō'ma ālē'winowwē. Wā, g'ilēmēsē wālagēla qa

¹ In the angle between the two prongs. The figure showing the cross has been omitted.

² Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

³ Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
 20 the end with a thick drill. || The hole goes in deeply, sometimes three
 finger-widths | deep. When this has been done, they | fold up the
 navel-string lengthwise, and push it into the drill-hole | at the heavy
 end of the song-leader's baton. They cut | a round plug of cedar-
 25 wood and drive it over the navel-string; and || it goes in tightly,
 for they wish it to be held very firmly. | And after they have driven
 it in, they cut off the cedar-stick | so that it is even with the end of
 the baton. |

There is another way of doing this. They let the boy sit | in the
 30 drum; and they ask the song-leader to beat the || drum, not too loud,
 while he is singing. He does not beat hard | on the drum when he is
 beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisher-
 man, | they put the navel-string into the neck ring of a fisherman ||
 35 who catches all kinds of fish; and the same is done with the halibut-
 fisherman; | he also puts the navel-string into his neck ring. | All
 the expert workmen wear the navel-strings of boys, | and wear them
 around their necks. |

40 And they do the same with the navel-strings of girls. || There are
 two ways. They are worn around the wrist | by a mat-maker or

18 bābagumē qa's nāgadēs qō q!ūlyax'wīdlō laē āx'ētse'wē t!emya-
 yāsa nāgadē qa's selbentse'wēsa lēkwē selema. Wā, k!wābeta-
 20 'mēsē sela'ya, yīxs 'na!nemp!enaē yūdux'den lāxens q!wāq!wax'-
 ts!āna'yēx yīx 'wālabedasasa sela'yē. Wā, g'il'mēsē g'wālexs laē
 k!lōx'ūntse'wēda ts!eyōx'la'yē qa's wīg'wīlemē lāxa sela'yē lāx
 lēx'ba'yasa nāxsa'yasē t!emyayā. Wā, lā k!lax'wītse'wēda k!wa'x-
 lāwē qa lēx'enēs. Wā, la dēgwēg'ints lāxa ts!eyōx'la'ye lāx
 25 tek'elaēna'yasa lēx'ena k!wa'xlāwa qaxs 'nēk'aē qa ālēs elāla.
 Wā, g'il'mēsē g'wā! dēqwaqēxs laē k!līmōdex ōxtā'yasa k!wa'xlāwē
 qa ālēs 'nemabāla lō' ōba'yasa t!emyayowē.

Wā, g'a'mēs 'nemx'idāla g'wēg'ilasg'ada yīxs k!wats!ōyāēxa bāba-
 gumē lāxa me'nats!ē. Wā, lā āxk!ālase'wēda nāgadē qa mex'elēxa
 30 me'nats!āxs denxelaē k!lēs hāse. Wā, lāxaē k!lēs ēā!tsilaxs
 mex'elaaxa me'nats!ē. Wā, la mōp!ena hē g'wēx'itse'wēda bāba-
 gumē.

Wāx'ē 'nēx'sō' qa's yā!nek!wēnoxwēxa k!lōtela lē'wa p!ā'yē,
 wā, la qenxōdayowēda ts!eyōx'la'yē lāxa yā!nek!wēnox' begwā-
 35 nemxa 'nāxwa k!lōk!ūtela. Wā, hēemxaāwisē g'wā!axa lōq!wē-
 noxwaxa p!ā'yē, laemxaē qenxālaxa ts!eyōx'la'yē. Wā, lā 'nā-
 xwa'em lāyowa ts!eyōx'la'yasa bābagumē lāxa 'nāxwa ēeaxe!aē-
 nox' bēbegwānem qa lās qēqenxā lāq.

Wā, lāxaē hēem g'wēg'ilase'wē ts!eyōx'la'yasa ts!āts!adagēmē,
 40 yīxs mā!aē lālālasas g'wēg'ilasaxa ts!eyōx'la'yas, yīxs qex'ts!āna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams; that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, || that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

MATURITY

This is the princess of the real chief of the numaym | Maāmtag'ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief 'māxūyālidzē. The chief has for his princess ||
K'!ēdēlēlak'. The name K'!ēdēlēlak' of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K'!ēdēl, "sitting still in the house"). The word k'!ēdēl has two
meanings. | She does not move while she is sitting there, her knees

'yaasa k'!et!ēnoxwaxa lē'wa'yē lē'wa l!ābatilaēnoxwē ts!edāqa. 41
Wä, lä qenxälaxa ts!eyōx'la'yasa ts!āts!adagemēxa t!elts!ēno-
xwaxa k'!āwasē lē'wa xwāl!ēnoxwaxa k'!ōtela lē'wa lāwēnoxwaxa
'nāxwa ts!ēts!ek!wēmasa qa hōhemalītsa ts!āts!adagemāq qō q!lū-
yax'wīdlō. Wä, hē'misēxs wālagēlaē qa's ye'wīnoxwēs qō q!lūya- 45
x'wīdlō, yīxa ts!āts!adagemē lō'ma bābagumē. Wä, laemxaē lā
qex'sīdza'yax ts!eyōx'la'yasa ts!āts!adagemasa ye'wīnoxwē ts!e-
dāqa. Wä, g'īl'mēsē xūlēq!wēnoxwa ye'wīnoxwē ts!edāqa laē
qex'ts!āna'yax ts!eyōx'la'yē lāx hēlk'!ōlts!āna'ya. Wä, hēem
lāg'ilas hē gwālē qa xūlēqūlēsas ts!āts!adagemāxs laē ye'wīnoxwa. 50
Wä, lāxaa hēem gwēg'ilasēwē ts!eyōx'la'yasa bābagumē, yīxs
laaxat! qex'ts!ānēsa ye'wīnoxwē hāmats!a qa ye'wīnoxwēLES qō
q!lūlyax'wīdlō yīxa bābagumē. Wä, laem gwāla.

MATURITY

Ilē'maē k'!ēdēlasa ālak'!āla g'īgāmēsa 'ne'mēmōtasa Maāmta- 1
g'ila, wä, hēem xāmagemālatsa 'nāxwa 'nāl'ne'mēmōtasa 'nāxwa
lēlqwālaLa'yasa loxāla, laxen wāldemxg'in lāx'dēk' gwāgwēx's'āl-
lāqēxs g'īgadaas 'māxūyālidzē. Wä, lēda g'īgāma'yē k'!ēdades
K'!ēdēlēlak'. Wä, hēem g'äg'īl'elats K'!ēdēlēlak' la k'!ēdēltsēs 5
ōmpaxs g'ālaē ēxent!ēda, yīxs g'ālaē lāts!āg'alīl lāxēs k'!ēde'lats!ē
ēxendatslā. Wä, la'mē k'!ēdēl lāq. Ma'lē gwēbalaasasa
k'!ēdēlē. Wä, la'mē āem seldēlēxs k!waēlaē tesalēs ōkwāx'a'yē

pressed | against her breasts; she is sitting still on the floor. And
 10 when she eats, || she eats four pieces of broken dried salmon, which
 are put into the dish of the | princess; and there is a little oil into
 which the four | small pieces of broken dried salmon are dipped.
 And when this has been put into the dish, her | attendant, who is
 always a shaman, takes up the dish and | puts it before the princess,
 15 and the princess only looks at the || dish which is placed in front of her.
 Then the attendant goes to draw | water, and gives it to the princess.
 Then the attendant | shaman-woman of the princess takes her
 drinking-tube of bone | taken from the wing of an eagle, and she puts
 one end of the | drinking-tube into the water. The attendant
 20 shaman-woman || holds the bucket with water, and the attendant
 woman speaks, | and says, "Now, take a drink. Don't overdo it. |
 Put the end of the drinking-tube into your mouth that you may have
 a small mouth, princess, | and do not take a large mouthful when you
 drink. You may swallow four times | that you may not be stout,
 25 princess." Thus she says. || Then the princess puts her mouth to the
 end of the bone drinking-tube, | and she just opens her mouth and
 pushes the end of the | bone drinking-tube into it, and she just sucks
 at it and | swallows water four times. Then she stops, for the
 attendant shaman-woman watches | that she does not drink too

lāxēs dzēdzamē. Wā, la^εmē k'!ēdēlē. Wā, hē^εmēsēxs laē hām^x·ēīda,
 10 wā, lā mōxwēdalēda k'!ōbekwē xa^εmāsa āxts!āx hā^εmaats!āsa k'!ē-
 dēlē. Wā, hē^εmēsa hōlalē l!ē^εna qa ts!ēbatsēsa mōx^εwidāla ām-
 ēāmāyastōs k'!ōpē xa^εmāsē. Wā, g'īl^εmēsē gwāl^εalts!āxs laēda aē-
 xentsēla ts!ēdāq, yīxs q!ūnālaē pāxāla dag'īlilaxa hā^εmaats!ē qa^εs
 lā k'āgēmlīlas lāxa k'!ēdēlē. Wā, ā^εmēsē dōqwalēda k'!ēdēlaxa hā-
 15 ēmaats!āxs laē k'āgēmalīleq. Wā, lā tsēx^ε·ēīdēda aēxentsēla ts!ē-
 dāqxa ēwāpē qa^εs lās lāxa ēxenta k'!ēdēla. Wā, lā āxk'!ālēda aēxen-
 tsēla pāxāla ts!ēdāqxa k'!ēdēlē qa āx^εēdēsēxēs nāgayowē xāx^εen
 g'āyōl lāx p!ēlēmāsa kwēkwē. Wā, lā l!ēnxstents āpsba^εyasēs
 nāgayowē lāxa ēwāpē lāx hēēnēmāsa aēxentsēla pāxāla ts!ēdāq
 20 dāfāxa ēwābets!āla. Wā, lā yāq!ēg'a^εlēda aēxentsēla ts!ēdāqqa.
 Wā, lā ēnēka: "Wāg'īllag'a nax^εēdLEX. Gwāla hāyāxSEQ!axs laaqōs
 mētq!ēdzentsōx ōba^εyaxsōs nāgayowaqōs qa^εs t!ōgūxstēlōs k'!ēdēl.
 Wā, hē^εmis qa^εs k'!ēsaōs āwāwaemk'a nekwaaqōsaxa mōsgēmstowē
 ēwāpaxēs nex^εwētse^εwōs qa^εs k'!ēsēlōs penl!ēsLōl, k'!ēdēl," ēnēx-
 25 ēlaē. Wā, laem hāmbendēda ēxenta k'!ēdēlxēs xāx^εenē nāgayowa.
 Wā, la^εmē hālselaem āx^εēdē sēmsas laē hāmbendēx ōba^εyasēs
 xāx^εenē nāgayowa. Wā, lā hālselaem k!ūmtaq. Wā, la^εmē mōp!ē-
 naem nex^εwēdxa ēwāpaxs laē gwāla qaxs dōqwalā^εmaēda aēxen-
 tsēla pāxāla ts!ēdāqa, qa k'!ēsēs nānagōlost!Eqaxa ēwāpē. Wā,

much water. || After she has finished drinking water, she takes the 30 broken pieces of dried salmon, | dips them into the oil which is in the small oil-dish, and puts them | into her mouth. She chews very slowly, and she continues | doing this while she is eating the broken dried salmon. As soon as she has swallowed her food four times, | she stops eating, and immediately || the attendant takes her dish and 35 oil-dish and | puts them away. She draws water for the princess to drink after eating; for | the various kinds of straps are put around the body of the princess, | who wears a hat with a tassel, and abalone shells tied to the | outside of the hat and abalone shells are sewed to her blanket. || This is called "the abalone-blanket of the maturing 40 princess," | and her hat is called "the abalone-hat of the maturing princess." | If her father owns a copper, the expensive copper stands | at the right side of the maturing princess. The copper is placed there | that the princess may easily get coppers to carry on her back to her || future husband. She continues sitting in the house for | a 45 month. This is called *haqâdzâ'lił* ("flat things meeting inside of the house"). | She washes four times every fourth day. | Then the straps are taken off her body, and it is called "taking the straps off the body of | the maturing girl." Then the eyebrows are pulled out by the || attendant shaman-woman, and she cuts off | her hair. Then 50

g'îlēmēsē gwāl nāqaxa ēwāpē, laē dāx'īdxa k'ōbekwē xaēmāsa qa's 30
ts!ep!ēdēs lāxa L!ē'na q!ōts!āxa āma'yē ts!ebats!ā qa's ts!eq!ēsēs
lāxēs sēmsē. Wā, lā āwāk'ālaxs laē malēkwaq. Wā, lā hēx'sāem
g'wēg'ilaxs hā'mapaaxa k'ōbek^u xaēmāsa. Wā, g'îlēmēsē mōp!ēna
nēx'wēd lāxēs hā'ma'yaxs laē gwāl hā'māpa. Wā, hēx'īdaēmēsa
aēxentsēla ts!edāq āx'ēdex hā'maats!ās lē'wa ts!ebats!ē qa's lā 35
g'ēxaq. Wā, lā tsēx'īdxa ēwāpē qa nāgēg'ēsā ēxenta k'lēdēla lāxēs
laēna'yē ēwī'laem qēqEX'ālalelē qEX'ēdemasa ēxenta k'lēdēla lē'wis
qwāLEXlāla LETēm!a. Wā, laēmē q!ENq!ENālēda ēx'ts!ēmē lāx
ōsgēma'yas LETēm!as. Wā, laxaē q!ENq!ENālēda ēx'ts!ēmē lāx nē-
x'ūna'yas. Wā, hēem lēgades ēxendēm k'!EN ēx'ts!ēmāla nēx'ū- 40
na'yē. Wā, hēmisē LETēm!as yīxs lēgadaas ēxentēm! ēx'ts!ēmāla
LETēm!a. Wā, g'îlēmēsē ōmpas āxnōgwatsa L!āqwa, laē lāēla q!Eyo-
xwē L!āqwa lāx hēlk'ōdenōLEmalīlasa ēxenta k'lēdēla, yīx lāg'ilas
hē gwaēla L!āqwa qa hōhemalēsa k'lēdēlaxēs L!āqwēg'ila lāxēs
lā'wūnēmla. Wā, laēmē lālaa hē gwaēl lāxēs ēxendats!ē g'ōkwa, 45
lāxēs ēt!ēdex'dēmla ēxentāl. Hēem lēgades haqâdzâ'liłxa ēxen-
tāxs laē mōp!ēna kwāsa lāxa maēmop!ENxwa'sē. Wā, laem ēwī'la
lawōyowē qēqEX'ēdemas laxēq. Wā, hēem lēgades qwēlēt!ēdex
qēqEX'elāsa ēxenta. Wā, laēmē k'lūlx'ītse'wē aenasa ēxenta k'lē-
dēl yīsa aēxentsēla ts!edāq pāxāla. Wā, hēemxaāwis k'!ebeltsem- 50

52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess
55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

THE SWEAT-BATH

1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box
5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a
10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he
15 takes the seaweed || and puts some of it into the bottom of the steaming-

51 dex se^εyās x^omsas. Wä, la^εmē gwāl lāxēq. Wä, la^εmē äx^εēdēda aēxentsēla ts!^εdāqxa qex!^εidemas l^εwa k!^εwaxlāwēsō^ε k^εädzēx^usa ēxentax^εdē k^ε!ēdēla qa^εs lä lāxa āl^ε qa^εs ālāx ēk^εētelä l^εemq^εla. Wä, g^ε!ēmēsē q!^εāqēxs laē qex!^εit!^εēdes qex!^εidemx^εdāsa ēxenta lāq.
55 Wä, g^ε!ēmēsē gwāla laē äx^εēdxa k!^εwaxlāwēsē^εwē k^εädzekwa qa^εs lās laxa k^εädzek!^εwaasē. Wä, lawēs!ē gwāl lāxēq.

K^ε!ĀLASA

1 La^εmen gwāgwēx^εs^εālāl lāx gwēg^ε!īlasasa Kwāg^εutaxa ts!^εā!ts!^εex!^εitē begwānem lō^εmēda ts!^εdāqē. Wä, hēem äx^εētsowēda k^ε!ālasaats!^ε, yīxa g^ε!ldeg^εa g^ε!ldasaxa ^εnemasgēm^εg^ε!g^εa l^εwa ^εwāsgēm^εx^εsdaasasa begwānemē ts!^εā!ts!^εex!^εita, yīxs ma^εp!^εenk^εustāē lāxens q!^εwāq!^εwax^ε-
5 ts!^εāna^εyēx yīx ^εwālasgēmasasa k^ε!ālasaats!^ε. Wä, g^ε!ēmēsē gwāla laē äx^εētse^εwēda k^ε!ēsē q!^εēnem t!^εēsema, yīxs le^εmaē q!^εēnemxs ma^εtsemāg^ε!yowaē qa^εs xexlanowē lāxa legwīlasa g^εōkwē. Wä, g^ε!ēmēsē ^εwilx^εlālaxs laē äx^εētse^εwēda ^εwālasē lexa^εya qa^εs lä lents!^εēsa begwānemē lāxa l!^εema^εisaxa x^εāts!^εaēsē dālaxa ^εwālasē lexa^εya.
10 Wä, g^ε!ēmēsē lāg^εaa lāxa l!^εesl!^εek^u laē k!^εlūlx^ε!ideq qa^εs l^εexts!^εālēs lāxa lexa^εyē. Wä, g^ε!ēmēsē qōt!^εla lexa^εyasēxa l!^εesl!^εek^u laē ōxlelaxa l!^εegwats!^εle lexa^εya qa^εs lä ōxlōsdēselaq qa^εs lä hānōlīlas lāxa k^ε!ālasaats!^ε. Wä, lä äx^εēdxa dēdexūtā^εyēxa q!^εēnemē qa^εs g^εāxē äx^εālīlas lax māg^ε!nwalīlasa k^ε!ālasaats!^ε. Wä, lä äx^εēdxa l!^εesl!^ε-
15 kwē qa^εs l^εex^εā!ts!^εōdēsa waōkwē lāxa ōxlē!ts!^εāwasa k^ε!ālasaats!^ε qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
 is four fingers | in the bottom of the steaming-box. | Then he takes
 tongs and takes up the red-hot stones and | puts them on the seaweed.
 He does the same with the other || red-hot stones, but the stones are 20
 not placed close together. | When all the red-hot stones are in, he
 throws more | seaweed on, four fingers thick. | Then he takes yellow
 cedar-tips and lays them over the seaweed; | and when there are many
 yellow cedar-tips on it, he takes an old blanket and || water and pours 25
 water into the steaming-box; | and after he has poured water over it,
 he spreads the old blanket over it. Now the | man lies down on his
 back naked in the steaming-box, and the | old blanket is taken and he
 is covered with it, so that only his head shows. | Then he lies for some
 time in the steaming-box until || the stones begin to get cold. Some- 30
 times | a sick person lies until noon in the steaming-box, if the | heat
 of the steam bath is right. If the heat of the body is so great that he
 can not endure it, | then the sick man is taken out again | and some of
 the hot stones are taken out, || that the heat may be right. When this is 35
 done, he lies down on it again; | and the sick person does not come out
 of the steaming-box | until the perspiration of his body begins to get
 cold. Then his body is shaking | because his body is cold. Then they

ha^εme^lxts!āwēsa L!ESL!Ekwē lāqxa mōdenē lāxens q!wāq!wax'ts!ā- 16
 na^εyēx, yīx wāgwasasa L!ESL!Ekwē lāx ōxlēts!āwasa k'!ālasaats!ē.
 Wā, lā āx^εēdxa k'!īplālaa qa^εs k'!īp!ēdēs lāxa x'ixsemāla t!ēsem
 qa^εs k'!īp!eqēs lāxa L!ESL!Ekwē. Wā, lā ha^εnātsa waōkwē x'ix^εEX-
 semāla t!ēsema laqēxs k'!ēsaē memk'āla^εxa t!ēsemē. Wā, g'īl- 20
 ēmēsē wī^εlaxa x'ix^εEXSEMāla t!ēsemxs laē lexayentsa waōkwē
 L!ESL!Ek^u lāqxa mōdenē lāxens q!wāq!wax'ts!āna^εyēx yīx wāgwasas.
 Wā, lā āx^εēdxa dēDEXwatā^εyē qa^εs LEXwayendālēs lāxa L!ESL!Ekwē.
 Wā, g'īl^εmēsē q!ēnema dēDEXūtā^εyaxs laē āx^εēdxa p!Elxā^εma L^εEwa
 wāpē. Wā, lā tsādZELEYīntsa wāpē lāxa k'!ālasela. Wā, g'īl- 25
 ēmēsē gwā^l tsāsaxs laē LEPEYīntsa p!Elxā^εma lāq. Wā, lā xānalēda
 begwāNEMaxs laē NELEYīndxa la k'!ā^lela. Wā, lā āx^εētsE^εwēda
 p!Elxelasgemē qa^εs nāseyīndayowē lāq. Wā, la^εmē lēx^εaem la nē^lalē
 x'ōmsas. Wā, hēx^εsā^εmēs gwēts!ā lāxa k'!ālasaats!ē lālaa laqēxs
 k'!ēs^εmaē wūDEX^εīdēda t!ēsem, yīxs ^εnā^l^εnemp!Enaē lāg^εaa lāxa 30
 neqālēda ts!ā^lts!EX^εitē begwāNEM kūlgēxa k'!ālaselāq, yīxs hē^εā^lāē
 ts!Elqwā^lāēna^εyasa k'!ālaselāq wāx^εē ts!ets!Elxkūna lā k'!ēs bēba-
 k!wēma. Wā, hē^εmis āem la xwēlax^εūts!EWātsa ts!ā^lts!EX^εitē be-
 gwāNEM. Wā, āxwūqā^lase^εwēda waōkwē ts!Elqwa t!ēsema, qa hē^ε-
 ā^lēs ts!Elqwā^lāēna^εyas. Wā, g'īl^εmēsē gwā^l laē xwēlaqa kūlqāq. 35
 Wā, laem ā^lē^εm lā^lts!āwēda ts!ā^lts!EX^εitē begwāNEM lāxa k'!ālaselāq
 yīxs laē wūDEX^εīdē gōsās ōk!wina^εyas. Wā, la^εmē xwanālē ōk!wi-
 na^εyas qaēxs laē k'!Enaēsa. Wā, la^εmē kwās^εīda qa lāwāyēsa dēx^u-

wash him to remove the | cedar smell from his body; and when his
 40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
 After | this has been done, they take soft shredded cedar-bark and
 wipe off his | body to remove the silver-perch oil. The reason why
 they quickly rub the body with | silver-perch oil before it gets dry and
 while the body is still in perspiration, | is because they do not want
 45 the skin to get hard; for || they say that the skin of a sick person who
 has been steamed will be | very painful the day after, if the silver-
 perch oil is not rubbed on the body, | because the skin gets hard, and
 he feels very sick; | but the skin of a person gets never hard if his
 body is rubbed right away with | silver-perch oil before it gets dry. ||
 50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
 comes out of | the steaming-box, he washes his body with cold water;
 and after | this is done, he wipes it with soft shredded cedar-bark.
 Then another person | takes rough sandstone and puts it into water
 55 which is in a || dish. Then he takes the root of blue hellebore and rubs
 the root of the | blue hellebore on the rough sandstone which is in the
 water in the dish. | As soon as the water in the dish becomes roily, the
 sick | person sprinkles his body with the blue hellebore mixed with the
 water, | after he finishes steaming; and when his body is all wet with
 60 the || blue hellebore mixed with water, the sick person remains sitting

p!āla lāx ōk!wina^εyas. Wā, g'il^εmēsē gwāl dēg'itaxēs ōk!wina^εyē
 40 laē āx^εēdxa dzēk!wisē qa^εs q!ēlsēt!ēdēs lāxēs ōk!wina^εyē. Wā, g'il-
^εmēsē gwāla laē āx^εēdxa q!ōyaakwē k'ādzek^u qa^εs dēg'itēs lāxēs
 ōk!wina^εyē qa lāwāyēsa dzēk!wisē, yīx lāg'ilas hāyałomāla q!ēlsēta
 dzēk!wisē lāxēs ōk!wina^εyaxs k'!ēs^εmaē lem^xūnx^εīda yīxs hē^εmaē
 ālēs pōsē ōk!wina^εyas qaxs gwaq!ēlaa L!em^xēdēs L!ēsē qa^εlaxs
 45 Lōmaē ts!EX'ila^εlaē L!ēsasa ts!āłts!EX'itē begwānemxa łensasēs
 k'!ālasax'dem yīxs k'!ēsaē q!ēlsēt!ētsa dzēk!wisē lāxēs ōk!wina^εyē
 qaxs āla^εmaē la L!em^xēwīdē L!ēsas. Wā, lā^εlaē ālak'!āla ts!EX'ila.
 Wā, lā^εlaē hēwāxa L!em^xēidē L!ēsasa begwānemaxs hēx^εīdaē q!ēlsē-
 t!ētsa dzēk!wisē lāxēs ōk!wina^εyaxs k'!ēs^εmaē lem^xūnx^εīda. Wā,
 50 laem gwāl lāxa ^εnem^xēidāla gwēg'ilasxa k'!ālasa.

Wā, g'a^εmēs ^εnem^xēidāla gwēg'ilatsa k'!ālasa yīxs g'il^εmaē lāłts!ā
 lāxēs k'!ālasaasē, laē ts!ōx^εwit!ētsa wūda^εsta ^εwāpa. Wā, g'il^εmēsē
 gwāla laē dēg'itasa q!ōyaakwē k'ādzekwa. Wā, lēda ōgū^εla begwā-
 nem āx^εēdxa k'!ōL!a de^εna qa^εs āxstendēs lāxa ^εwāpē q!ōts!āxa
 55 lōq!wē. Wā, lā āx^εēdxa L!ōp!Ek'asa āxsolē qa^εs g'ēxēsā L!ōp!Ek'asa
 āxsolē lāxa k'!ōL!a de^εnaxa āxstalīē lāx ^εwābets!āwē lāxa lōq!wa.
 Wā, g'il^εmēsē nēx^εwīdēda ^εwāpē ^εwābets!āsa lōq!wē laēda ts!āłts!E-
 x'itē begwānem xōsīt!ētsa āxsolē^εstāla ^εwāpa lāxēs ōk!wina^εyē, yīxs
 laē gwāl k'!ālasa. Wā, g'il^εmēsē ^εnāxwa la k'lūnqē ōk!wina^εyas yīsa
 60 āxsolē^εstala ^εwāpa laē ā^εma ts!āłts!EX'itē begwānem seltāla k!waēla

still | to let it dry on his body; and when his body is dry, | another 61
 person takes oil of the silver-perch and rubs it on the | body of the
 sick person; and when his body is covered with | silver-perch oil, soft
 shredded cedar-bark is taken and it is wiped || off from the body, so 65
 that the silver-perch oil comes off. After this it is finished. | All the
 Kwakiutl tribes use the steam bath for medicine, the whole number
 of tribes. | And generally the sick person gets well. | There are only a
 few sick | men or women who do not get well. That is all. ||

DEATH

When a beloved child is dying, | the parents keep on praying to 1
 the spirit not | to try to take away their child. "I will | pay you
 with these clothes of this my child, Sitting-on-Fire." || Thus they say, 5
 while they put on the fire the clothes of the one who is lying there
 sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
 Fire, | that he may pray to the souls of the grandparents of the one
 who lies sick, that they may not | wish to call their grandson. And
 the parents of the | one who lies there sick take four kinds of food,
 dry salmon first. || They break it into four pieces. When it is ready, 10
 they | take cinquefoil-roots and fold them up in four pieces. | And

qa lem^xwidēsēs ok!wina^yē. Wä, g'il^mmēsē lem^xwidē ok!wina^yas 61
 laasa ögü^la^mē begwānEM äx^ēdxa dzēk!wisē qa^s q!Elsēt!lēdēs lāx
 ok!wina^yasa ts!āts!EX-ītē begwānema. Wä, g'il^mmēsē hamel^xENxa
 dzēk!wēsaxs laē äx^ētsE^wēda q!ōyaakwē k'ād^zEk^u qa^s dēg'itlēda-
 yowē lāx ok!wina^yas qa lawāyēsa dzēk!wisē. Wä, laem g^wāl lāxēq', 65
 ēnā^xwa^maēda Kwākwak^{EW}akwē petasa k'ālāsa lāx ēwāxasgema-
 gwasasa ēnā^xwa lēlqwālala^ya. Wä, lä q!ünāla hēx^ēida^mEM ēx^ēidēda
 ts!āts!EX-ītē begwānema. Wä, hēt!a hōlāla k'!ēsē ēx^ēidēda ts!āts-
 ts!EX-ītē begwānEM lE^wa ts!ēdaqē. Wä, laem lāba.

DEATH

Wä, hē^ēmaaxs la'ē wā'wik^{!E}gēda lā^ēwina^yē xūnō'kwa; wä, la 1
 g'ī'g'aōlnōkwas hē^mENa^laEM ha'wā^ēElaxa ha'yahilagāsē qa k'!ē^ssēs
 a^ēwā'hila lā^xēs lā'lōL!aēna^yasēx xūnō'kwas. "Wä, la^mē'sEN
 ā'yaltsg^{ada} gwēlgwä'lag^{asg}EN xūnō'kwīk^{lōL} k!wā^xLālā'," ēnē'-
 k'ixs la'ē axLE^{nts}a gwēlgwä'lasa qE'lgwīlē lā'xa legwī'lē. 5

Lae^mlaē halā'qē g'ī'g'aōlnōkwasa qE'lgwīlaxa k!wā^xLāla qa
 hawā^xElāsēxa bEX^{unā}ēyasa gā'gEMPasa qE'lgwīlē qa k'!ēs^ma-
 ēwī^{sl}ēs lā'lēlaqElaxēs ts!ō^xLEma. Wä, la ē^t!lēdē g'ī'g'aōlnōkwasa
 qE'lgwīlē ax^ēdxa mō^xwidāla hē^ēma^ya,—yī'xa xa^mā'sē g'ā'la.
 Wä, la k'!ō^p!lēdeq qa^s mō^xs^ēEndēq. Wä, la^mē's g^wā'lila, wä, 10
 la ē^t!lēd äx^ēdxa t!EX^{sō}sē qa^s k'!ō^xsEMdālēxa mo^sg^mē

13 when that is ready, they take dried berry-cakes and | break them
into four pieces. And when that is ready, they | take viburnum-
15 berries, four spoonfuls. When all this || is ready, the father of the
one who is lying sick in bed takes the dry salmon and | throws the
pieces into the fire, one by one. And the | mother of the one who
lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my
child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinque-
20 foil roots; he || takes one (root) and dips it into the oil. And |
the mother of the one who lies sick in bed says again, "O Sitting-
on-Fire! go on, and pray to the | spirits, that they may have mercy
on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it |
25 into oil, and throws it into the fire. Then he himself says, || "O
Sitting-on-Fire! now do have mercy on me, and | keep alive my child
here, Sitting-on-Fire! Have mercy | and press back my child here,
spirit, and I will take care of this, | supernatural one, that I may still
have for a while my son here! Long-Life- | Maker!" ||

30 And when he has put all the berry-cakes on the fire of the house,
then | he takes one of the spoonfuls of viburnum-berries, and three
times he aims at | the fire of the house. The fourth time he pours
them on the fire; and he | says, "Take this, Sitting-on-Fire! and

12 lāq. Wä, lae'm gwā'līla. Wä, la ē'tlēd āxē'dxa t!eqa' qa's
k'!ō'p!ēdēq qa's mō'x^us'ēndēq. Wä, lae'm gwā'līla. Wä, la ē'tlēd
āxē'dxa t!ē'lsē mowē'xla k'ā'ts!ēnāqa. Wä, lae'm 'nā'xwa
15 gwā'līla. Wä, la āxē'dē ō'mpasa qe'lgwīlaxa xa'mā'sē qa's
'nā'l'ēnem'ē'mk'ē ts!ēxlā'laq lā'xa legwī'lē. Wä, la 'nē'k'ē
ābē'mpasa qe'lgwīlē: "Wä, k!wāx'lālā', wē'k'asqō lae'ms dā'da-
'mewīlxen xūnō'kwaqen, k!wāx'lalai'!"

Wä, la ē'tlēdē ō'mpasa qe'lgwīlē āxē'dxa t!ēx^usō'sē, qa's dā'x'ēi-
20 dēxa 'nē'mē qas ts!ēp!ē'dēs lā'xa l!ē'ēna. Wä, la ē'tlēd 'nē'k'ē
ābē'mpasa qe'lgwīlē: "Wä, k!wāx'lalai', wē'g'il la hawā'x'ēlaLEXa
ha'āyāilagasa qa waxē'dēs wā'sen qag'īn xūnō'kwīk," 'nē'k'ē.

Wä, la ē'tlēdē ō'mpas āxē'dxa 'nē'mē la'xa t!eqa' qa's ts!ēp!ē'dēs
lā'xa l!ē'ēna. Wä, la ts!ēxle'nts. Wä, la q!ulē'x'sēm 'nē'k'a:
25 "Wē'k'asla k!wāx'lalai', lae'ms wē'g'il g'ā'xēn qa's wā'x'ēdaōs qa
q!ūlā'lag'iltsg'īn xūnō'kwīk, k!wāx'lalai'! Lae'ms wāxl lā'la-
gwalāqāltsg'īn xūnō'kwīk, hayā'ilagasai' qa nōgwa'mē aā'xsīlaqek',
'na'walakwai', qa nō'gwa'ma'wīslēs xwā'yēnx^usīlaqek', g'ī'lg'īldō-
kwilai'."

30 Wä, la 'wī'ēlēda t!eqa' lā'x'lāla lā'xa legwī'lē. Wä, la ē'tlēd
āxē'dxa 'nemē'xla k'ā'ts!ēnaq t!ē'lsa qas yō'dux^up!ēnē nōx^unō-
kwas lā'xa legwī'lē. Wä, la mō'p!ēnaxs la'ē gūxle'nts. Wä, la
'nē'k'a: "Wē'k'as, k!wāx'lalai', lae'ms hawā'x'ēlaLEXa hy'yāilaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | 35 come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one 40 who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents 45 also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his 50 bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he 55 knows that he is not going to die. And when he dreams that | his

sasens ā'lagawa^εya qa wā'g'iltse wāxl wā's^εidlenu^εxu lōgūn ge-
ne'mk. Wā, lae'ms hawā'x^εelalex q!wē'q!ūlāg'ilā qa g'āx- 35
lā'g'iltse wāxl hē'lek'alexg'in xūnō'kwik. Wāg'il la wa^εx lāl
ha'yalēk!^εalēq ^εna'walakwa. Wa," ^εnē'k'ēda ō'mpē lā'xa k!wāx-
lā'la. Wā, la gwā'la.

Wā, la āxk!^εālase^εwēda pā'xala qa^εs q!ā'p!altōlilexs la'ē gwā'lē
g'ī'g'aōhnukwē lax.lā'lasa gwēlgwā'lāsa qe'lgwilē lē^εwa mō'x^εwi- 40
dāla hē'εma^εya. Wā, hē'x^εida^εmēsa pā'xala la qā's^εida lā'xa ā'l.lē.
Wā, lae'm^εlaē lāl bā'bak^εewa lē^εwa ^εna'walakwāmasaq. Wā, la
āxse^εwē'da qe'lgwilē qa ō'gwaqēs q!ā'p!altōlilexs la'ē mē'x^εēdxa
gā'nulē qa wā'ldemlasa ha'yalilagahasens ā'lagawa^εya lō^εma
k!wā'x.lāla. Wā, la ō'gwaqa^εmē g'ī'g'aōhnukwas q!ā'p!altōlilexs 45
la'ē mē'x^εēdxa la gā'nul^εida qaxs le^εma'ē ^εnā'xwa^εma g'ī'g'aōhnu-
kwa lē^εwa qe'lgwilē ^εnemā'x^εis^εem lē^εwa ^εwā'lasē pā'xala, qaxs
hē'εmaē lā'x.lālasa gwēlgwā'la lē^εwa hē'εma^εyē lā'xa legwī'lē.

Wā, la^εmē mē'x^εēda. Wā, lae'mx^εdē āx^εē'tse^εwēda g'ā'yolē lā'xa
qe'lgwilē qa lās ā'xē'lax^εs. Wā, g'ī'l^εmēsē lā lā'xēs kū'lē'lasē la'ē 50
tē'x^εwalīlaq lā'xēs ōxtā^εlīlāsēs kū'lē'lasē. Wā, g'ī'l^εmēsē g'āx nā'-
^εnakwēda pā'xala, wā, lē kū'l^εx^εid lā'xēs kū'lē'lasē. Wā, hē'mē-
nala^εmēsē g'ī'g'aēqalaxa āxnō'gwadāsa la gē'wīl lāx kū'lē'lasas.
Wā, g'ī'l^εmēsē mē'xelaxa qe'lgwilē da^εlē'la, yīxs mē'xaē; wā, lae'm
q!ā'lēlaqēxs k!^εlē'sēlē wā'laL. Wā, g'ī'l^εmēsē mē'xelaq lā'lix^ε- 55

56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |

65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

As soon as (the breath) of the one lying sick abed breaks, the ||
70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

56 mā^laxēs sē^ʼya', la q!^lā^ʼLē^la^ʼma pā^ʼxa^ʼlāqēxs lē^ʼlē^ʼLa qē^ʼlgwīlē. Wā, hē^ʼmaaxs mē^ʼxē^laaq da^ʼlē^ʼlaa; wā, hē^ʼx^ʼida^ʼmēsēda pā^ʼxa^ʼla yā^ʼlaqwa qa^ʼs lā^ʼlā^ʼxa ā^ʼL^ʼlē. Wā, laē^ʼm lāl ā^ʼlā^ʼxa bē^ʼx^ʼūnā^ʼēyasa qē^ʼlgwīlē qa^ʼs g^ʼā^ʼxē ā^ʼxā^ʼLē^ʼlōts lāq. Wā, hē^ʼx^ʼida^ʼmēs ē^ʼx^ʼidē
60 nā^ʼqa^ʼyas g^ʼī^ʼg^ʼaō^ʼnōkwasa qē^ʼlgwīlē qaxs la^ʼē wū^ʼlā^ʼx^ʼā^ʼLē^ʼlaqēxs yā^ʼlaqū^ʼlāēda pā^ʼxala. Wā, g^ʼī^ʼl^ʼmēsē k^ʼlē^ʼs wū^ʼlē^ʼlāq yā^ʼlaq^ʼwāla; wā, laē^ʼm q!^lā^ʼLē^ʼlaqēxs lē^ʼma^ʼē mē^ʼxē^ʼlēda pā^ʼxalāqēxs lā^ʼlē^ʼx^ʼimā^ʼlaaxēs sē^ʼya'. Wā, laē^ʼm hē^ʼwā^ʼxa yā^ʼlaqwa lā^ʼxēq.

Wā, la^ʼmē ē^ʼnā^ʼx^ʼidxa gaā^ʼla. Wā, la^ʼmē ē^ʼyā^ʼx^ʼsē^ʼmē nā^ʼqa^ʼyas
65 g^ʼī^ʼg^ʼaō^ʼnōkwasa qē^ʼlgwīlē qaxs lē^ʼma^ʼē q!^lā^ʼLē^ʼlaqēxs lē^ʼma^ʼē lē^ʼl^ʼlēs xū^ʼnō^ʼx^ʼdē. Wā, la^ʼmē hā^ʼē^ʼlabala la wā^ʼl^ʼlē^ʼmas^ʼidēda qē^ʼlgwīlē. Wā, laē^ʼm^ʼlaē g^ʼī^ʼg^ʼaō^ʼnōkwas ā^ʼxē^ʼdxa ē^ʼnā^ʼxwa ē^ʼk^ʼ hē^ʼmaō^ʼmas lē^ʼwa ē^ʼk^ʼē g^ʼwē^ʼlgwāla qa^ʼs qē^ʼlgwīlē wā^ʼwanē^ʼma.

Wā, g^ʼī^ʼl^ʼmēsē ē^ʼl^ʼē^ʼlsēda qē^ʼlgwīdē; wā, la hē^ʼx^ʼida^ʼmē g^ʼī^ʼg^ʼa-
70 ō^ʼhno^ʼx^ʼdās ā^ʼxē^ʼdxa ē^ʼk^ʼē g^ʼwē^ʼlgwāla qa^ʼs q!^ʼō^ʼx^ʼts^ʼlōdēs lā^ʼxa qē^ʼl-
gwīdē. Wā, g^ʼī^ʼl^ʼmēsē g^ʼwā^ʼlēda g^ʼī^ʼg^ʼaō^ʼnōx^ʼdē, la^ʼē mō^ʼp^ʼlēna kwā^ʼ-
s^ʼidēda ā^ʼbē^ʼmpaxēs xū^ʼnō^ʼx^ʼdē. Wā, la ē^ʼnē^ʼk^ʼēxs g^ʼā^ʼlaē kwā^ʼs^ʼida:
"K^ʼlē^ʼs^ʼLES mē^ʼlē^ʼx^ʼlāl g^ʼā^ʼxēn." Wā, la x^ʼī^ʼlp^ʼlēda qa^ʼs ē^ʼt^ʼlēdē
kwā^ʼs^ʼideq. Wā, la ē^ʼnē^ʼk^ʼēxs la^ʼē kwā^ʼs^ʼideq: "K^ʼlē^ʼs^ʼLES ē^ʼd^ʼgēm-
75 g^ʼī^ʼl^ʼlōL." Wā, la ē^ʼt^ʼlēd x^ʼī^ʼlp^ʼlēda qa^ʼs ē^ʼt^ʼlēdē kwā^ʼs^ʼideq. Wā, la
ē^ʼnē^ʼk^ʼēxs la^ʼē kwā^ʼs^ʼideq; "Ā^ʼēm^ʼlts hē^ʼgēm^ʼlēs^ʼlōL." Wā, la ē^ʼt^ʼlēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all | the men only stop when
all the roof-boards have been pulled down; and that is | called "crazi-
ness strikes[en the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

kwā's'ideq. Wä, la 'nē'k'a: "Â'ēmłts dā'da'mowīl g'ā'xēn lō'gwa 77
ā'sek,'" 'nē'x'laēxs la'ē bās.

Wä, lae'm äx'e'tsōsa ā'l'ögü'la begwā'nem lā'xēq qa's lä lā'x-
sō'yō lā'xa k'!EX'usa'wā'kwē lāx äpsā'nā'yasa g'ō'kwē. Wä, hē'- 80
'mēs la lā'ts'lōdaasxa wā'nemx'dē lā'xēs deg'aa'ts'lē. Wä, la'mē
wūNE'mt'lētse'wa. Wä, g'ī'l'mēsē la 'wī'la qā's'idēda wūNE'mta
la'ē ts!ā'wē äbe'mpdāsa wā'nemāsa 'nā'xwa ēk' hē'maōmas lē'wa
ē'k'ē gwē'l'gwāla lā'xa ō'gü'la'mē ts!edā'q qa lās leqwē'laq lāx
ā'lanā'yasa g'ō'küla. Wä, g'ī'l'mēsē gwā'l'ēxs g'ā'xaē nā'nakwa, 85
wä, lā'la mō'p!EN'xwa'sē 'nā'lās hē gwē'g'ilē äbe'mpdāsa wā'ne-
ma, ts!EXLE'ntsa ha'mā'yaxa gaā'la lāx legwī'lasēs g'ō'kwē.

Wä, yf'lax gwē'g'ilasdāsa g'ī'lx'dā Kwā'g'uā, g'ī'l'maē nā'x-
sāla g'īnā'nemēda wā'nemāxs la'ē hē'x'idaem lek'wā'xelase'wē
lā'dekwas g'ō'kwas ō'mpdās. Wä, ā'l'mēs gwāl ā'xsō'sa 'nā'xwa 90
bē'begwānemxs le'ma'ē 'wī'laxē sā'lās g'ō'x'dās; wä, hē'em lē'-
gades "nō'lēmsila l'ē'mkwa qaē'da lē'lgwāla'yē wā'nema."

Wä, la mō'p!EN'xwa'sē 'nā'lās wā'nemāx'demas xūnō'x'dās; wä, la
äxse'wa' k'lē'sē lē'lē'lā'la qa's g'ā'xē t!ō'sax se'yā'sa äbe'mpdē
lē'wa' ō'mpdē, lē'wis 'nā'l'femwōtdē qaxs 'yā'x'se'maēda lē'lē'lā'- 95
lāxs hē'ē t!ō'saxa se'ya'. G'ī'l'em'laē hē t!ō'saxa se'yā'xs la'ē
'nemā'x'is lō' t!ō't!ets!EXōdā'lāxēs lē'lē'lā'la. Wä, hē'mis lā'g'ilas
hē gwē'g'ilēda bā'k'lumē k'lēs hē'lq!ālaq hē t!ō'saxa se'yē'da

relatives cut the hair; that is what the Indians call bad luck, when
 100 the hair is cut || by relatives. Now it is finished in this manner.
 This is just to recognize | that a relative of those whose hair has been
 cut has died, and because they feel sick | at heart for the one who
 died. |¹

THE GHOST COUNTRY

1 A man was about to die. A woman was his sweetheart. | She
 loved him. Then the woman saw her lover. | "You only have pity
 for me, for I am anxious about your state in the house. | I can not
 stop crying all these nights. There is always crying on account of ||
 5 the state in which you are. I long to know where you are going,
 that I | may go to the place to which you will go, for I shall probably
 not live when you get weak (die)." — | "Really, take care!" said on
 his part the man to the | woman, "and I will come and take you if
 the place to which I go should be good. | I shall come to take you
 that we may go to my future place. If (the place) should be bad," ||
 10 said the man to his sweetheart, "I shall not come and take you. | I
 have beads for my necklace, that you may recognize me | if I come to
 take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the
 15 woman did not sleep, expecting her lover. Her lover came. || "Oh!"
 said the woman. "Oh!" said the man on his part. | "I come

lĕlĕlĕlâ'la. Wä, hē'EM gwe^εyâ'sa bā'k'lumē aā'msēxa t!ō'sāx se-
 100 ^εyā'sēs lĕ'lĕlĕlâ'la. Wä, lae'm gwał lā'xēq. Lā'la â'EM mā'^εmał-
 t!ĕk'!ĕxs lĕ'lnō'kwaē lĕ'lĕlĕlâ'lāsa t!ewē'kwas se^εya', yīxs ts!ex'í'laē
 nā'qa^εyas qaēs wā'nema.¹

THE GHOST COUNTRY

1 Wā'wik'!eq!a^εlaēda begwā'nem. Lā'^εlaē lā'lanux^usa ^εnemō'ku
 ts!edā'q. Lā'xulanux^ulaēs. Lā'^εlaēda ts!edā'q dō'qwaxēs lā'la.
 "Â'EM^εlax's aē'sayō^εmalaxg'in gwa'yōse'lasīk' qaō's gwaē'lasaqōs,
 k'!ē'sēk' L!EX^εē'nōx^uxōx gā'ganulēx. Hē'menālaem q!wā'sa qaēs
 5 gwe'x'idaaslaōs. Â'^εmēg'in wā'laqēlōL q!â'!elaxēs laā'slaōs qen
 la^εmā'!ax lāxs laā'slaōsg'in k!ēst!aakwēlgin q!ūlā'L, qasō wā'L!ēma-
 s^εēlō."—"Â'lag'aemlax's yā'L!ōx," ^εnē'x'lat!ēda begwa'nemaxa
 ts!edā'q, qen gā'xēlen dā'lōL qō ē'x'ēmlaxen laā'slaen, la^εmē'-
 sen gāXL axlō'L qens lā'ens lā'xen laā'slaen. Qō ^εyā'x'semlō,"
 10 ^εnē'x'lat!ēda begwā'nemaxēs lā'la, "k'!ē'st!alen gā'XL āxlō'L.
 K'!ē'oses L!ā'^εyala qan qenxā'wa^εya qa's mā'małt!ĕk'!ēlōs gā'xen,
 qenlō gāXL dā'lōL. Gwā'la hē'!q!ā!ax axō'^εyō."

Lā'^εlaē wē'k'!EX^εēdēda begwā'nem. Wūne'mtase^εwa. Lā'^εlaē
 k'!ēs mē'x'ēnoxwēda ts!edā'q nā'k'!alaxēs lā'la. Gā'x^εlaē lā'lēs.
 15 "^εyâ," ^εnē'x'laēda ts!edā'q. "^εyâ," ^εnē'x'lat!ēda begwā'nem.

¹ See also Addenda, p. 1329.

to take you, that we may go to the place where I have gone. 16 Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! || that we may be taken (across)," said on his part 20 the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and || they went to the 25 house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: || "Put those spoons on the 30 fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange; | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons || when they 35 burned inside. The women took care | of the spoons. |

"G·ā'x^{em}EN axō'L qans lā'lag·aENS lā'xEN laā's, ē'x^{maā'}xōLES." 16 Lā'ēlaē p!ē'x^{wīdēda} ts!Edā'qasa qENxā'wa^{yasa} begwā'nEM. "Ē's^{maē}LENS lāl," ēnē'x^{lat!ēda} ts!Edā'q. Lā'ēlaē q!ap!ē'x^{īdxēs} fē!lā'xula qa^s qā's^{īdē}. Lā'ēlaē lā'g·aa lā'xa wā. "Wē'g·a ēlā'qola-lag·a qans g·ā'xē dā'sE^{wa}," ēnē'x^{lat!ēda} begwa'nEM, lā'xa ts!E- 20 dā'q. "Gē'la dā'nu^{xwē'}," ēnē'x^{lat!ēda} ts!Edā'q. K!ē'tsaEM^{lā-wīs} q!ā'dzēsa g'ī'ng'īnāNEM ā'mēlēlēs tā'tēnōma lā'xa wa. "Sō'-lag·adzā^{ma} ēlā'qula qENS g·ā'xaENS dā'sE^{wa}. Lā'ēlaēda begwa'nEM ā'EM^{lāwis} hā'x'īla. Gā'x^{laēda} g'ī'ng'īnāNEM dā'wīlaq qa^s lē lā'xēs g·ōk^u. Lā'ēlaē hō'x^{usdēs} qa^s lē hō'g·wīL lā'xēs g·ōk^u. 25

G·ā'x^{laē} wī'wāq!wās lā'wūNEMasa ts!Edā'q āwū'lpāla. Lā'ēlaē k!ūdzi'l. Lēwī'tsēs p!ē'l^{wūmp}. Lā'ēlaē x·ō'x^{wīdxēs} L!ā'L!axa-mēda ts!Edā'q. Lā'ēlaē yā'x^{wītsa} k·ā'ts!ENā'q lā'xēs p!ēlp!ēl-^{wū'mp}. K!ē's^{lat!a} āx^{ē'dēq}. Lā'ēlaē ēnē'k·ē lā'wūNEMasa ts!E-^{dā'q}: "Lā'xLEndā'xwa k·ā'ts!ENaqēx. Hē'g·aEM q!ā'LEladzōxs 30 ts!ā'sE^{waēx}, yīxs hē'ēx g·wē'x^{īdayu} ā'ēma."—"Ō'ēmiswist!a axa', ā'EMl la^s līx·lawīxsEN wa'x·ēx ts!ā'yōL," ēnē'x^{laēda} ts!Edā'q. Lā'ēlaē ts!EXLa'lax·ēides lā'xa lēgwī'l. Lā'ēlaē x·ī'x^{ēd} ēnā'xwēda k·ā'ts!ENāq. Lā'ēlaēda ts!ē'daq lē'nEMap!īx^{ēidxa} k·ā'ts!ENaxs la'ē k!ūmk!ūmē'l^{g'ig·ax}ēidēda k·ā'ts!ENaxdē. LāE'm yā'L!owēda ts!ē'- 35 daqxa k·ā'ts!ENaq.

37 Then the woman was pregnant, and gave birth to a child. | The
child she had borne was a boy. For a long time the woman staid in
the house; | then she longed for her father and her mother. "Let
40 us || see the grandparents of your master!" said the woman. "Let |
us go!" said the man. Then they went out to go to their | house.
They entered the house. The mother of the woman saw her | child.
"Oh, oh, oh!" said the mother of the woman. "Welcome, | my
45 treasure! Now take pity on your slaves, for what || can surpass our
need of sympathy? Welcome! | Bring your child, that I may carry
it in my arms." | Then the woman put her child in her arms, and |
the mother of the woman carried it. She looked the child in the
face. "What | should there be? Its eyes were holes, its face was a
50 little green, and moss was on the side of its face. || Then the woman
said, "Ah!" and threw away the child. | "What is the matter with
this child? Confound it [indeed, you begin to be dead in the house!]" |
said on her part the mother of the (woman). "Don't speak about
me in vain anxiously, | that I should come again (and that you
should) see me. I just had pity on you; | therefore I came and tried
55 to get to you." Thus she said to her mother and her || father. Then
the mother of the woman followed her. "Come, | take pity on me!
Give me your child, that I may carry it."—"O my dear! I am |
going back. I do not return to you at all. You have pushed aside |
my child," the woman just said to her mother. | The mother of the

37 Lā'ēlaē bowē'x'wīdēda ts!Edā'q. Lā'ēlaē mā'yul'ida. Begwā'
nem'lat!a mā'yōl'emas ts!Edā'q. Lā'ēlaē gā'lēda ts!Edā'q. Lā'-
ēlaē ts!ix'īlē nā'qā'yas qaēs ōmp lē'wis ābe'mp. "Ladzâ'x'ins
40 dō'x'wīdeq gā'gempasōx g'ī'yaqōs," nē'x'ēlaēda ts!Edā'q. "Wē'-
dzâ'ins," nē'x'ēlat!ēda begwā'nem. Lā'ēlaē l!ā'sta qaēs lē lā'xēs
g'ōk^u. Lā'ēlaē laē'l. Lā'ēlaē dō'x'walelē ābe'mpasa ts!Edā'qaxēs
xūnō'k^u. "Ō, ô, ô, ô," nē'x'ēlat!ēda ābe'mpasa ts!Edā'q, "gē'la-
k'as'la lō'gwa'ē. Lae'mk' wī'wōsilagag'as q!ā'q!ek'ūgōs qa 'mā'-
45 sēsenu'x^u lā ē'taga'wa'yasgranu'x^u wī'wōsila qag'anu'x^u. Gē'la-
k'as'la xūnō'k^u, gē'latsōs xūnō'kwaqōs qen q!a'ē'daenlaq."
Lā'ēlaē q!a'ā'masēda ts!Edā'qasēs xūnō'k^u. Laem'la'wis q!a'ē'-
dēda ābe'mpasa ts!Edā'q. Lā'ēlaē dō'qūmdxa g'īnā'nem. 'mā'slē-
lawīs? Kwā'lkū'x'stōbida'wa, lē'nxembida'wa, p!ē'lp!eltsenule-
50 māla. Lā'ēlaē "hā," nē'x'ēlaēda ts!Edā'q, ts!ex'ē'dxa g'īnā'nem.
"ēma'dzōx gwā'laāsaxsa g'īnā'nemx. Ladzâ'ēmas lē'lēlā'g'ilīla,"
nē'x'ēlat!a ābe'mpasa g'īnā'nem. "Gwā'las wūl'ē'm lē'lwīq!ālalen
ēs wāl qen g'ā'xē ē't!ēd dō'x'walela g'ā'xen. Â'mēx'deg'īn wāx'
wā'sōs g'ā'xēlden wāx' lā'x'da'xōl," nē'x'ēlaēxēs ābe'mp lē'wis
55 ōmp. Lā'ēlaē qā'tsemaēda ābe'mpasa ts!Edā'q: "Gē'lag'a wā'-
x'ēx, gē'tsōs xūnō'kwaqōs qen q!a'ē'daenlaq."—"Aadā', la'men
lāl aē'daaqal, ēs wāl qan la'en aē'daaq lōl, ē't!ēdadzâ xē't!ē-
dexg'īn xūnō'gūn," nē'x'ēlat!a â'emxēs ābe'mpēda ts!Edā'q.

woman cried in vain. The woman just started to go || to her hus- 60
band, to the ghosts. There | she staid. She did not come back.
That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1
twins, those who are born two | of one mother, say. This is what is
referred to as Salmon twin. | I shall talk about this first, because she
talked frankly || about the soul of twin male and | female, for a 5
woman who was called Yāyaxūyēga talked very openly about it. |
She had a large scar high up between her | breasts. I asked her how
she was hurt, and she just laughed. | She said to me, “Don’t you
know? I am a Salmon child, || and my sweetheart is the man who 10
was born with me as twin | from the same mother. What you ask
about is a spear-mark on me, | made when we were going up the river
when I was a sockeye-salmon. | The spear of the one who speared me
broke off. And then I went home to our house (where I lived) with |
Māēsila (guardian of salmon). Our souls always walk about among
you || in your villages, but you don’t see | us, for we are only souls. 15
Then I | asked my sweetheart Māmenłayē^ε, who was an olachen,
to | leave (with me) our tribe, because they were talking about my
having | Māmenłayē^ε for my lover; therefore we entered || our pre- 20

Q!wā’sael wā’x̄ē abe’mpasa ts!edā’q. Â’em^εlawis qā’s̄idēda
ts!edā’q qa^s lā lā’xēs lā’wūnem, lae’m lā’xa lā’lēnōx^u. Lae’m 60
xek’la’, k’lēs aē’daaq. Hē’em la g’ō’kūlōtsēda lā’lēnox^u. Lae’m
q!lūba’.

The Soul of Man (Bex̄ūnēsa begwānemē).—La^εmen ḡwāgwēx’s- 1
ēālāl lāx wāldemasa pāxala lēwa yīkwī^εlemēxa ma^εlōkwas māyōlē-
masēs ābemp. Wā, hēem ḡweyō l!āl!ayadza^εya yīkwī^εlemē. Hē-
den lāg’ila hē g’il ḡwāgwēx’s̄alasē, yīxs xēnlelaē q!wēq!lūlk’lālaxs
ḡwāgwēx’s̄alaē lāxa bex̄ūna^εyasa yīkwī^εlemē begwānema lō^εma 5
ts!edāqē, yīxs hāē xēnlela q!wēq!lūlk’lālēda ts!edāqēxa lēgadās
Yāyaxūyēga, yīxs lēxaēda q!eta lāx āwāgawa^εyas ēk’lanā^εyas
dzēdzāmās. La^εmēsen wūlāq lāx yīlgwasasēs; â^εmēsē dā^εida. Wā,
lā ‘nēk’a g’āxen: “K’oslas k’lēs q!ālelaxg’in l!āl!ayadza^εyēk’
lēwen wālelaxen bex̄^uk’lōtagawa^εyēx lāxenu^{x̄} yīkwī^εlemēg’ase- 10
nu^{x̄} lāx ābempa. Wā, yū^εmaōs wūlāse^εwaqōs sek’ayōx g’āxen-
laxg’anu^{x̄} lāq ts!elx’a lāxa ēwā lāxen melek’ik’. Wā, lā ā^εēdē
māsasa sex̄^εidē g’āxen. Â^εmēsen la nā^εnak^u lāxenu^{x̄} g’ōkwē lō^ε
Māēsila. Wā, hēmenala^εmēsen^{x̄} g’āx g’īg’ēlgēxg’anu^{x̄} bē-
bex̄ūnē lax’da^{x̄}ōl lāxōs g’īg’ōx̄^udemsēx. Wā, las k’lēs dōqūla 15
g’āxenu^{x̄} qaxg’anu^{x̄} ‘nāxwa^εmēk’ bex̄ūna^εya. Wā, hē^εmēsen
la āxk’lālasxen wālelax lāxōx Māmenłaya^εyē, yīx dzāxūnaē qenu^{x̄}
g’āxē bāsen^{x̄} g’ōkwūlotaxs xēnlelaē dentelasenu^{x̄} wālālaē-
na^εyē lēwōx Māmenłaya^ε. Wā, hē^εmēsen^{x̄} g’āxēla lak’laē-

21 tended mother, Laēlas, and therefore | we just call her by that name." Thus said Yāyaxūyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of ||
25 men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēalex^usiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēalex^usiwalis, whom we call killer-whale. |
30 When the souls get tired, they go home || to the village of Ēalex^usiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenlayē^e, | who came with me when we escaped from our ||
35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world.
40 Now Māmenlayē^e || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxūyēga | why the

20 dzendxōx lāqenu^x ābempbōlaxōx Laēlasēx. Hēmenu^x lāgila āem lēqelas lēgemasōx," nēkē Yāyaxūyēga.

Wä, len wūlāq qaxs nēk'aaqēxs wīla^emaē aēdaaqē bex^eūna^eyasa lālālayadza^{yē} lāx g'ōkūlasasa Māēsila lāx lāsōdēsasens nālax.
Wä, hēmēsen lāgila wūlāq: "Lēx^amaē lāatsa bex^eūna^eyasa be-
25 gwānemē Māēsila?" nēk'enlaq. Wä, lā nēk'a yīxs k'lēsaē qwēsa^e g'ōkūlasasa Ēalex^usiwalisxens gwe^yowē māxēnox^u. Wä, hēm lānākū^elatsa bex^eūna^eyasa ēs^eālēwinoxwē, qaxs hē^emaē g'āya^enā-
kūlē bex^eūna^eyasa ēs^eālēwinoxwa Ēalex^usiwalisēxens gwe^yowē māx-
ēnoxwa. Wä, g'ilēmēsē wīsq!ex^eidexs yāē lōx laē nā^enakwē bex-
30 ēna^eyas lāx g'ōkūlasas Ēalex^usiwalis. Wä, k'lēstlē gāla q!ūlēda begwānemēxa ālēwinoxwē bex^eūnēnu^xsa la nā^enakwa laē wik!^eexēda, qaxs k'lēsaē lāxwa^eya qaēs bex^eūna^eyaxs k'lēsaē la āxāla lāx ōk!wina^eyas. Wä, laems dōqūlaxen walelax yīxōx Māmen-
laya^eyēx, yīxen nēmōkwaxg'in g'āxaōlg'anu^x āwēqwasenu^x
35 g'īg'aōlnokwa, yīxs laē lōmax^eid gwāgwēx^sāla g'āxenu^x lāxenu^x wālālaēna^eyē, yīxs nēk'aēx, laem lāl nā^ena^xLE, le^emaēs bex^eūna^eya lānewēx bēbex^eūna^eyasa k'ōk'lūtelāx laē lēlē^el lāxa wāxs laē xwēla^ewa. Wä, g'ilēmēsē wīla^elēlē^exs laē wīla^e nā^enakwē bēbex^eūna^eyē lāx lāsōdēsasens nālax. Wä, la^emēsōx Māmenlaya^eyēx
40 la hēwāxaem la lalo^xwīda, yīxs ā^emaēx la hēmenal^eem la mēxa; k'lē^s la ēk!^elēxēdaēnoxwa." Wä, len wūlāx Yāyaxūyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
‘māx^umeuwēs." Thus she said. Then Yāyaxūyēga said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

‘yāg·îmas nâqa·yas gwē·yâs wālelēs weq!wa. Â·mēsē dā·îda. Wā, 42
lā ‘nēk·a: "Hēm·el ‘yāg·îmsōx nâqa·yasōxgūn lāk· lā·wadesōx
‘māx^umeuwēsax", ‘nēk·ōx. Wā, laem ‘nēk·ē Yāyaxūyēgaxg·îns
hēmēnālā·mēg·îns qāqesāla lē·wa bēx·ūna·yasa k·lōk·lūtēlāxa gāga- 45
nolē qaxs ‘nāxwa·maē bēbegwānema," ‘nēk·ē. Wā, laen wūlāq
lāx k!wālaasas bēx·ūna·yasa k·lōk!ūtēla lō·mensaxg·îns bēbe-
gwānemēk·. Wā, lāxaē dā·îda. Wā, lā ‘nēk·a: "K·ōslas k·lēs
q!ālelaa? yōmaas k!wālens ōxlā·yēx. Wā, lāxaē hēm k!wālē
bēx·ūna·yasa k·lōk!ūtēlē ōxlā·yas. Wā, lāla ōgūqāfāxa bēx·ūna- 50
·yasa ēs·ālēwinowē, yīxs â·maē hēx·îdaem lāts!ā lāxēs māxēmlē
qa·s lā ālēxwaxa mēgwatē.

Wā, lāxaen ēt!lēd wūlāq. Wā, len ‘nēk·eq: "Wēg·a gwās·îdex
qen ōq!ūs·îdaōl, ālaem q!ālelaxōs wāldemi·lālag·îlilēx. Wālens
bēx·ūna·yēx, yīxg·îns lāg·îns mēx·ēdxa gānolē k·lēsāē ōgwaqaem 55
mēxaa," ‘nēk·enlaq. Wā, lāxaē dā·îda. Wā, lā ‘nēk·a: "Yūlaxs
nenōlāēx begwānema, ālas nenōlō, yīxs ‘nēk·aaxenqōsaq mēx·ēno-
xwa bēx·ūna·yasa begwānemē lē·wa ts!edāqē. K·lē; yīxs k·lēsāē
mēx·ēnoxwa bēx·ūna·yaxa gānolē lē·wa ‘nāla, xa ‘nāla lā q!ap!ēx·sā
lē·wens qaēs q!āq!alalāē g·āxens, wāx·ē gānol·îda lāg·îns mēx·ēda, 60
wā, hēx·îda·mēsens bēx·ūna·yē bâwens qa·s lā lāxa qwēsāla
āwīnagwisa. Wā, hēmēsens g·āx mēxa·yē lālālasasens bēx·ūna·yē
lē·wis gwēg·ilasē. Wā, laem k·lēs lēlēda begwānemaxs mēxaē.
La âem k·lēs lā lāxwēs, yīxs mēxaē qaxs lāē q!ānēstēs bēx·ūna·yē.

65 his soul goes traveling about; || and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed |
 70 asleep and is dead. The time when this happens is when the || soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then
 75 Yāyax^uyēga became angry and said, || "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones,
 80 because I talk about it. I think they will come || to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon
 85 people." Now I was really in her disfavor, and she was || really crying. Then I left her. |

65 Wä, g'ílmēsē ēx'āla 'nāx'idexs g'āxaē aēdaaqēda bēx'ūna'yē qa's lä k!waxlālabendxa begwānemē. Wä, hēx'idā'mēsē ts!ex'idēda begwānemē, qa's lāx'widē; wāx'ē qwāqwēs'g'ilak'ina bēx'ūna'yasa begwānemaxs mēxaē yīxs k'lēsaē g'āx aēdaaqa. Wä, la'mē xēk'!aēl mēxēda begwānemē, laem lēla. Hēm hēx'dems gwēx'idē bēx'ūna'yas, yīxs laē lāxa ōgū'lāmē begwānema, yīxs lēxlēk'ēlsaē, yīxs hēē gwēx'idē." Wä, lāxaen wūlāq lāx laasasa bēx'ūna'yasa 'nāxwaxa k'lēsē l!āl!ayadza'ya lē'wa k'lēsē ālēwinowaxa bāxūsē begwānema, 'wīstē bēx'ūna'yas, yīxs laē lēlē bēx'ūnēnōkwas, 'nēk'enlaq. Wä, la'mē lāwas'ida yīx Yāyaxūyēga. Wä, lä 'nēk'a:
 75 "Ēsaēla hēmenala hē g'ōkūlēda k'lēsē ālaem qwēsala lāx āpsbalasasa g'ōkūla. Wä, hēmis g'āx q!ūnemē'stelsxa gāgānōlē. Wä, lä 'nēk'a: "La'men gwāl nā'naxmēxēs walēlālase'wōs. La'mēg'in melx'walelaxg'in ts!engūmēl'gasa k'ōk!ūtela lē'wōx bēx'ūna'yaxsa lä lēlēlaxg'in lāk gwāgwēx's'āla lāq; lāx'es'mēg'in g'āxl
 80 dasōl qen lä nā'nakwa." Wä, laxaen 'nēk'a: "La'mas lēlā lāg'ilaōs 'nēk'exs lemaēx lāl nā'nax^uL," 'nēk'enlaq. Wä, la'mē q!wāg'a'la. Wä, lä 'nēka: Qāl, la'men q!ūlēx'st!eqa qaen gwēk'!eg'alasē lāl, qaxg'in lāk bāx'ūs'idamasxenu^x gwēx'sdemaxg'anu^x l!āl!ayadza'yēk'." Wä, la'mē ālax'id wānēx'idēn. La'mē
 85 ālax'id q!wāsa. Wä la'men bās lāxēq.

Now her brother Māmenlayē^ε, to whom Yāyaxūyēga | referred 86
as her lover, was asleep all the time. He was depressed; | and his
father Yāqaʔenāla went up to the roof of his house, | and he called
Māmenlayē^ε to go up and help him. || Immediately Māmenlayayē 90
went up to the roof of his house; | and when he just reached the place
where his father Yāqaʔenāla was, his foot slipped, | and he fell
through the roof of the house, and he was | killed. Then Yāyaxūyēga
said that his soul had | gone home long ago. Not long after this
Yāyaxūyēga || also died. This was all what the | one said who 95
spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxū-
yēga | what the soul of man was, whether it is large | or small, she
said, "Don't you see your shadow on the || ground when the sun is 100
shining? That is just like the soul. When | the soul wishes to sit
where it is always seated, | on our head, then it is small. In the
day time it is small, | but when we are asleep, it is big, when it trav-
els about where it is going." |

And Yāyaxūyēga said also this to her mother Laēlas. || There were 5
three elder sisters of Yāyaxūyēga. She called her | mother to come
and sit down on her bed, and she said to her, | "You and your hus-
band are very bad, for you do not know how | to take care of us.

Wä, laem âmē weq!wäsē Māmenlayayē, yix gweyās Yāyaxū- 86
yēg'a wālala âem hēmenālaem mēxa. Wä, laem xūlsē nāqayās.
Wä, lä ömpas, yix Yāqaʔenāla lāg'ās lāx ögwāsasēs g'ökwē. Wä,
lä lēlāx Māmenlayayē qa lās lāg'ustā qa g'īwalisēq. Wä, hēx-
ēidaēmēsē Māmenlayayē la lāg'ustā lāxa sālāsēs g'ökwē. Wä, 90
hēmīs ālēs lāg'aa lāx āxāsasēs ömpē Yāqaʔenāla laasē tsāx'ēlēlē
g'ögūyās. Wä, laēm tēxsā lāxa sālāsēs g'ökwē. Laēm
hēba'ya. Wä, âmēsē 'nēk'ē Yāyaxūyēg'a q!eyō'ēidē la nā'na-
kwē bex'ūnāyasōx. Wä, k'lēstla qwēsēg'ayē Yāyaxūyēga
laaxat! ögwaqa wīk'!exēda. Wä, laem 'wīlē wāldemi'lālasa 95
nemōx'mē g'āx q!wēq!ülk'lālasa 'nāxwa lāl!ayadza'ya.

G'axōlen l!elēwesōgwa, yixg'in lak'wūlaxa l!āl!ayadza'yē Yāya-
xūyēga lāx g'wēx'sdemasa bex'ūnāyasa begwānemē lō' 'wālas
lō' emā. Wä, lä 'nēk'a: "Ēsas dōqūlaxēs g'āg'omasōs lāxa āwī-
nak!ūsaxs l!ēselaē. Wä, hēem gwēx'sa bex'ūnāyē. Wä, g'īlēmēsē 100
'nēk'ēda bex'ūnāyē qa's lä k!wāla lāxēs hēmenālaēmēx k!wālaasens
ōxlā'yēx lä āmābidō' la. Wä, hēem āmāx'idex'emsēxs 'nālaē.
Wä, g'īlēmēsens mēxa laē 'wālas'ida yīxs laē q!enē'sta lāxēs lālālasē."

Wä, hēmīsē wāldemas Yāyaxūyēga lāxēs ābempē Laēlasē,
yīxs yūdukwaē ts!ēdaqē 'nō'nēlas Yāyaxūyēga. Wä, lä lēlāxēs 5
ābempē qa g'āxēs k!wāg'alīl lāx qelgwīlasas. Wä, lä 'nēk'eq:
"Lōmas 'yaēx'sema lē'wōs lā'wūnemaqōs, yīxs 'yāg'īlwataaqōs lāx
aēk'ila g'āxenu'x'. Wä, laēmēsen lāl nā'nak' qenlō 'wīlōlxōx

Now I shall go home, and take the | souls of my elder sisters.”
 110 Thus she said. It was only three || days since the time when Yāyaxū-
 yēga had said so to her mother when she died; | and it was not one
 winter when her | three elder sisters died, and their parents soon
 followed them. | That is all to be said about this. |

1 Now I shall talk about what is said by the shaman, about the |
 soul of man, by the great shaman Qāsnomalas. That is | his name as
 a shaman, as a | chief of the numaym Sīsenl̥!ē of the Nāk!wax·da^xu
 5 his name is G·ēx·sēstālīsemē. || When Łānax·lanag·ēk^u, the princess
 of Ts!āgeyos, was very sick, | her grave-box had already been made,
 and they were about to wrap up her body. I was with the | Nāk!wax·-
 da^xu, having been invited. When night came, the | shaman Qās-
 nomalas was asked to go and feel for the sickness. | He went and sat
 10 down on the floor towards the fire from the woman. || First he felt of
 the top of her head, and he had not felt for a long time, | when the
 shaman said, “She has no soul, it flew away long ago. | Go on, clear
 your house that my tribe the Nāk!wax·da^xu may come, | and I shall
 try to get back her soul. Now get | four kinds of sweet food, and
 15 also four pretty dishes, || and put the sweet food into them, and also
 some clothing of this | sick one; and none of the young women shall

bēbex^{ūna}yaxsen ‘nōn^{el}ax,” ‘nēx·laē. Wä, â^{mēsē} yūdux^uplēn-
 110 xwa^s ‘nālē ‘nēx·demas Yāyaxūyēga lāxēs ābempdāxs laē wīk·!ex-
 ida. Wä, k·!ēst!a ‘nemxēnxē ts!āwenx laē ‘wī^{wē}la wīk·!ex·idēs
 yūdukwē ‘nō^{nē}la. Wä, â^{mēsē} hē!ewig·ayē g·īg·aōlnokwasēq. Wä,
 laem lāba wāldemas lāxēq.

1 Wä, la^{mēsen} gwāgwēx·sālāl lāx wāldemasa pāxāla qaēda bēx^{ūna}-
 ya^{sa}bēgwānemē, yīxa ‘wālasdā pāxālē Qāsnomalas. Wä, hēm
 lēgēms lāxēs pēxēna^{yē}. Wä, lā lēgades G·ēxsēstālīsema^{yē} lāxēs
 g·īgēma^{ya}asa nē^{mēm}otasa Sīsenl̥!ē lāxa Nāk!wax·da^xwē. Wä,
 5 lā ālak·!āla ts!ex·q!ē Łānax·lanag·ēkwē k·!ēdēlas Ts!āgeyosē, yīxs
 lē^{maē} gwālalē deg·ats!ē lē^{wēs} q!anēbēmlē. Wä, la^{mēsen} g·īgēxa
 Nāk!wax·da^xwē yīxs lē!elakwaē. Wä, g·īl^{mēsē} gāno^{!ida} laē āx-
 k·!ālase^{wēda} pāxālē Qāsnomalasē qa^s lā p!ēx·wīdxā ts!ex·qa. Wä,
 la^{mēsē} qa^s lā k!wāg·alīl lāx l!āsalīlāsa ts!ex·q!a ts!ēdāqa. Wä,
 10 hē^{mis} g·īl p!ēx·witsō^{sē} ōxlā^{yas}. Wä, k·!ēst!ē gēg·īlīl p!ēxwaqēxs
 laē ‘nēk·ēda pāxāla: “K·!ēāsē bēx^{ūna}yasōx; gēyō^{!idē} la p!ē!īda.
 Wāg·a ēx·wīdexs g·ōkwaqōs qa g·āxlag·īsen g·ōkūlōtaxa Nāk!wax·-
 da^xwa qen wāg·i lālol!ax bēx^{ūna}yasōx. Wä, laems lālol!alex
 mōxwīdālā ēxp!āēma hā^{ma}ya; hē^{misē} mowēxlā ēsek· ha^{ma}ats!ā
 15 qa g·ēts!ewatsa ēxp!āēma hā^{ma}ya. Wä, hē^{misē} gwēlgwālasōxda
 ts!ex·q!āx. Wä, lāl k·!ēās g·āx!tsa ēalostāgasē ts!ēdaqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
 Now I heard what he said, | for I went with him, because he is the
 uncle of my wife. Now we | went out of the house, and then the
 house was cleared out; and || after the house had been cleared 20
 out, they walked and called all the grown-up | men of the Gōsg'i-
 muḡ^u, and the Nāk!wax'da^x^u, and also | the grown-up women.
 But Qāsnomalas did not want the young | men and the young women
 to come as spectators, because they are | careless, being lovers or
 menstruating, for their exhalation would make the sick woman
 worse, || according to the saying of the Indians, who say that the 25
 sick one gets at once worse. | when a menstruating woman comes near
 a sick person. That | is called by the Indians "to steam the sick
 one," when a menstruating woman goes to see her | sick relatives;
 and therefore the relatives of the | sick one do not want the sick one
 to be seen. And also they do not allow young people || who are just 30
 married to see the sick one, because they | believe that they are
 always in bed together, and that is the same as | menstruation.
 Their exhalation is bad for the sick one. | And if the sick one dies, |
 the Indians say that he has been affected by the exhalation. If a
 young woman goes || to see him, or a young man goes to see the sick 35
 one, they | often find a recently used napkin of a menstruating woman
 behind the | taboo house of the sick woman. |

laxō," ɛnēk'ēda pāxāla. Wā, la^ɛmen wī^ɛlaem wūlelax wāldemas 17
 qaxg'in la^ɛmēk' lāg'ēq qaxs q!ūlēyaasg'in genemk'. Wā, la^ɛmenu^ɛx^u
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwase^ɛwēda g'ōkwē. Wā, g'il^ɛmēsē
 g'wāl ēkwāxa g'ōkwē, lāasē qās'idēda la lē^ɛlālaxa ēalak'!enē 20
 bēbegwānemasa Gōsg'imuxwē lē^ɛwa Nāk!wax'da^x^u. Wā, hē^ɛmisa
 ālak'!enē ts!ēdaqs qaxs k'!ēsaē Qāsnomalasē hēlq!ālaq lāda ēało-
 stāwē hā^ɛyāla lē^ɛwa eałostāgasē ts!ēdaq la x'its!ax'ila qaxs k'!ēsaē
 q!ēq!ag'ilālēda wēwālāla lē^ɛwa ēxenta qō lālax k'!āl'idxa ts!ex'q!a
 ts!edāqa lāx wāldemasa bāk!umē, yīxs ɛnēk'aaqēxs hēx'ida^ɛmaē xent- 25
 'idēda ts!ex'q!āxs laē nexwāx'idēda ēxenta ts!edāqxa ts!ex'q!a.
 Hēm gwe^ɛyāsa bāk!umē k'!āl'idxa ts!ex'q!a, yīxa ēxentaxs laē
 dōqwaxēs lēlēlālāx ts!ex'qaē. Wā, hē^ɛmis lāg'ilasa lēlēlālāsa
 ts!ex'q!a k'!ēs hēlq!ālaq la dōqwase^ɛwēs ts!ex'q!a. Wā, hēm^ɛxat!
 k'!ēs hēlq!olem la dōqwaxa ts!ex'q!axa g'eg'ilgowē elōstā ha^ɛya- 30
 sek'āla qaxs k'ōde^ɛlaē k'!ēs g'wāl nexwāla lāxēs g'aēlasē, yīxs ɛnemā-
 x'is^ɛmaēda ɛnexwāla lē^ɛwa ēxenta ^ɛyāx'sem qaēda ts!ex'qa yīxs k'!āl-
 'ēdaaq. Wā, hē^ɛmaasēxs laē wīk'!ex'idēda ts!ex'q!ax'dē lā hēx'-
 'idaem ɛnēk'ēda bāk!umaqēxs k'!āl'kwaē yīsa alōstāgas ts!edāq la
 dōqwaq lōxs alōstāēda begwānemē la dōqwaxa ts!ex'q!a, yīxs 35
 q!ūnalaē q!āse^ɛwēda alōmasē ēdēmsa ēxenta dzems lāx ālanā^ɛyasa
 hosē ts!ex'q!aats!ēsa ts!ex'q!a ts!edāq.

When all the Gōsg'imux^u and the Nāk!wax'da^x^u had gone in, |
 40 they went and sat down in the rear of the large house. Then || a
 long narrow board was taken and was put down in the rear | of the
 house between two rows of men who sat facing each other.¹ | Then
 many batons were taken and | given to the Gōsg'imux^u and the
 Nāk!wax'da^x^u. | After this had been done, eagle-down was taken and
 45 was put on || the two rows of men who sat facing each other in the
 rear | of the house. When this was done, the sick woman was taken
 and | was placed on a new mat which was spread in front of the |
 outer row of men in the rear of the house. | The shamans of the
 50 Nāk!wax'da^x^u gave them instructions what to do; || for the Gōsg'i-
 mux^u did not know what would be done by the | Nāk!wax'da^x^u for
 the great shaman Qāsnomalas. As soon as | everything was ready,
 they all beat fast time together, all those who beat time for the |
 shaman; and they had not beaten time long, before they stopped. |
 Four times this was done. When they stopped beating fast time the
 55 last time, || the shaman Qāsnomalas came in carrying his rattle. |
 Then he stood on the floor inside of the door of the house. He did
 not | make any noise. He only looked at the sick woman. Then he |
 said, "Come, L!ēmēlxālag'īlis,—and you K'enxwalayugwa,—and you |
 60 'nāx'nag'em—and you Q!wālx'īlayugwa, for I pray you to help || me.

38 Wä, g'il'mēsē 'wīlaēlēda Gōsg'imuxwē LE^{wa} Nāk!wax'da^xwē
 laas hāstaem k!wālēda ōgwiwalīlasa 'wālasē g'ōkwa. Wä, la^{mē}
 40 āx'ētsewēda g'ilt!a ts!ēq!a saōkwa qa's lā pax'alilem lāxa ōgwiwa-
 līlasa g'ōkwē, lāx awāgawa'yasa k'īmk'eqegemlīla małts!agū'nakūla
 bēbegwānema. Wä, lā āx'ētsewēda q!lēnemē t!ēt!Emyayuwa qa's lā
 ts!āwaēselayu lāxa Gōsg'imuxwē LE^{wa} Nāk!wax'da^xwē. Wä, g'il-
 'mēsē gwāla lā āx'ētsewē qemxwāsa kwēkwē qa's lā qemxwīdayu
 45 lāxa k'īmk'eqegemlīlē małts!agū'nakūla bēbegwānem lāxa ōgwiwa-
 walīlasa g'ōkwē. Wä, lē āx'ētsewēda ts!EX'qa ts!Edāqa qa's
 g'āxē qelgūdžōlilem lāxa ts!EX'asē lē'wa'ya LEbēl lāx L!āsalīlasa
 L!āsex'ēidalīlēsā bēbegwānemē lāxa ōgwiwalīlasa g'ōkwē. Wä,
 la^{mē} hēx'sāma pēpāxalāsa Nāk!wax'da^xwē aaxsilax gwēgwālag'ī-
 50 līlasas qaxs k!lēsaē q!ālelēda Gōsg'imuxwē lāx gwayi'īlālasasa Nā-
 k!wax'da^xwē qaēda 'wālasē pāxālaē Qāsnomalasē. Wä, g'il'mēsē
 'wīla gwāla laasē 'nemāx'ēid Lēxedžōdēda 'nāxwa Lēxemēlxa
 pāxāla. Wä, k!lēstlē gēg'īlīla Lēxedžā'yaxs laē 'nemāx'ēid gwāla.
 Wä, lā mōp!ena hē gwēx'ēidē. Wä, g'il'mēsē gwāl Lēxedžāya elx-
 55 la'yē g'axaasē g'āxēlēda pāxāla, yix Qāsnomalasē dālaxēs yadenē.
 Wä, lā lāx'ūlīl lāx āwīlēlāsa t!EX'īlāsa g'ōkwē. Laem k!ēas
 gwēk'lālat; laem āem dōqwalaxa ts!EX'q!a ts!Edāqē. Wä, lā
 'nēk'a: "Gēla L!ēmēlxālag'īlis, sō'mēts K'enxwalayugwa, sō'mēts
 'nāx'nag'em, wā sō'mēts Q!wālx'īlayugwa, qa's wāxaōs g'īwāla

¹On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | 60
 the four women went to where he was standing. Then Qāsnomalas
 asked for | red cedar-bark for neck-rings and for head-rings, and also
 for | eagle-down. Immediately they went and gave it to him, and |
 he gave it to each of the four women. When they all had || neck- 65
 rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
 eagle-down on the four women; | and as soon as he had done so, he
 separated the women, who had to go each | to one corner of the
 house. Now the women were standing there. | Then Qāsnomalas
 spoke again, and said, "Bring || the grave-box into which you were 70
 about to put her whom I shall bring back to life, and the wrapping in
 which you were about to wrap her, | if she had been taken by ^εyāyak'i-
 laga; for I can see her | soul, which I shall put back." Thus said the
 great shaman. Then | they put down the grave-box which was full
 of blankets, which were to have been wrapped around her | who was
 to be brought back to life by the great shaman. And he asked for ||
 some clothing of the sick woman who was to be brought back to life, | 75
 and for four dishes with sweet food. | All this was put down where
 he stood. Then he asked one of the | Nāk!wax'da^εx^u, another
 shaman, to come and break up the grave-box, | and to throw all on
 the fire in the middle of the soul-catching house. || Then the other 80
 shaman went carrying an ax and broke the | grave-box into pieces

g'āxEN. Sō^εmaas k'lēs lēlāsgasa," ^εnēk'Eq. Wä, hēx'ida^εmēsa 60
 mōkwē ts!ēdāq lā lāx lāwilāsas. Wä, lā Qāsnomalas dāk'lālx
 L!āgēkwa qa qēqENxawēs lō^ε qa qēqax'EMēs. Wä, hē^εmisē qām-
 xwāsa kwēkwē. Wä, hēx'ida^εmēsē la ts!E^εwē lāq. Wä, hē^εmis la
 ts!Ewa^εnakūlas lāxa mōkwē ts!ēdaqa. Wä, g'īl^εmēsē ^εwīla la qēqEN-
 xālxax L!āgēkwē lE^εwis qēqEX'EMa^εyē, laē hē^εma pāxāla, yīx 65
 Qāsnomalas qEMx^εwītsa qEMxwāsa kwēkwē lāxa mōkwē ts!ēdaqa.
 Wä, g'īl^εmēsē g'wāla laē gwēla^εlīfasa ts!ēdaqē qa lā^εs ^εnāl^εnEMōkwāla
 lāx ēōnēg'wīfasa g'ōkwē. Wä, la^εmē lāx^εLEwīlēda ts!ēdaqē. Wä,
 lā ēdzaqwa yāq!Eg'a^εlē Qāsnomalas. Wä, lā ^εnēk'a: Gēlag'ax'i
 g'īts!E^εwaslaxsdāsen hēlī^εlālasō^εLēx lō^ε q!ENēbenlāxsdāsōx qaxō 70
 lālxsdē lālanems ^εyāyak'ilagā qaxg'īn la^εmēk' dōqūlaxōx bEX-
^εūna^εyaxsen hēlī^εlālasōLēx," ^εnēk'ēda ^εwālasē pāxāla. Wä, g'āxē
 hāng'alilema deg'ats!ē, la qōt!axa p!Elxelasgemēxa q!ENēbem-
 laxsdās hēlī^εlālasē^εwasā ^εwālasē pāxāla. Wä, lā dāk'lālx
 g'āyōla lāx g'wēlgwālāsēs hēlī^εlālasē^εwēxa ts!EX'q!a ts!ēdāqa 75
 lE^εwa mōxLa g'īts!Ewatsa EX'plaēma hā^εma^εya. Wä, g'āx^εmē
^εwīla āx^εalēlem lāx lāwilāsas. Wä, lā āxk'lālxax g'āyōlē lāxa
 Nāk!wax'da^εxwē ōgū^εla pāxāla qa g'āxēs tsōtSEX^us^εENDxa deg'ats!ē
 qa ^εwīlē^εs mōx^uLalas laxa laqawalīfasa bābakwayōL!aats!ē g'ōkwa.
 Wä, la^εmēsa ōgū^εla pāxāla dālxaxa sōbayō qa^εs tsōtSEX^us^εENDēxa 80

81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the cloth-
 85 ing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he
 90 took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the
 95 clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and
 100 said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

81 deḡats!ē qa's mox^ulālēs lāxa laqawalilē. Wä, lä äx^ēēdxa q!ēnemē p!ēlxelasgema qa's lēxlālēs lāxa laqawalilē. Wä, mā!ēdāla^ēmē lāx[·]lanāsa ōḡū^ēla pāxāla. Wä, laem äxk[·]!ālasō^ē qa's hē^ēmē lāwīlē yīsa ^ēwālasē pāxāla. Wä, la Qāsnomalas dax[·]ēdxa ḡwēlḡwālāsa
 85 ts!ēx[·]q!ā ts!ēdaqa qa's dālēqēxs laē lā^ēstalilēlaxa laqawalilasa ḡōkwē yālaqūla, yatelasēs yadenē, lāa[·]las lēxedzāyēda ^ēnāxwa bēbegwānemxēs lēxedzewē. Wä, ḡil^ēmēsē lāḡ[·]aa lāxēs ḡāḡ[·]ililāsē laē yālagwatewēxs laē lēxlālāsa ḡwēlḡwāla lāxa laqawalilē. Wä, lä dāx[·]ēdxa ha^ēmaats!ē ḡ[·]its!ēwatsa ēx[·]p!aōmasē qa's k[·]ax[·]lēndēs lāxa
 90 laqawalilē. Wä, la^ēmē ^ēwī^ēla hē ḡwēx[·]ēitsa waōkwē. Laem āem hāyōlis lēxedzāyēda lālēxēmīlaxa ^ēwālas pāxālē Qāsnomalas qaxs, hē^ēmaē lēḡ[·]emsa ^ēnāxwa bēbegwānemē lālēxēmīlaxa pāxāla. Wä la^ēmē ālax[·]ēid lēxedzōdēda lālēxēmīlē. Wä, la^ēmē Qāsnomalasē dāx[·]ēdxa bēx[·]ūna[·]yaxs ḡāxaē q!ēnem ḡāx ōlastē[·]wēx lēqwīlag[·]i-
 95 laxa ḡwēlḡwāla. Wä, lanaxwē ^ēnēk[·]a: "ēya, ōḡū^ēladzās qa's mēx[·]ēdēq." Wä, lä ḡēḡ[·]ilil hē ḡwēḡ[·]ilē. Wä, la^ēmē dāx[·]ēitsēs hēlk[·]!o[·]ts!āna[·]yē lāxa bēx[·]ūna[·]yasa ts!ēx[·]q!ā ts!ēdāqa. Wä, la^ēmē ḡwāl lēxedzāyēda lālēxēmīlaxa pāxāla. Wä, la^ēmē yāq!ēḡ[·]a!ēda ōḡū^ēla pāxālaxa lāwīlē. Wä, lä ^ēnēk[·]a: "Wāḡ[·]ax[·]ōx k!wāḡ[·]alīla
 100 hēlase[·]wēx qa lālag[·]iḡ[·]ēn ^ēnēmōkūk[·] äx[·]ālēlōdesḡ[·]a bēx[·]ūnēḡ[·]a-sōx," ^ēnēk[·]ē. Wä, hē^ēmisa pāxāla la kw!āḡ[·]alīlaxa ts!ēx[·]q!ā ts!ē-

sick woman sit up. | As soon as she sat up, the great shaman swung 2
 his | rattle, and all the time-beaters beat time. Then the shaman |
 went towards her, opened his left hand, and the soul was sitting on
 it. || He rattled with his right hand; and as soon as he came | to the 5
 sick woman, he gave his rattle to his friend the shaman, | who was
 holding up the sick woman. And he made the soul sit | on her head.
 For a long time he blew on the top of her head; | and when he finished
 blowing on it, he pressed the top of the head of the sick woman. ||
 Then he finished. He arose and spoke. He | said, "Now let our 10
 sisters dance." Thus he said to the four | women who were to
 dance merrily, because he had recovered the soul of the one who had
 come back to life, | the one who had been walking with the spirits.
 Thus he said. Then he sang with | slow time-beating, and the time-
 beaters began to sing. || Now the four women danced and the | great 15
 shaman also danced. As soon as the song ended, they finished. |
 Then they were paid by him with one hundred blankets, and one
 hundred | blankets were given to the time-beaters of the shaman.
 Then the woman came back to life | after this. That is all about
 this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far 20
 from the other end of the village of the Gōsg'imux^u at the | north end.
 He called me to come the day following, | after he had caught the
 soul of Lānax'lanag'ek^u. I went | and sat down near where he was

dāqa. Wä, g'il'mēsē k!wāg'alīla laas yat!ēdēda 'wālasē pāxālasēs 2
 yadenē. Wä, lä 'nāxwa lēxedzōdēda lālēxēmīfē. Wä, la'mē gwā-
 yōlālēda pāxāla dāfalēs gēmoxōlts!āna'yē la k!wadzēwēda bēx'ūna-
 'yaq. Wä, lä yatelasēs hēlk'lōtts!āna'yē. Wä, g'il'mēsē lāg'aa 5
 lāxa ts!ex'q!a ts!edāqa laē ts!āsēs yadenē lāxēs 'nemōkwa pāxā-
 laxa la dāfāxa ts!ex'q!a ts!edāqa. Wä, lä k!waxlālabentsa bēx'ūna-
 'ya'yē lāx ōxlā'yas x'ōmsas. Wä, lä gēg'ilīl pōxwax ōxlā'yas. Wä,
 g'il'mēsē gwāl pōxwaxs laē lāxwax ōxlā'yasa ts!ex'q!a ts!edāqa.
 Wä, la'mē gwāla. Wä, lä lāx'ūlīla qa's yāq!eg'a'fē. Wä, lä 10
 'nēk'a: "Wēg'ax'ins yēx'wēda wīweq!wa," 'nēk'ēxa mōkwē ts!ē-
 dāqa qa'ns ēēk' lēxsēle yēxwaxs laē lālex bēx'ūna'yasa la q!ūlāx'ī-
 dēda laēmxdē g'īg'ilgēxa hayafīlagasē, 'nēk'exs laē hēm dāqālasa
 neqāxalās t!emyasē. Wä, la'mē denx'idē lālēxēmīāq. Wä,
 la'mē yēx'wīdēda mōkwē ts!ēdaqa. Wä, lä ōgwaqa yēx'wēda 15
 'wālasē pāxāla. Wä, g'il'mēsē q!ūlbē q!ēmdemas laē gwāla. Wä,
 la'mē a'yasō'sa lāk'!endē p!elxelasgema; wä, hē'misa lāk'!endē
 p!elxelasgem hālagemxa lēxemīfāxa pāxāla. Wä, la'mē q!ūlēda
 ts!edāqē lāxēq. Wä, laēm lāba lāxēq.

Wä, la'mēsen dōqūlax Qāsnomalas, yīxs 'nemōk!wasaē k!wās 20
 lāxa k'!ēsē qwēsāla lāx āpsbalāsasa g'ōx'demsasa Gōsg'imuxwē lāxa
 gwābalasē. Wä, lä lē'lāla g'āxen qen lä lāq lāxa la 'nāx'īdes
 lāx'demas lālex bēx'ūna'yas Lānax'lanag'ekwē. Wä, la'mēsen

- 25 sitting on the ground, and he spoke first, || and said, "O son-in-law!
What do you think about what we | were doing here last night?"
Thus he said. I just listened to him, and I | replied to him. I said
to him, "It was a great thing that you did, for | you broke the coffin
of the one who would have been | not a little sick." Thus I said to
30 him. Then he laughed and said, || "That is not my wish, son-in-law.
It is the supernatural power which told me to do | so, and the soul
of the sick woman which I | saw flying about inside of the house. |
Therefore I did so, and broke the coffin." Thus said the great |
shaman. ||
- 35 Then I asked him about the soul, whether the soul is large or |
small. He said, "O son-in-law! Did you not see | the soul last
night, which came and sat on my hand? | It is the size of our thumb,
when it shrinks and | becomes small; then I put the soul on top of
40 our || head, and it grows so that it is of the same size as our body, for |
the body is the house of the soul, for the souls have no houses. | They
just fly about day and night. | And the owner of the soul is their
resting-place, and our body is their house. | Those who say that souls
45 have houses || in this world lie. They have no houses. They just |
fly about our world. In the morning when it is nearly daylight, |

- k!wāgʷaels lāxa makʷālaem lāx k!wādzasas. Wā, hēʷmis gʷil yāq!e-
25 gʷāʷla. Wā, lā ʷnēkʷa: "ʷya, negūmp, wālōs nāqʷyaqōs qaens gʷwē-
gʷwālagʷililasax gānolē," ʷnēkʷē. Wā, len āem hōlēlaq. Wā, len
nāʷnaxmēq. Wā, len ʷnēkʷeq: "lōmaʷmaasas gʷwēxʷīdaasōs, yīxs
laaqōs ʷnēkʷ qʷas tsōtsōxʷsendaōsaxa degʷats!ē laxsdāsa kʷlēsē āem
gʷwasē ts!exʷq!a," ʷnēkʷenlaq. Wā, lā dālʷida. Wā, lā ʷnēkʷa:
30 "Wā!lālāwēsen, negūmp, hēmaasē ʷnawalakwa ʷnēkʷ qen hē gʷwē-
xʷīdē. Wā, hēʷmisē bexʷūnaʷyasa ts!exʷq!a ts!edāqxgʷin laʷmēgʷin
dōqūlaqēxs gʷāxʷmaē p!alīlāla lāx āwīlēlāsa gʷōkwē. Wā, hēʷmē-
sen lāgʷila hē gʷwēxʷīd tsōtsōxʷsendxa degʷats!ē," ʷnēkʷēda ʷwālasē
pāxāla.
- 35 Wā, laʷmēsen wūlāq lāxa bexʷūnaʷyē wīxʷsē ʷwālasʷmaē lōʷ
emaʷya bexʷūnaʷyē. Wā, lā ʷnēkʷa: "ʷya, negūmp, ēsas dōqūlaxa
bexʷūnaʷyax gānolēxa gʷāxē k!wādzōxʷts!ānend gʷāxen, yīxs
yūʷmaē ʷwālasens qōmaxʷts!ānaʷyēx, yīxs laē kʷ!elwūtsenda qʷas
āmāxʷīdē lāgʷin lāgʷaalelōts lāx bekwānokwas lāx ōxlāʷyaxsens
40 xʷōmsēx laē q!waxʷīda qʷas lā yūem la ʷwālasens ōk!wīnaʷyēx qaxs
yūʷmaē gʷōxʷsa bexʷūnaʷyēns ōk!wīnaʷyēx, qaxs kʷ!ēasāē gʷōxʷsa
bexʷūnaʷyē yīxs āʷmaē p!elemēʷstāla xōx ʷnālax lēʷwa gānolē.
Wā, lā hēem xʷōyatsēs bexʷūnaʷyēdē qaxgʷins nōgʷamēkʷ gʷōxʷs
yīxens ōk!wīnaʷyēx Wā, lā lēlk!wāēda ʷnēkʷeq gʷōgʷadēda bexʷū-
45 naʷyē lāxa āwīnak!ūsē, yīxs kʷ!ēasāē gʷōkwa. La āem hēmenālaem
p!elemēʷstāla lāxens ʷnālax. Wā, gʷilʷmēsē elāq ʷnāxʷīdxa gāālāxs

they come home to the owners of the souls. And then they tell | 47
 where they have been, and what they have seen where they have been
 all around our | world, and that is what we call dreams, the news that
 are told by the souls || when they come back to us." Sometimes the 50
 souls come back the wrong way, | when they return to the owner of
 the soul, and then the soul is hurt,—| when it comes quickly and goes
 in crosswise, or upside down, into the | body of the owner of the soul.
 Then the soul is not strong enough | to come out where it is held, and
 the man at once looks sick. || He is not strong. He does not die 55
 quickly, | but he asks a shaman to cure him, and to feel for his |
 sickness. Then the sides of the head | and the back of the head are
 first felt of by the shaman, and last he feels of the top of the | head.
 Then he knows that something is wrong about the soul. || And the 60
 shaman tells him that his soul is in the wrong way. Then the
 man | asks the shaman to put the soul right when | night comes.
 Thus he says. And the shaman only says that he will | do so. Then
 the shaman goes out of the house | into the woods and breaks off the
 tops of hemlock-branches, || and he makes a ring out of them, 65
 through which he makes the man go. | When the ring is done, he
 hangs it up under the shelter of a thick | tree. Then he leaves
 it. As soon as night comes, a man goes to | call a number of

g'āxaē wī^{la} nā^{nak} lāxes bex^{ūnāyēdē}. Wā, hē^{mis} la ts!^{Ek}!lā^{de} 47
 lasēs lālālasē lē^{wēs} dōdegūtē lāxēs lālālasē lāxōx āwī^{stāxsens}
 ēnā^{lax}. Wā, hē^{mēsens} gwe^{yō} mē^{xa}yē ts!^{Ek}!lā^{emasens} bex^{ūna}-
 ēyaxs g'āxaē lālaqa g'āxens. Wā, lā q'lūnāla ōdzeg'a^{alelēda} bex^{ū-} 50
 nā^{yaxs} g'āxaē lālaqaxēs bex^{ūnāyēdē}. Wā, hēm yīlgwatsa
 bex^{ūna}yaxs yī^x'ak'ēnaē, yīxs gayā^{laē} lōxs ēk!^{axsdālaē} lāx
 ōk!^{wina}yasēs bex^{ūnāyēdē}. Wā, la k!^{leās} lāxwēsa bex^{ūna}yē qa^s
 g'āx^{wēqāwē} lāxēs la xek!^{layaasa}. Wā, hē^xida^{mēsē} ts!^{Ex}!q!^{ema-}
 lax^{idēda} begwā^{nemē}. K!^{lēs} la lāloqwāla. Wā, la k!^{lēs} geyō^l 55
 lē^{la}. Wā, hē^{mis} la hayalik!^{laatsēxa} pāxāla qa lās plē^xwīdēx
 ts!^{Ex}!q!^{ōlema}s. Wā, lā hēm g'īl plē^xwītsō^{sa} pāxālē ēwanō^{le-}
 ma^{yas} lē^{wis} āwāp!^ayē. Wā, lā elxlāla plē^xwīdēx ōxlā^{yas}
 x'ōmsas. Wā, la^{mē} q!^ālā^{lelaqēxs} ōdzasaē bex^{ūna}yas. Wā,
 lēda pāxāla nē^{laqēxs} ōdzasaē bex^{ūna}yas. Wā, la^{mēsēda} begwā- 60
 nemē hawāxelaxa pāxāla qa wāg'ēs hē^{idlex} bex^{ūna}yas qō
 gānō^{idlō}, ē^{nēk}ē. Wā, ā^{mēsēda} pāxāla ē^{nēk}ēxs lē^{maē} wāg'ī^{hē}
 gwē^xidē^{lē}. Wā, la^{mēsē} lāwēlsēda pāxāla lāxa g'ōkwē qa^s lā
 ālē^{sta} lāxa āl^{lē} qa^s l!^{Ex}wīdēxa ē^{nenwalagwatā}yasa q!^{waxē}.
 Wā, la^{mē} qenāyōgwīlaq qa^s qex^{elēxa} begwā^{nemē}. Wā, g'īl- 65
 ē^{mēsē} gwāla qenāyowē laē tē^xūlsa^q lāxa t!^{enyag}a^{yasa} lē^{kwē}
 lāsa. Wā, g'āx^{mē} bās. Wā, g'īl^{mēsē} gānō^{idēxs} laē qās^{idēda} la
 lē^{lālaxa} cālak!^{enē} bēbegwā^{nem} qa lās lē^{xēmītxa} pāxālāxs hē^{lē-}

elderly men to beat time for the shaman who will cure | the soul.
 70 They say this, calling the name of each man. Then || the shaman's
 messenger goes once, for all the men wish to please | the shaman,
 on account of their children, in case they should be sick; | therefore
 they all go immediately | into the house of the sick person, and
 immediately each one | is given a baton, and eagle-down is put on
 75 them || quickly, for they hear the shaman singing his sacred song |
 in the woods. Then the time-beaters of the shaman beat quick
 time. | As soon as they stop, a new mat is taken and is | spread out
 towards the fire from the time-beaters of the shaman. As soon as |
 this has been done, the man comes and sits down on it. He is naked,
 80 without || a shirt. As soon as they finish, the time-beaters of the sha-
 man beat fast time again; | and after they have beaten time four times,
 Qāsnomalas comes in | singing his sacred song, holding in both hands
 the large ring. | As soon as he comes into the door of the house, he |
 85 stands in the house and looks at the sick man. Then another || shaman
 carries in his hand eagle-down and puts it on the ring. | After he has
 done so, Qāsnomalas says, "Go on!" | Immediately the time-
 beaters beat fast time on the beating-boards. | Then the shaman
 walks holding the ring on each side. He goes to the man | and sits
 90 down on the mat; and when he comes up to him, || the shaman turns
 around. Then he puts the ring over the man. The | ring is first

70 Lax bex^εūna^εyas, ^εnēk^ε lēqelax lēgemasa begwānemē. Wä, lä
^εnemp!ēnē^εsta^εma qāselg^εisē qaēda pāxāla qaxs ^εnāxwa^εmaē gagāla-
 se^εwa pāxālāsa ^εnāxwa bēbegwānema qaēs sāsemē qō ts!EX^εq!EX^ε-
^εidlaxō. Wä, hē^εmēs hēg^εilas gwēgilē. Āem hēx^εidaem la ^εwi^εla
 hōgwēla lāxa gōkwasa ts!EX^εq!a begwānema. Wä, lä hēx^εidaem
 75 ts!EWanaēdzemēda t!emyayowē lāq. Wä, lāxaē qemxwasōsa qem-
 xwāsa kwēkwē hālabala, qaxs lē^εmaē wūlelaxa pāxāla yālaq!wāla
 lāxa āl!ē. Wä, la^εmēs lēxedzōdēda lālēxēmīlaxa pāxāla. Wä,
 g^εil^εmēsē q!wēl^εida, laē āx^εētse^εwēda ts!EX^εasē lē^εwa^εya qa^εs g^εāxē
 lep!ālilem lāx l^εāsali^εasa lālēxēmīlaxa pāxāla. Wä, g^εil^εmēsē
 80 gwāla g^εāxaasa begwānemē k!wādzolilaq. Wä, la^εmē xanāla, k^ε!eās
 q!esenēs. Wä, g^εil^εmēsē gwā^εalīla laē ēt!ēd lēxdzōdēda lālēxēmī-
 laxa pāxāla. Wä, g^εil^εmēsē mōp!ena la lēxdzōdexs g^εāxaē Qāсно-
 malas yālagwatā^εya dādanewēx ^εwāx^εsanāyasēs lēxts!ā qenāyowē.
 Wä, g^εil^εmēsē g^εāxēL lāx āwīlelāsa t!EX^εilāsa gōkwē; laē lāx^εū-
 85 līla qa^εs dōqwalēxa begwānemē. Wä, hē^εmis laatsa ōgū^εlamē
 pāxāla q!wēts!emēxa qemxwāsa kwēkwē qa^εs lä qemx^εwīdxa qena-
 yowē. Wä, g^εil^εmēsē gwāla laē hē^εmē Qāsnomalas ^εnēk^εa: "Wä."
 Hēx^εida^εmēsa lālēxēmīlas lēxdzōdxēs t!emēdzowē saōkwa. Wä,
 lä qāselilēda pāxāla dādanewēxēs qenayowē qa^εs lä lāxa begwāne-
 90 maxs k!wādzālīlaaxa lē^εwayē. Wä, g^εil^εmēsē lag^εaa lāqēxs laē
 x^εilp!idēda pāxāla. Wä, la^εmē qex^εdxa begwānemē g^εayabalēda
 qenayowē lāx xōmsasa begwānemē. Wä, g^εil^εmēsē lāg^εaēda

put on the head of the man. When | the ring goes down to the knees 92
of the man, he arises; and when the ring reaches the floor, | he steps
out with his right foot. | Then the man turns to the right. He sits
down again || on the mat. And he does this four times. Then he | 95
stops. Then the time-beaters also stop beating time. Now | the
shaman puts down his ring, and he feels of the top of the head of
the | man. He does not do so for a long time when he speaks. Then
the | shaman says, "Now you have been set right." Thus he says.
Then he takes each side of the || ring, and says, "Go on!" At once 200
the time-beaters | beat fast time, and he goes around the fire in the
middle of the house; | and when he comes back to the place where
he started, he throws his ring | into the fire in the middle of the
house. Now it is done after this. And the man becomes well | after
this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | 5
places the soul of man goes; and he said, "There are many, | and
these are the places to which the soul of man goes,—the sea-hunters'
place at sea,¹ the hunters' place in the woods,² | the salmon coun-
try,³ and the owl mask.⁴ |

These which I have named are the places to which the souls go. ||
But the ghost is not a soul, for it is only seen when | it gives notice 10

qenayō lāx ōkwāx'a'yasa begwānemaxs laē lāx'ūlīlaxs laē qex'ā- 92
līlēda qenayowē. Wā, hēmīś la gax'wēlts!āwats hēlk'!ōltsīdza-
'yasa begwānemē qa's x'īlplīdē hēlk'!ēwē'sta, qa's lē xwēlaqa
k!wādzolīlaxa lē'wa'yē. Wā, lā mōp!ēna hē g'wēx'īdēxs laē
g'wāla. Wā, laemxaāwisē g'wāla lēxdzā'yā lālēxēmīlas. Wā, lā 95
g'īg'alīlēda pāxālāxēs qanayowē. Wā, lā plēx'wīdēx ōxlā'yasa
begwānemē. Wā, k'!ēst!ē gēg'īlīla laē yāq!ēg'a'la. Wā, lā 'nē-
k'ēda pāxāla: "Wā, laems nāqē'sta," 'nēk'ēxs laē dāda'ōdxēs
qenayowē. Wā, lā 'nēk'a: "Wāē." Wā, hēx'īda'mēsa lālēxēmīlas
lēxdzōda. Wā, la'mē lā'stalī'ēlaxa laqawālīlasa g'ōkwē. Wā, 200
g'īl'mēsē g'āx'a'lēla lāxēs g'āg'īlīlasaxs laē lāx'lēntsēs qenayowē
laxa laqawalīlē. Wā, la'mē g'wāl lāxēq. Wā, āla'mēsē la ēx'īdēda
begwānemē lāxēq. Wā, ā'mēn 'nēk' qen g'wāgwēx's'ālē lāq.

Wā, len wūlāx Qāsnomalas lāxenu'x^u k!ūdžāsē lē'wē; g'īns'īdalē 5
laasas bēx'ūna'yasa begwānemē. Wā, lā 'nēk'a: "ēya, q'lēnemaas,
wā hēm laatsa bēx'ūna'yasa begwānemaxa ēselexwālala'yē, xa
ēselēxwalalse, xa mēmeyoxwana, hēmīśaxa dēx'dēx'ālēlēmī.

"Wā, hēm lā'nakū'latsa bēx'ūna'yēn la lēlēqalase'wa," 'nēk'ē.
Wā, lā k'!ēs bēx'ūna'yā lālēnoxwē, yīxs lēx'a'maē dōx'wālēlasqēxs 10

¹ The home of the killer whales, to which the souls of sea-hunters go.

² The home of the wolves, to which the souls of the land-hunters go.

³ The country to which the souls of twins go.

⁴ Common people become owls.

- 11 to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like
15 smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomalas twice, and this is the first time I write about it. |

- 1 **Shamanism.**—I will talk about the head shaman. | The “head shaman” is not nearly the same as the shaman of the Kwāg’ul, for | the Kwāg’ul call the head man of the Sparrow Society “head shaman.” That is the same as *q!Entq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to
5 be initiated); || that is the “head shaman” of the Kwāg’ul, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax’da^xu | use the name “head shaman” for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society “head shaman;” | they call him Wādanem. He is the head of the Sparrow Society of the
10 Nāk!wax’da^xu, || Gwa^sela, Rivers Inlet tribe, the L!āl!asiqwāla, Gosg’imux^u, G’āp!ēnox^u, Gwats!ēnox^u, and L!asq!ēnox^u, all of these |

- 11 â^{maē} q!ēq!ayak’ilaxēs gwe^{yō} qa dōx^{wa}lelaq, yīqēxs senāla^{maē} begwānem le^{wis} xāqēxa la gāla he^{la} begwānema. K’!ēs hē gwe^xsa be^xūna^{yaxs} k’!ēasaē xāxeq!ēga^{ya} yīxs k’!ēas^{maaxat}! elkwa, yīxs â^{maē} yū gwe^xsa be^xūna^{ya} kwax’ilax le^{wa} g’āg’ō-
15 mas. Wā, la k’!ēas g’ōx^{us} ōgū^{lā} lāxens ōk!wina^{yēx} lāx ōk!wina^{yas} be^xūnayēdē. Laem lāba.”

LEN mālp!ēna dōqūlax Qāsnomalas le^{wen} g’ālē k’!ata^{ya}.¹

- 1 **Shamanism.**—Hē^{mawēsi}alen g’il gwāgwēx^selasla pexemē yīxs k’!ēsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg’ulē, yīxs hēē gwe^{yāsa} Kwāg’ulē pexema^{ya} gwēsema^{yē}, yīx gwēx^sdemas q!Emtq!adas, yīxa qex^{emakwasa} L!āgekwēxa hēwāxa x’is^{ēda}.
5 Wā, hēem gwe^{yō} pexemēsa Kwāg’ul. Wā, lāxaē lēqelasō^s gwēsema^{yē}. Wā, laem k’!ēs pāxāla. Wā, hēt!ēda Nāk!wax’da^{xwē} lēqelas pexemē lāxa pexē^{ma}yasēs pēpāxāla yīx ōguma^{yas} pēpāxālās. Wā, lā k’!ēs lēqelas pexemē lāxa gwēsema^{yē}, yīx gwe^{yās} wādanem qaxs hē^{maē} gwēsemēsa Nāk!wax’da^xu le^{wa}
10 Gwa^sela le^{wa} Āwik’!ēnox^u le^{wa} L!āl!asiqwāla le^{wa} Gosg’imux^u le^{wa} G’āp!ēnox^u le^{wa} Gwats!ēnox^u le^{wa} L!asq!ēnox^u. Hā^{staem}

¹ The terms for “soul” among the various tribes are as follows:—

be^xūna^{yē} (man on body) Kwag’ul
bekwa^{yē} (manhood) Gosg’imux^u
q!ū^{layu} (means of life) Dzāwadeēnox^u
ts!ēklwa (bird) L!atlasiqwāla
begwānemgeml (man’s mask) Nāk!wax’da^xu
hētā^{layu} (means of healing) Āwik’!ēnox^u

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'uł and 12
 Q!ōmoyâ'yē, 'walas Kwāg'uł, Q!ōmk' lūt!ēs, | Mamalēleqāla, Qwēq^u-
 sōt!ēnox^u, 'nemgēs, || Ławēts!ēs, Mādilbē^ē, Denax'da^{ēx}^u, | Awailela, 15
 Dzāwadeēnox^u, Hăxwāmis, Gwawaēnox^u, | and Lēgwilda^{ēx}^u—all four
 tribes(?)—own the | "head shaman," who is not a shaman, on whose
 head red cedar-bark is placed, and who | never dances in the winter
 ceremonial. The other name of the || head man of the Sparrow Society 20
 is "head shaman," for the "head shaman" is the same as a "doctor"
 in a | museum, who is just called "doctor" but who is not a doctor. |
 It is the same with the "head shaman" in the winter dance. As soon
 as the | winter ceremonial is finished, that man is no longer | "head
 shaman," for he is only like a head shaman in the winter ceremonial,
 when all act in different ways. || It is the same with the "head 25
 shaman" of the winter ceremonial. | If the one who is speaking
 wishes to call him "head man of the Sparrow Society," | then he calls
 him "head man of the Sparrow Society." When another man | sends
 him to call the cannibal to a feast, he says, "Go, now, | head shaman,
 and call our friend;" || for the speakers do not always use the same 30
 words. | . . . Therefore they want to have only one speaker of the
 winter dance house.

I shall first say what I know about the shamans when they heal
 the | sick;¹ for really you are much mistaken in what you say about

ăxnōgwatsa wādanemē Łē^ēwa Naqemg'ilisela. Wā, lā hēdēda 12
 Kwāg'uł Łē^ēwa Q!ōmoyâ'yē Łē^ēwa 'wālas Kwāg'uł Łē^ēwa Q!ōmk' lūt!
 t!ēs Łē^ēwa Mamalēleqāla Łē^ēwa Qwēq^usōt!ēnox^u Łē^ēwa 'nemgēs
 Łē^ēwa Ławēts!ēs Łē^ēwa Mādilbā'yē Łē^ēwa Denax'da^{ēx}^u Łē^ēwa 15
 Awailela Łē^ēwa Dzāwadeēnox^u Łē^ēwa Hăxwāmis Łē^ēwa Gwawaē-
 nox^u Łē^ēwa Lēgwilda^{ēx}^u 'wīlaxs mōsgemakwāē, wā, hā'staem āxnō-
 gwatsa pexemēxa k'!ēs pāxāla, yīxa qex'emakwasa l!āgekwxēxa
 hēwāxa yexwa lāxa ts!ēts!ēqa. Wā, hē'mēs 'nem lēgēmsē gwēse-
 ma'yē lō^ē pexemē, yīxs hāē gwēx'sa pexema'yā *doctor* laxa 20
museum, yīxs wūl'māē lēqelasō's *doctor*, yīxs k'!ēsaē *doctor*. Wā,
 hēt!a gwēx'sa pexemē lāxa ts!ēts!ēqā. Wā, g'il'mēsē gwāla ts!ē-
 ts!ēqa laē gwāl pexemēxa begwānemē qaxs ā'māē hē gwēx'sa
 pexema'yasa ts!ēts!ēqa, yīxs ā'mae 'nāxwa ts!āgekwe gwayi'lālasas.
 Wā, hē'mis āem ōgwaqa gwēx'sa pexemēsa ts!ētsē!qa. Wā, 25
 g'il'mēsa yāq!ent!āla 'nēx' qas hē lēx'ēdayuwē gwēsema'yē lāq
 laē lēx'ēdes lāxa gwēsema'yē. Wā, g'il'mēsa ōgū'la begwānem
 'yālaqas qa lās lē'lālaxa hāmats!a qa lās k!wēla, laē 'nēk'a, "Hāg'a-
 xens pexema'yēx lē'lālaxens 'nemōkwa, qaxs k'!ēsaē q!ūnāla
 naqālē wāldemasa yā'yaq!enlēmīla. . . . Hē'mis lāg'ilas 'nēx'sō qa 30
 'nemōx'mēsa yayāq!entēmīlasa yā'wēx'ilats!ē g'ōkwa.

Hēemlen g'il wāldemla q!āq!alak!a'yasa pāxāla yīxs hē'lik'a-
 axa ts!ex'q!a qaxs ālaaqos k!wāg'ila lēxleqwālil lāxēs wāldemī-
 'lālayōs, yīxs 'nēk'a'yāqōsaqēxs q!āq!alālēlg'esnokwāēda pēpāxala

¹ The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ||
 35 the sick among all the men. There are no | spies such as you refer
 to, who tell them about sick people, and about the place | where to
 feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
 40 shaman names the price to be paid by the sick person || whom he
 cures. |

And this is also a mistake, when you say that the | shaman bites
 his tongue and swallows the blood, and vomits it, when | some one
 passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks||
 45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being
 represented by dried berries; for there was a mischievous man,
 K'!ēso'yak'īlis, | whose soul was restored by a female shaman of the
 Nimkish, whose | name was Hēlagōlsela. K'!ēso'yak'īlis said that
 50 it was made of dried berries, || what the shaman placed on her hand,
 and what she called his soul; but nobody | believed what K'!ēso-
 'yak'īlis said to all the people, | that it was dried berries, for K'!ēso-
 'yak'īlis was an expert in making fun of | all the strange things that
 one sees done by the shamans. I have never | spoken with the
 55 shaman of the Nimkish, Hēlagōlsela, and I do not || know whether
 it is true that these were dried berries or not, as was said by K'!ēso-

35 lax ts!ēts!EX'q!āsa 'nāxwa bēbegwānema. Wä, laem k'!eās q!āq!ā-
 lalēlg'īts yīxēs gwe'yōs la nēlas ts!EX'q!āsa begwānem lō' āxāsas
 ts!EX'q!ōlemas lāx ōk!wina'yas.

Wä, laemxaē lēqwa, wä, hē'mis wāldemōs, yīxs nēk'aaqōsaq
 hē'mēda pēpāxala lēx'ēd qa 'wāxaats ayāsa ts!EX'q!āqēxs laē
 40 hēlik'aaq.

Wä, laemxaē lēqwa, wä, hē'mesēxs 'nēk'aaqōsaq q!EX'īdēda
 pāxālāxēs k'!ilemē qa's neqwēxa elkwa qa's hōqwalaxs laē qaya-
 p!entsōxs hā'māpaē.

Wä, laemxaē lēqwa, wä, hē'mēsēxs 'nēk'aaqōsaqēxs k'!EX'wē-
 45 daēda pāxālāxa āxāsasa ts!EX'q!ōlem qa's q!EX'īdēq qa t!ēx'wīdēs.

Wä, laemxaas lēqwa yīxēs wāldemōs, wä, hē'misa wāldemōs
 qaēda beḡ'ūna'yēxa t!Eqā, yīxs āletaē begwānemē K'!ēso'yak'īlisxa
 la āx'ālelōdayōs beḡ'ūnē, yīsa ts!ēdāqē pāxālāsa 'nemgēsxa lēga-
 dās Hēlagōlsela. Wä, la 'nēk'ē K'!ēso'yak'īlisaqēxs t!Eqāē āxts!ā-
 50 na'yā'x a'yasāsa pāxāla, yīx gwe'yās beḡ'ūna'ya. Wä, la k'!eās
 ōq!ūsex K'!ēso'yak'īlisaxs laē ts!Ek!ālelaxa 'nāxwa bēbegwānem
 'nēx'qēxs t!Eqāē, yīxs ēg'īlwataē K'!ēso'yak'īlisē lāx aemlāāsa
 'nāxwa emla dōgūlts gwēg'ilatsa pēpāxāla. Wä, len hēwāxa
 yaēq!ēga'f lē'wa pāxālāsa 'nemgēsē Hēlagōlsela. Wä, len k'!ēs
 55 q!ālelaq lō' ālaem t!Eqā lō' k'!ēs yīx wāldemas K'!ēso'yak'īlis

‘yak’ilis, | for he was a liar. What I mean is, that | all the people 56
believe that Hēlagōlsēla, | that Nimkish woman is a shaman; for
all the men | and women of the Kwāg’ul are angry on account of
what K’lēso‘yak’ilis said || when he made fun of her, because Hēla- 60
gōlsēla only goes into the house of siek people | to cure them. |

When a siek man or woman gets well, | the one who made him
well never asks for pay, and generally they | are not paid. When
the man is poor, then || he does not pay the shaman; but when the 65
one who is eured is a chief, | then he would be ashamed not to pay
the shaman, because he is a chief, for he would be made fun of by
his | tribe if he did not pay the shaman. All the shamans act that
way, | and not one of them names the price to be paid by the one
who is cured, | for if it is a common man who is cured by the shaman, ||
he generally pays two pairs of blankets to the shaman, but | often 70
he is not paid at all; and when (the patient) is a chief, | then the
chief gives as much as is proper for the greatness of his position. | It
depends upon his own wish how much he pays the shaman. | The
shaman never names the price; for the shaman does not || talk about 75
the chief if he does not pay him well, for | the tribe of the chief talk
about their chief when he | pays little to the shaman. That is all
about this. |

qaxs lāwislaē lēx^usemē begwānē‘mēna‘yas. Hēden ‘nē‘nak’ilē yīxs 56
ālaē ‘nāxwa oq!ūsēda bēbegwānēmaq ālak’lāla pāxālē Hēlagōlsēla,
yīxa ts!edāqē pāxālāsa ‘nemgēs, qaxs ‘nāxwa‘maēda bēbegwānēmē
lē‘wa ts!ēdaqasa Kwāg’ul ts!enx^s wāldemas K’lēso‘yak’ilis yīxs
laē aemlālas qaxs ā‘maē Hēlagōlsēla la laēl lāx g’ōkwasa ts!ex‘q!a 60
qa’s hēlēx‘idēq.

Wä, g’il‘mēsē ēx‘idēda ts!ex‘qa begwānēm lōxs ts!edāqaē lä
hēwāxa āā‘yalaxēs la ēx‘idamatse‘wa. Wä, lä hē q!ünālatsēxs
hēwāxaē ayāse‘wa. Wä g’il‘mēsē wiwosēlagēda begwānēmē laē
k’lēs ayaq. Wä, g’il‘mēsē g’igāma‘yē hēlik’ase‘was laēda g’igāma‘yē 65
max’ts!ā k’lēs ayaq qaēxs g’igāma‘yaē qaxs lāxaxē aemlālayolaxsēs
g’ōkūlōtē qō k’lēslax ayā laxa pāxāla, lax ‘nāxwa gwēg’ilatsa
pēpāxāla k’lēsaē ‘nemōk^u lēx‘ēdes qa ‘wāxaats ayāsēs hēlik’a-
se‘wē, yīxs g’il‘maē begwānēmq!ālā‘mē hēlik’ase‘wasa pāxāla, wä,
lä q!ünāla ayasa ma‘lexsa p!elxelasgem lāxa pāxāla. Wä, hētla 70
q!ünālatsēxs k’lēsaē āya. Wä, g’il‘mēsē g’ayōl lāxa g’ig‘egāma‘ya
laē hē‘ma g’igāma‘yē āem gwa‘naxōdex ‘wāla‘yasasēs g’ēq!ēna‘yē.
Wä, hās‘mēsēq nāqa‘yēs gwe‘yō qa ‘wāxaatsēs ayāxa pāxāla. K’lēs
hēdēda pāxāla ‘nemp!ēna lēx‘ēda, yīxs k’lēsaē hēdēda pāxāla
gwāgwēx’sāla lāxa g’igāma‘yaxs k’lēsaē aēk’!a ayāxa pāxāla qaxs 75
hāē g’ōkūlōtasa g’igāma‘yē gwāgwēx’sāla lāxēs g’igāma‘yaxs halē-
g’ilaē ayāxa pāxāla. Wä, laem lāba.

- 78 And this is about the shaman who, as you say, bites the skin of the one who is being cured | to make the skin blue. Now you shall
 80 really know || what is done by the shaman. When the shaman is asked to cure a person, | he goes at once and sits down at the right-hand side where the sick person lies in bed. | Then he asks the sick person for the place where he feels | sick. Then the sick person tells him, putting the first finger | on the place where he feels the sickness.
 85 Then the shaman || washes his hands in a dish containing water, which has been put down for him for sucking out the disease. | After the shaman has washed his hands, he feels of the place referred to by | the sick man. Then the shaman presses his | first finger on the place where the sickness is, and he presses it down for a long
 90 time. | As soon as he lifts his finger, he watches the || place that he has pressed in. If it gets red at once, he knows | that the sick one will get well. Then the shaman is glad. | When the place which he has pressed in remains white and never gets red, | then the shaman recognizes that the sick one can not live long | after that. When it
 95 does not get red for a long time and || gets red gradually, the shaman says that he will be sick for a long time. | Then he sucks at the place that he has pressed in; and when he lifts his head, he watches | the place where he has been sucking. And when it turns blue, he knows that | the sick one will not live long. When it | turns red, the

- 78 Wä, hē^εmisa pāxāla yīxs ^εnēk'aaqōsaq q!ēk'ax L!ēsasēs hēlik'a-se^εwē qa t!ēx^εwidēs L!ēsas. Wä, la^εmēts ālak'!ālā q!āl^εalelā lāx
 80 gwa^εyilālasasa pāxāla. Wä, hē^εmaēxs laē ha^εyalik'!ase^εwēda pāxāla lā hēx^εidaem la qa^εs k'!wāg'alilē lax hēlk'!ōtaga^εwa^εlilasas qelgwē-lasasa ts!EX'q!a. Wä, lā wūlaxa ts!EX'q!a lāx q!āk'elasasēxa ts!EX'ila. Wä, lā nēlēda ts!EX'q!āxs laē ts!EMx^εitsēs ts!EMā-lax'ts!āna^εyē lāxēs q!āg'īlē ts!EX'q!ōlema. Wä, lēda pāxāla ts!EN-
 85 ts!ENx^εwīda lāxa g'āx ha^εnēla k'!āts!ē q!ōts!EWax^εsa ^εwāpē. Wä, g'īl^εmēsē gwālēda pāxāla ts!ents!enkwxas laē plēx^εwīdxa gwe^εyāsa ts!EX'q!a begwānem ts!EX'ila. Wä, lēda pāxāla ts!embetentsēs ts!EMā-lax'ts!ānayē lāx neqelāsa ts!EX'ila. Wä, lā gagāla ts!EMā-la-q. Wä, g'īl^εmēsē wēx^εīdxēs ts!EMā-lax'ts!āna^εyē laē dōqūlaxēs
 90 ts!EMālasōx^εdē. Wä, g'īl^εmēsē hēx^εidaem L!āx^εwīda, laē q!ālela-qēxs ^εx^εida^εmōla ts!EX'q!a. Wä, la^εmē ēk'ē nāqa^εyasa pāxāla. Wä, g'īl^εmēsē āem ^εmelstolelē ts!EMālaasdās, hēwāxa L!āx^εwīda. Wä, hēem māmalt!ēk'!ēsa pāxālāxs k'!ēsēlē gālā q!ūlala ts!EX'q!a begwānem lāxēq. Wä, g'īl^εmēsē gāgāla k'!ēs L!āx^εwīda, wä, lā
 95 L!agū^εnakūla, wä lā ^εnēk'ēda pāxālāqēxs gālōlē ts!EX'q!āl. Wä, lā k'!EX^εwīdxēs ts!EMālasōx^εdē. Wä, g'īl^εmēsē x'it!ēdexs laē dōqwa-laxēs k'!ax^εmōte. Wä, g'īl^εmēsē k'!ēs t!ēx^εwīda laē q!ālelaqēxs k'!ēsēlē gālā q!ūlala ts!EX'qa begwānema. Wä, g'īl^εmēsē āem

shaman knows that he will lie in bed for a long time. || And when the 100
place which he has been sucking really turns blue (?), | the shaman
knows that he will get well quickly. | That is all I know about the
matter that I am talking about. |

K'!ALMÖDĒLANAGA

The Nāk!wax'da^εx^u were living at Tēgūxstēi. | Their chief was 1
Q!ädē. He was giving a winter dance that winter. |

Then the sister of Q!ädē, Q!wālanēnega, disappeared. She had
not | disappeared long, when Q!wālanēnega became sick at the place ||
where the Nāk!wax'da^εx^u stay when they disappear, a mountain on 5
the ground back of | Tēgūxstē^ε. She had not been there long, when
she became really sick. | Then her brother Q!ädē became uneasy,
because he saw that | his sister could not recover; and Q!ädē called
the | chiefs of his tribe, the Nāk!wax'da^εx^u, and the head shamans,
into his house || after midnight. And when they were all inside, | 10
Q!ädē told them that his sister Q!wālanēnega was dying. | Then the
great shaman Lēbid spoke, and | said, "Look into your hearts,
chiefs! for evidently the | supernatural powers of the woods are not
near the place where our sister is staying || in her house, and the 15
young woman who has disappeared was menstruating. | This
frightened away the spirits of the woods which were coming to help
our sister. | Now, I wish that she come out of the woods, and that

L!ax^εwida, wā, lā q!alēda pāxālāqēxs ga^εyi^εlālāl qelgwē!la ts!EX^εq!a
begwānema. Wā, g'il^εmēsē ālak'lāla t!ēx^εwidē k'!ax^umōtas, wā, 100
la^εmē q!āLElēda pāxālāqēxs hali^εlālēlē ēx^εīd!a ts!ēx^εq!a begwā-
nema. Wā, hēm wāxen q!a!ē lāxen la gwagwax^εalasa.

K'!ALMÖDĒLANAGA

G'ōkūlaēda Nāk!wax'da^εxwē lāx Tēgūxsta^εyē. Wā, lā!aē g'īgā- 1
ma^εyasē Q!ädē yāwix^εElaxa la ts!āwūnxa.

Wā, laem^εlaē x'is^εēdē wūq!wās Q!ädēs Q!wālanēnega. Wā, k'!ēs-
lat!a gāla x'isālas lāaEL ts!EX^εq!EX^εīda yīx Q!wālanēnega lāx lāasas
x'ix^εESalāsa Nāk!wax'da^εxwa āLaap!a^εyasā nek!ESē lāx āL!ās 5
Tēgūxsta^εyē. Wā, lā!aē gagā!axs lāaEL ālax^εīd ts!EX^εq!a. Wā,
laem^εlaē nōlē wūq!wāsē Q!ädē qaxs lemaaEL dōqūlaqēxs k'!ēāsāē
gwēx^εīdaas la ēx^εīdēs wūq!wa. Wā, lā!aē Q!ädē Lēlts!ōdxa
g'īg^εegāma^εyasēs g'ōkūlōta Nāk!wax'da^εxwē Lē^εwa pēpEXema^εyasxa
la gwāl nēgēg^εēxa gānULē. Wā, g'il^εem^εlawise wī^εlaēLEXs laē nēlē 10
Q!ädāsēs wūq!wē Q!wālanēnegāxs lē^εmaē wāwēk!EQ!a. Wā,
hēx^εīda^εem^εlāwis yāq!eg^εa!ēda wālasē pāxālē Lēbidē. Wā, laem^εlaē
nēk'a: "Wēg'a dōqwalaxs nenāqa^εyaqōs g'īg^εegāmē^ε qaxs k'!ēāsaa-
xent nēxwālasa nāx^εnāwalak'lūsa lāx āxāsasENS wūq!wa lāxēs g'ī-
g'ōk!wāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālotsē. Wā, 15
hē^εmis k'īlemsa haāyafilagasasa āLlē g'āx hē!elsaxENS wūq!wā.
Wā, la^εmēSEN nēnk!lēqela qa g'āxlāg^εisē lōft!a qa g'āxēsē qelgwī!

18 she go to bed | in this winter-dance house, so that she may be cured
by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great
shaman had said. And as soon as he | finished his speech, they
went out. |

When all the Nāk!wax'da^{exu} had gone to sleep, | four strong men
were asked to go to the place where those who disappear assemble. |
They carried with them a large mat on which Q!wālanēnega was to
25 lie || when they brought her out of the woods. It was nearly day-
light | when they came back, and they put down Q!wālanēnega |
behind a board put on its edge at the right-hand side of the | dance
house.¹ As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when
daylight came, until the evening. Then | they called the great
shaman of the Nāk!wax'da^{exu}, whose name was Fool, | to feel of her,
for Q!ādē thought that his sister had died. | As soon as Fool finished
feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ādē! clean the bedroom of our child here, |
and clear out everything in this room. When you have | done so,
take a new mat without black stripes, and | spread it under your
sister, and also her bedding, for | everything must be made new;

18 lāxwa lōbekwēx qa wāg'ilaxsē 'nawālakwalīlasōsa 'nax' 'nawalagwī-
laxsa lōbekwēx," 'nēx' 'laē. Wā, hēx' 'idaem' 'lāwisa g'ig'egāma'yē
20 'nāxwa ēx' 'ak' 'ex wāldemasa 'wālasē pāxāla. Wā, g'il' 'em' 'lāwise
g'wālē wāldemasēxs lāael hōqūwēlsa.

Wā, g'il' 'em' 'lāwisē 'nāxwa mēx' 'ēdēda Nāk!wax'da^{exwaxs} laē
āxk' 'lālase' 'wēda mōkwē lē' 'lāk' bēbegwānema qa lās lāxa q!ap! 'Eya-
sasa x'ix' 'esāla dāg'ilqelaxa 'wālasē lē' 'wa'ya qa qelgūdzewēsō's
25 Q!wālanēnega qō g'āxl lālt! 'anolō. Wā, laēm' 'lāwisē elāq 'nāx' 'i-
dexs g'āxaē aēdaaqa. Wā, laēm' qelx' 'walēlemē Q!wālanēnega lāx
āladzē' 'lilasa k' 'lōgwīlē 'wadzō ts! 'EX' 'sem saōk' lāx hēlk' 'otēwalīlasa
lōbekwē. Wā, g'il' 'em' 'lāwisē qelx' 'walilem' 'xs laē ālael la 'nemāx' 'is
lē' 'wa lā lē' 'la. Laēm' 'laē k' 'ōtasō' laēm wik' 'lEX' 'ida. Wā, hēwāxa-
30 'lat! 'la q!wēnal' 'idxa la 'nāx' 'idxa gāāla. Wā, lā' 'laē dzāqwaxs laē
lē' 'lālase' 'wēda 'wālasē pāxālāsa Nāk!wax'da^{exwēxa} lēgadās Nenōlō
qa lās p! 'ēx' 'wid qaxs lē' 'maē 'nēk' 'ē Q!ādāq laēm wik' 'lEX' 'idēs wū-
q!wax'dē. Wā, g'il' 'em' 'lāwisē Nenōlowē g'wāl p! 'ēxwaqēxs lāael
dāl' 'idēda 'wālasē pexemēsa pēpāxāla Nenōlowē. Wā, lā' 'laē 'nēk' 'a:
35 " 'ya, adā, yūL Q!ādē. Wēg'a xēkūlēlaxōx qelgwēlasaxsens xūnō-
kwēx qa's ālaōs ēkwaxwa 'nāxwax g'ēx' 'gaēla. Wā, g'il' 'em' 'lāwits
g'wāl, wā lāLES āx' 'ēdLEX ts! 'EX' 'asa k' 'lēs dzādzēqelak' lē' 'wa'ya qa's
LEbabōlīlaōsas lāxōx wūq!wāqens. Wā, yū' 'mesōx māmāxs qa
'nāxwa' 'mēsōx ts! 'EX' 'asa. Wā, g'il' 'em' 'lāwēts g'wātalīla laaqōs āx' 'ēdxa

¹ That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take || red cedar-bark and split it into 40 narrow strips; and when | much cedar-bark has been split, take four | slender newly chopped cedar-trees of the same length as | our sister here, and also four | stout poles half a fathom in length, which are to be the posts of the room in which our sister is to lie down; || and when they have been put down there, drive one of the | posts 45 into the floor at the right-hand side of the head of our sister, and | drive down another at the right-hand side of her foot, and still | another one at the left side of her shoulder, and the last | one at the left side of her feet; and when you have finished this, || take the four 50 slender cedar-trees, and lay their ends on the | four posts; and when you have done so, take the | split strips of red cedar-bark, and hang them from the | four poles of cedar-wood, just above our sister. When they have been | hung up, take much eagle-down, and || strew the eagle-down on the red cedar-bark, and on our sister where 55 she is | lying down in the middle of this frame which you made to hang up the | cedar-bark covered with eagle-down, and when you have done so, sweep out the place | where you have been working, so that nothing is left on the floor; | and do not be weak on account of our sister, and go to see her. || Don't go to see her this side of four 60 days, | otherwise you will frighten away what will come to take pity

L!āḡekwē qa^εs dzedzEXSālaōsaq qa ts!ēlts!Eq!astowēs. Wä, ḡil- 40
 εmēsē q!ēnemēs dzEXayōs L!āḡekwa laaqōs āx^εēdxa mōts!aqē wīs-
 wūlē alōmas dzESEqwa, yīxs yū^εmēla āwāsgēmōx εwāsgēmxsdaasax-
 sens wūq!wax. Wä, hē^εmis mōts!aqa hāxk!ōt!Ebōt lāxens bāLax
 dzōxūma L^εSL^εk^uk!inālē, qa LēLāmsōx qelḡwīlasaxsens wūq!wax.
 Wä, ḡil^εemlwīsē ḡāx āx^εālil lāq^u qasō lāl dēx^εwalīlaxa εnemts!aqē 45
 Lām laxōx hēlk!ōdenōLEma^εyaxsens wūq!wax. Wä, las ēt!alīlaxa
 εnemts!aqē Lām laxōx hēlk!ōtsīdza^εyaxs. Wä, lās ēt!alīlaxa εnem-
 ts!aqē lāx ḡemxōltsEYāp!a^εyas. Wä, lās elxLālax dēx^εwalīlaxa
 εnemts!aqē lāx ḡemxōltsīdza^εyaxs. Wä, ḡil^εmēsē ḡwāles āxayōs
 laaqōs āx^εēdxa mōts!aqē wīswūl dzESEqwa qa^εs kādētadoōsas lāxa 50
 mōts!aqē LēLāma. Wä, ḡil^εmēsē ḡwālexs laaqōs āx^εēdxa q!ēnemōs
 dzEXē ts!ēlts!Eq!astō L!āḡekwa qa^εs ḡēxūndalaōsas lāxa dzēdzESE-
 qwē mōts!aqa lāx ek!a^εyasens wūq!wa. Wä, ḡil^εmēsē εwī^εla la
 ḡēx^εūlāLElaxs laaqōs āx^εēdxa q!ēnemē qemxwasa kwēkwē qa^εs
 qemx^εwīdaōsas lāxa L!āḡekwē Lō^εmens wūq!wa laxōs laēna^εyēx 55
 qelx^uts!ā lāx nexts!āwasa klumōdzekwē tēTEx^εūnālaxa qemōkwē
 L!āḡekwa. Wä, ḡil^εmēts ḡwālalaaqōs εwī^εla xēx^εwīdxōx yālag!li-
 lasaqōs qa k!eāsēs ḡaēl lāx yāḡil^εmā^εyaxsōs āxalē^εlemaqōs. Wä,
 hē^εmisa wāx^εema lēlwēqelasens wūq!wax qa^εs ḡāxaōs dōx^εwīdeq^u.
 Ḡūnō ḡāxlax dōx^εwīdeq^u lāx ḡwas^εagawa^εyas mōp!ENxwa^εsē εnāla, 60
 āLas hāwīnalaxwa ḡāxlēx wāx^εidL hēfēlīlālxens wūq!wax qa q!ūlē.

62 and restore our sister so that she will live. | You will only bring bad
 luck to our sister if you | attempt to go to see her before four days
 have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
 65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the |
 great shaman in the way he was to make the bedroom for Q!wāla-
 nēnega. When | it was finished, Q!ädē left. Now, the | heart of
 Q!ädē was really sick on account of his sister, for he saw that his
 70 sister || was really dead; for he distrusted the words of | the great
 shaman, for Q!ädē always opposed the shamans. | Therefore he
 was really crying as he was walking along. Q!ädē thought | he
 would obey the advice given by the great shaman, | and Q!ädē
 never went near the place where his sister was lying down. ||

75 Now, two nights had passed since the dead | Q!wālanēnega had
 been covered with red cedar-bark. When night came, she was
 heard | talking with the one who is called Hēlemīl. And | Q!wāla-
 nēnega said that she had no sacred song; and Q!wālanēnega said
 again, | "Go on, now, Hēlemīl, supernatural one! bring me back to
 80 life, so that I || may be named Q!ūlents!ēsemaga." For a while |
 Q!ūlents!ēsemaga was silent, as she was speaking with Hēlemīl, |
 and then Q!ūlents!ēsemaga sang this sacred song: |

62 sōx. Wä, âemlalts 'nēx'L qa's a'mēlāmasēlōs lāxens wūq!wax
 qasō g'āxl dōx'wīdēlqōx gwās'a'yasa mōp!enxwa'sē 'nāla. Wä, yū-
 'mōq, g'īgāmē, ādā Q!ädä;" 'nēx'laē Nenōlowēxa 'wālasē pāxāla.
 65 Wä, g'il'em'lāwisē q!wē'idēxs yūq!ent!ālaaxs laē lāwēlsa.

Wä, hēx'idaem'lāwisa g'īgāma'yē Q!ädē ēax'ēda lāx gwe'yāsa
 'wālasē pāxāla qa gwālaatsa qelgwīlasas Q!wālanēnega. Wä, g'il-
 'em'lāwisē gwālaaxs g'āxaē Q!ädē bās. Wä, laem'laē āla ts!ex'ilē
 nāqa'yas Q!ädē qaēs wūq!wa, qaxs lē'maē dōqūlaxēs wūq!wāxs
 70 lē'maē ālak'lāla lē'la qaxs wiōq!ustsōkwālaē Q!ädāx ālē wāldemi-
 'lālasa 'wālasē pāxāla qaēs lēlak!wālaēna'yē Q!ädāxa pēpāxāla.
 Wä, hē'mis lāg'ilas āla q!wāq!ūts!ēqēla. Wä, lāla'la 'nēnk'!ēqe-
 la'me Q!ädē qa's nānagēg'ēmēx lēxs'alayāsa 'wālasē pāxālaq. Wä,
 la'mē hēwāxa Q!ädē lā 'nēxwabālaax qelgwī'lasasēs wūq!wa.

75 Wä, hē'lat!la lā mā'lexsē gānolas la L!al!ēgēkūlākwa lā lē'lē
 Q!wālanēnegāxs laael ēt!ēd gānolexs laael wūlāx'a!ēlexs laē
 yaēq!ent!āla lē'wēs gwe'yā Hēlemīl. Wä, laem'laē 'nēk'ē Q!wā-
 lanēnegāxs k'!ēasāē yāla'x'lena. Wä, lā'laē ēt!ēd 'nēk'ē Q!wāla-
 nēnega: "Wäg'ilā Hēlemīlts 'nawalak q!ūlāx'idāmasōl g'āxen qen
 80 wäg'ilēn lēgādēlts Q!ūlents!ēsemaga." Wä, gagālaem'lāwisē l!ē-
 k'lāla Q!ūlents!ēsemaga lāxēs laēna'yē yaēq!ānt!āla lō' Hēlemīl.
 Wä, lā'laē yālaqwē Q!ūlents!ēsemiaga yīsg'a:

1. "O friend, Hēlemīl! I pray you to revive me, our friend, with 83
your | life-bringer, Hēlemīl; with your magic power, friend! Wāē
wāē wā! ||

2. "O friend, Hēlemīl! I pray you to make me well, our friend! 85
with your | means of healing, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

3. "O friend, Hēlemīl! I pray you to make me right, our friend,
with your | means of setting right, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

4. "O friend, Hēlemīl! have mercy on me with your life-bringer, ||
Hēlemīl, your magic power, friend! Wāē wāē wā! | 90

5. "Go on, friend, Hēlemīl! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēlemīl, by your magic power, friend! äē." |

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, || and Q!wālanēnega 95
replied to what Hēlemīl said. | "O friend, Hēlemīl! how is my
sacred song? Do I | succeed nearly in the way I do it, friend?"
And for a long time | they were silent. Then Q!wālanēnega spoke
again, and | said, "Thank you, friend, Hēlemīl, that you have had
mercy on me, and brought me to life, || Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q!wālanēnega | said, and it was quiet after that. |

1. Wāg·a qastā Hēlemīl wāx q!lūlāx[°]idamaōxENS[°]nemōx^{u°}ōx yīsōs 83
q!wēq!lūlag·īlayâqōs Hēlemīlts[°]nawalax^us, qastā wāē wāē wā.

2. Wāg·a qastā Hēlemīl wāx hēlīlāla[°]ōxENS[°]nemōx^{u°}ōx yīsōs 85
hēlīlālayâqōs Hēlemīlts[°]nawalax^us, qastā wāē wāē wā.

3. Wāg·a qastā Hēlemīl wāx[°]naqē[°]stenda[°]ōxENS[°]nemōx^{u°}ōx yīsōs
nāqē[°]stendayâqōs Hēlemīlts[°]nawalax^us, qastā wāē wāē wā.

4. Wāg·a qastā Hēlemīl waxēda[°]ōsōs q!wēq!lūlag·īlayâqōs Hēle-
mīlts[°]nawalax^us[°]nawalax^us qastā, wāē wāē wā. 90

5. Wāg·īlla qastā Hēlemīl waxēda[°]ō g·āxENLasōs hēlig·a[°]yâqōs
qEN wax[°]owē nōgwa g·āx hēlig·ayōno^usōs hēlig·ayâqōs Hēlemīlts[°]
[°]nawalax^us qastā, wāē.

Wā, g·īl[°]mēse q!wēl[°]idEXS laē ēt!lēd yaēq!Eg·a[°]l L[°]E[°]wis yaēq!Ent!a-
lōte. Wā, laEM[°]laē nā[°]naxma[°]yē Q!wālanēnegāx wāldemas Hēle- 95
mīlaq: "YūL, qāst, Hēlemīl, wīx[°]SEN yālaqūlaēna[°]yē. L[°]E[°]maEN
nexts!āxēs gWE[°]yâōs gen gWēk·lālasa, qāst." Wā, lā[°]laē gāgāla
L!Ek·ālaxs laa[°]las ēdzaqwa yāq!Eg·a[°]lē Q!wālanēnega. Wā, lā[°]laē
[°]nēk·a: "YūL, gēlak·as[°]la qāst Hēlemīl laEMS wāx[°]ēd q!lūlāmas
g·āxEN, g·īlg·īldōkwēlas[°]nawalak^u. La[°]mēSEN lāl lāxēs wāldemōs 100
g·āxENLaxwa nēg·īkwēx." Wā, hēEM waxē wāldemas Q!wālanē-
negāxs laē selt!ēda.

3 And before long, in the night, Q!wālanēnega was heard | singing
her sacred song back of Tēgūxstē. Now, she had really disap-
5 peared; || and she never went to the house of those who had disap-
peared, | (the house) behind the mountain back of Tēgūxstē. |

Then Q!ādē was troubled about his sister, for nobody | knew
where Q!wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her
sacred song was heard | back in the woods behind Tēgūxstē, and for
a little while she came towards the beach. | Then she really came
near the rear of the houses, | and she went far away again, singing her
sacred song. Then | Q!ādē became glad, for he knew that his
15 sister was still alive. || Then Q!ādē wished that they should capture
quickly | three of those who stayed in the woods, and also Q!wāla-
nēnega. | In the morning, as soon as daylight came, the men and
women of the Nāk!wax'da^{xu} | went to catch the three who were in
the woods. And when | those came back who had gone to capture
20 those who stayed in the woods, and when they went into the || dance-
house, they sang the songs of the war-dancer, the tamer-dancer, |
and the fire-dancer; and when the three dances were over, | they
went into their sacred room. Now, the Nāk!wax'da^{xu} thought
that | Q!wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk!wax'da^{xu} were called to come into the || dance-

3 Wä, laem^llāwisē gāla neg^{ikūxs} laa^l wū^llē Q!wālanēnegāxs laē
yālaq!wāla lāx ā^llās Tēgūxsta^{yē}. Wä, la^{mē} ālak^llāla xⁱsēda. Wä,
5 la^{mē} hēwāxaem la gwābala lāxēs xⁱsalotē lāxēs g^{ig}ōk!walē lāx
ā^llaap!a^{yasa} neg^ā lāx ā^llās Tēgūxsta^{yē}.

Wä, la^{mē} ēt^llēd la q^llēq!aēk^llē Q!ādē qaēs wūq!wāxs laē k^llēs
q^llāla^s nā^{xwa} bēbegwānem^x lax xⁱyats Q!wālanēnega. Wä,
hē^misēxs hēwāxaē wū^llē yālaq!wāla. Wä, hē^lat!a lā q^llē^lexsa-
10 g^{iyowē} nālās la bāsa lōbekwaxs laē wū^llaxa^llē yālaqūla lāxa
ālala lāx ā^llās Tēgūxsta^{yē}. Wä, la^{mē} g^{āx} yāwas^{id} l^lāsōlela.
Wä, k^llēs^lat!a ālaem g^{āx} nē^{xwabāla} laxa ālanā^{yasa} g^{ōkūlāxs}
laē xwēlaqa qwēsaxsda^{nakūlaxs} yālaq!wālaē. Wä, la^{mē} ēx^{idē}
nāqa^{yas} Q!ādē qaxs lē^{maē} q^llā^lalēlaqēxs q^llūla^{maēs} wūq!wa.
15 Wä, laem^llaē nēk^l Q!ādē qaēs hali^llālalagⁱ k^{im}yaxa g^{ig}iyak^l
k^lela yūduk^u ōgū^lla lāx Q!wālanēnega. Wä, g^{il}mēsē nāx^{id}xa
gaālāxs laē wī^lla^{ma} bēbegwānem^l lē^{wa} ts^lēdaqasa Nāk!wax^{da}-
xwē la k^{im}yaxa yūduk^{wē} g^{ig}iyak^lela. Wä, g^{il}mēsē g^{āx}
aēdaaqaxa k^{im}yaxa g^{ig}iyak^lila. Wä, g^{il}mēsē wī^lla hōgwīl lāxa
20 lōbekwaxs laē q^llēm^llēt^s q^llēm^qlēm^demasa ōlala lē^{wa} hayalīk^lilalē
lē^{wa} nōnltsēstālālē. Wä, g^{il}lēm^llāwisē gwāla yūduk^{wē} yī^{xwa}
laa^l lats^llālil lāxa lē^mlats^llē. Wä, laem^llaē negēqāla^{mē} Nāk!wax^{da}-
xwāq wālas^l pāxālē Q!wālanēnega. Wä, g^{il}lēm^llāwisē gānū^llⁱ-
dexs laē qāsasēwēda Nāk!wax^{da}xwē qaēs g^{āx}ē wī^llaēlela lāxa

house to sing for the three who had stayed in the woods. | As soon as 26
they were all in, the great shaman, | Fool, arose and spoke, and said,
"O friends! | take your batons and beat quick time on your boards
for a long time. | And as soon as you stop beating, then make no
sound for a long time. || Then you will again beat fast time on your 30
boards. You will do so | four times, for I am thinking of our great
friend | Q!wālanēnega. Therefore I wish that you should beat four
times on your | boards, for we shall try to be successful, for she may
come into this | winter dance-house this night; and also these shall
hear her sing her sacred song." || Thus said Fool. They never 35
heard | her singing her sacred song, and they only sang the songs of
the | three—the war-dancer, the tamer-dancer, and the fire-dancer. |
And after they had finished, they went out. For two | nights they
went in vain to the dance-house, and || four times they beat the 40
boards in vain. Then the Nāk!wax·da^{exu} went out | to sleep. And
they had not been asleep long, when the sound of the | sacred song
came from the rear of the dance-house; and as soon as the sacred
song was ended, | they heard the cannibal cry. There were no
whistles. | This is what the Nāk!wax·da^{exu} call hāmdzedzewē^ε, || and 45
it is called by the Kwakiutl onēqwa. | It is partly a great shaman,

lōbekwē qa^{εs} g·āxē q!Emta qa yīxwēsa yūdukwē g·īg·iyak·Elax·dē. 25
Wä, g·il^εEm^εlāwisē g·āx ^εwī^εlaēla laa^εlas lāx^εülilēda ^εwālasē pāxāla
Nenōlowē qa^{εs} yāq!Eg·a^εlē. Wä, lā^εlaē ^εnēk·a: " ^εya, ^εnē^εnemōkwai'.
Wāg·a dāxLEndexs t!Emyayâqōs qa^{εs} ^εwī^εlaōs g·ildēs Lēxedzōdexs
t!Emēdzâqōs. Wä, g·il^εEm^εlūwits q!wē^εidel lāLES gāgāla tsemōta^εla-
LōL. Wä, lāLES ēt!ēdel Lēxedzōdexs t!Emēdzâqōs. Wä, mōp!E- 30
naLES hēl g·wēx^εidelē qaxg·in g·īg·aēqelē g·āxENS ^εnemōx^udzaē
Q!wālanēnega. Hēden lāg·ila ^εnēx· qa^{εs} mōp!enaōs Lēxedzōdexs
t!Emēdzâqōs qaENS wāwūldzewaēna^εyē qa g·āxēsē g·āxēL lāxa
lōbekwaxwa gānolēx. Wä, hē^εmis qENS wūlāx^εalelēqē yālaq!wā-
lasēs yālaqūlayâ," ^εnēx·laē Nenōlowē. Wä, la^εmē hēwāxa wūlā- 35
x^εalelaqē yālaqūla. Wä, âem^εlāwisē denx^εits q!Emq!Emdemasa
yūdukwēxa olala lē^εwa hayalik·ilalē lē^εwa nōnltsē^εstālalē. Wä,
g·il^εEm^εlāwisē g·wālexs laē hōqūwelsa. Wä, ma^εtp!enxwa^εs laē
gānolas wū^εEM lāna^εxwa ^εwī^εlaēLEla lāxa lōbekwē qa^{εs} wū^εmē
mōp!ena LEXlēxa. Wä, lāem^εlāwisē ^εwī^εla hōqūwelsēda Nāk!wax·da- 40
^εxwē qa^{εs} lā mēx^εēda. Wä, k!ēs^εEm^εlāwisē gāla mēxax g·āxaasa
yālaq!wāla lāxa ālanâ^εyasa lōbekwē. Wä, g·il^εEm^εlāwisē q!ūlbē
yālaqūlaēna^εyasēxs laē hāmts!Eg·a^εla. Wä, laEM k!ēās medzēsēs
g·wēx^εsdemas. Hēem g·wē^εyōsa Nāk!wax·da^εxwē hāmdzedzewē-
sē^εwē g·wēx^εsdemas. Wä, hē^εmis g·wē^εyōsa Kwāg·ulē onēqwaxa 45

partly hāmshāmts!ES. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēlemīl's | wish who made her hāmdzedzewē^ε, although | Q!ādē did not own the hāmdzedzewē^ε. ||

- 50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-ery she sang her sacred song, | and immediately the great shaman, Fool, awakened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-ery at the door of the dance-
60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax'da^εx^u did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē^ε. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-ery. Then she bit four men. ||
65 Then the song-leaders of the Nāk!wax'da^εx^u said that they would sing a new | song for her, and this is her song: |

46 naxsaaplē lō^ε wālas pāxāla lē^εwa hāmshāmts!Esē lāx gwēx'sdaasas Q!wālanēnegāxs pāxāla^εidaaxs x'isālaē. Wā, la hāsex Hēlemīlē nāqa^εyē laēna^εyas hāmdzedzewēse^εwa, wāx^εmaē k'lēš āxnōgwadē Q!ādāsa hāmdzedzewē.

- 50 (Wā, lā q!ēnema q!ayōlē hē gwēx^εidāsa x'ix^εesāla laē pāxāla^εida yīxs x'isālaē. Wā, lā ōgū^εlaem lās lēdāxs g'āxaē nēlēdaxa wāx^εmē k'lēās lāx g'alemg'alisis yīxs qesaax wāldema Haāyalilagāsē.)

Wā, g'il^εmēsē gwāl hāmts!lāxas laē Q!wālanēnega ēt!lēd yālaqwa. Wā, hēx^εidaem^εlāwisa wālasē pāxāla, yīx Nenōlowē la gwēts!axsta-
55 laxa nāxwa bēbegwānem qa g'āxēs wī^εla hōgwīl lāxa lōbekwē. Wā, g'il^εem^εlāwisē g'āx wī^εlaēlēxs laē hēx^εidaem wī^εla āx^εēdxa t!emyayowē lē^εwa ts!edāqē lō^εma hē^εak'!ālāsa g'ing'inānemē qa^εs nēmāx^εidē t!emēdzōdxa t!emēdzō. Wā, k'lēš^εem^εlāwisē gēg'ilīl t!emsaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!ex'īlāsa lōbekwē.
60 Wā, g'il^εem^εlāwisē g'āxēl lāxa g'ōkwaxs laē gwā^εsta lāxēs pexēna^εyē. Wā, laem k'lēās q!emtēlēs nenāgadāsa Nāk!wax'da^εxwē qaēxs k'lēsaē q!ālelaqēxs hāmdzedzewēsewaē Q!wālanēnega. Wā, la^εmē āem yālaqūlasēs yāla^εlēnē. Wā, g'il^εmese gwāl yālaqūlaxs laē hāmadzelaqwa. Wā, la^εmē q!ex^εidxa mōkwē bēbegwānema. Wā,
65 la^εmē nēk'ē nenāgadāsa Nāk!wax'da^εxwē qa^εs denx^εidēs altsema q!emdem qaē. Wā, g'a^εmēs q!emdemsg'a:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! | I went to get food for you, Hēlemīl of Can-
nibal-at-North-End-of-World. ||

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of
Hēlemīl of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, || and the 75
supernatural power was put into me by Hēlemīl of Cannibal-at-
North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-
Power, hamaē hamaē hama! | I went to get corpses for Hēlemīl
of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, || and 80
said, "Thank you, friends! I have been brought back to life | by our
friend Hēlemīl, and he said my name shall be Q!ūlents!ēsemaga. |
And now you shall call me thus, and | none of you shall dare to make
love to me for ten years; | and Hēlemīl said to me that if any one
should make love to me || inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I
shall cure | the sick ones among you. And you shall not pay me

1. Wihēs qa hamasa^εyālag·ilaōs ṽōgwalag·ila hamaē hamaē hama 67
hēx·dōs lanōgwa hana^εyālag·ilts Hēlemīlas Baḡ^ubakwālanuḡ^u-
sīwak·asdēa.

2. elahax·k·asde^{wē}sen āyāmēlā^εmatsōs Baḡ^ubakwālanuḡ^usīwa- 70
k·asdēa hamaē hamaē hama, hēhēhēx·dōs lanōgwa laēlēmaē lax
lēm^x·laēlasdēs Hēlemīlas Baḡ^ubakwālanuḡ^usīwak·asdēa.

3. elahax·k·asde^{wē}sen hak!waānem^x·dēs Baḡ^ubakwālanuḡ^usīwa-
k·asdēa hamaē hamaē hama hēhēhēx·dōs lanōgwa megēsa^εyasōs
^εnenwalak!wēna^εyēx·dēs Hēlemīlas Baḡ^ubakwālanuḡ^usīwak·asdēa. 75

4. Wihēs qaē lālōla^εyālag·ilaōs ṽōgwalag·ila hamaē hamaē hama;
hēx·dōs lanōgwa lālōla^εyālag·ilts Hēlemīlas Baḡ^ubakwālanuḡ^usī-
wak·asdēa.

Wä, g·il^εmēsē gwāl yīxwaxs laē yāq!eg·a^εlē Q!wālanēnega. Wä,
lā^εlaē ^εnēk·a: "Gēlak·as^εla ^εnē^εnemōk^u. La^εmen q!ūlāx·^εidāmatsō- 80
sens ^εnemōkwaē Hēlemīla. Wä, hēem^εlāwisen ṽēgēmlē Q!ūlents!ē-
semaga. Wä, laems ^εnāxwaṽ ṽēqēlales g·āxen. Wä, hē^εmisa
laems k·leāsl laṽ nālal gagak·eyalal g·āxen lāg·aaṽ lāxa neqaxen-
xēla. Wä, hē^εmaa wāldems Hēlemīlē g·āxen qasō gagak·eyalasō-
lōx g·wāsa^εyasa neqaxenxē lālen hēx·^εidaēṽ lē^εlāmaslēqē, ^εnēk·ins 85
^εnemōx^udzā g·āxen. Wä, hē^εmēsa neqaxenxēlalen hēlik·alexs

88 for it. He said if I should ask you for pay, | that then Hēlemīl would kill me." Thus said Q!ūlents!ēsemaga | to her tribe, and after that she was a great shaman. ||

THE INITIATION OF ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

The ancestors of the numaym Ts!ōts!Ena lived on the upper part |
1 of the river of Hānwad, and their village site has the name Tselēxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert.
5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Ts!elwaēl. Therefore her name was Ts!elwaēl, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because || nothing
10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Ts!elwaēl used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and ||
15 went out of the house to walk by the river of Hānwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

87 ts!ēts!EX·q!äq!ōs, wä, lāLES k'!ēs ayāl g'āXEN, qa^ēlaENLō aa^ēyālalax laEM^ēlāwisEN nōgwał he^ēlāmatsōs Hēlemila," ēnēX^ēlaē Q!ūlents!ēsemagāxēs g'ōkūlōtē. Wä, laEM^ēwālas pāxāla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

1 G'ōkula^ēlaē g'alāsa ēNE^ēmēmotasa Ts!ōts!Ena lāX ēNElk'!ōdoyā^ēyas wäs Hānwadēxa lēgādēda g'ōX^ēdemsas Tselēxwas. Wä, lā^ēlaē g'āg'elaaēnoxwē Q!ēgēdēxa k'!ēsē g'īgāma^ēya, yīxs ā^ēmaē begwāNEMq!ala^ēma, yīxs k'!ēsaēX nō^ēyema, yīxs q!ayōlaēX g'āg'īLEla
5 laqēxs g'alaōl g'āX g'ōX^ēwalisa mama^ēa lāX Tsāxis, yīX lāg'īlas laEM hāNLEMē hānaLElās Q!ēgēdē. Wä, lā^ēlaē geg'adē Q!ēgēdāsa LEMqa ts!EDāqxa lēgades Ts!elwaēl, yīX lāg'īlas lēgades Ts!elwaēl qaxs hēMENa^ēmaē LEMLEMq!āla lōXs hēMENa^ēmaē aē^ēnot!
10 k'!ēāsaē ēg'asa ōgū^ēla lāXēs LEMqaēna^ēyē. Wä, laEM^ēlāwisē Q!ēgēdē k'!ēs^ēl q!āSELaxēs gēNEMaxs lāwisaaq. Wä, lā^ēlaē ēNEMXsa ēnālaxs laē āla ēyāX^ēsemē wāldemas Ts!elwaēlaxēs lā^ēwūNEMē. Wä, hēEM^ēlāwis lāg'īlas Q!ēgēdē k'!ēlax^ēidXēs gēNEMē. Wä, g'īl^ēEM^ēlāwise g'wāl k'!ēlak'aqēxs laē dāX^ēidē Q!ēgēdāxēs hāNLEMē qa^ēs
15 lā lāwels laxēs g'ōkwē qa^ēs lāEL qa^ēsId ēnā^ēnalaqa lax wäs Hānwadē. Wä, laEM^ēlāwisē Q!ēgēdē dōX^ēwaLElanaxa g'īla qaxs ā^ēmaē k'ōdēltsēs g'ōkūlotē qaxs wūLEl^ēmaaxs malp!Enaē hāNL!E-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ēgēd did not come back. || Then 20 his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ēgēd was given up. | Then the young men of the numaym Ts!ōts!ēna made themselves ready | to go and look for Q!ēgēd, who had been expected (to return). They started || and they had not gone 25 far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who 30 had looked for Q!ēgēd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ēgēd's house and | told his wife the news, she told them to bury the || one 35 leg of her husband. The reason why they talked about Ts!ēlwaēl was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ēgēd had been killed || by the grizzly bear. Now it was 40

g'a!a. Wä, laem¹laē k!wäg'ila dzāqwaxs laē hān!lāla. Wä, lā 18
¹laē p!ēDEX¹ida. Hēwāxā¹lat!a g'āx nā¹nakwē Q!ēgēdē. Wä,
 g'wālelaem¹lāwisē g'ōkūlōtas k'ōtaq laem yēlkwa. Wä, lā¹laē 20
¹nāx¹idxa gaāla wū¹em¹lāwisē nak¹!ālase¹wa qa¹s g'āxē nā¹nakwa.
 Wä, hē¹lat!a la gāla nālaxs laē nāno¹x¹q!alayewē Q!ēgēdē. Wä,
 laem¹lāwisē xwāna¹idēda hā¹yāl¹āsa nē¹mēmotasa Ts!ōts!ēna
 qa¹s lālag¹ē nenānu¹xūlax Q!ēgēdē. Wä, lāx¹da¹x¹laē qās¹ida. Wä,
¹wilaxdzē¹laē qwēsg'ila qāsaxs laē dōx¹wālelax qāqes¹mōtas. Wä, 25
 lā¹laē qāstōdeq. Wä, lā¹laē qwēsg'ilaem qāsaxs laē q!āxa hān!emas
 yīx ōxlāx¹dās. Wä, lā¹laē alēx¹ida. Wä, laem¹laē q!āxa āpsō-
 tsīdza¹yas g'ōgūyās. Wä, wāx¹em¹lāwise hāna¹ ālāx ōgū¹lā g'āyōl
 lāx ōk!wina¹yas, wā, lā¹laē k¹!cās ōgū¹lā q!asōs laxa āpsōtsīdza¹yē
 g'ōgūyō lē¹wa ōxlā¹ayasa hān!em, wā, hē¹mēsa dzex¹s¹anālas. 30
 Wä, g'āx¹laē nā¹nakwa nenānu¹xūlāx Q!ēgēdex¹dē. Wä, g'āx¹em-
¹laē dāg'īlqālaxa āpsōtsīdza¹yē g'ōgūyō lē¹wa g'āyōlē lāxa hān-
 lēmē. Wä, g'īl¹em¹lāwisē lāg'aa lāxa gōx¹dās Q!ēgēdē laē ts!ē-
 k¹!āl¹idex gēnemx¹dās. Wä, laem¹lāwisē nēk¹ qa wūnem¹tase¹wēsa
 āpsōtsīdza¹yē g'ōgūyōsēs lā¹wūnemx¹dē, yīx lāg'īlas g'wāgwēx¹s¹a 35
 lasa yīxs hālsela¹maē k¹!ēs q!wayālisemē Ts!ēlwaēlē qaēs lā¹wū-
 nemx¹dē, yīxs hās¹maaq nāqa¹yē laēna¹yas qās¹ida. Wä, laem-
¹laē gwāla wūnem¹tāxa nē¹mē g'ōgūyōs lā¹wūnemx¹dēxa lāyēnxē.
 Wä, laem¹laē gwēbē lāxa ts!āwūnxē, yīx lāx¹demas k¹!ēlax¹-
¹itse¹wē Q!ēgēdex¹dāsa g'ila. Wä, laem¹lāwisē ēt!ēd lāyēnxa la 40

41 autumn again of the | following year when the two ends of the year
meet. Then Q!ēgēd had been forgotten | by his tribe. All the |
men and the women went out of their houses, and were sitting on
their | summer seats in front of their houses, for it was a fine day.
45 They had not || been sitting in their summer seats a long time when
wolves began to howl | at the upper end of the village. Then the
wolves howled again | behind the village, and then wolves howled
again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves
howled together. | The howling of many wolves kept up for a whole
day and | night. The men were curious | why they made this noise,
for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts!ōts!ēna were afraid,
because the howling of the many | wolves was coming near behind
the village that night. | In the morning when day came one of the
men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a
great wolf walked out of the woods, and back of his head a man was
sitting. At once | the man called his tribe to look at him. | And when
the men and women came out, | they saw a great wolf and the man

41 āpseyenx, laem dzēdzak'owa 'nemxēxē. Wā, laem'laē lenē'sta-
se'wē Q!ēgēdex'dāsēs g'ōkūlōtē. Wā, laem'lawisa 'nāxwa bēbe-
gwānem lē'wis ts!ēdaqē hōqūwels lāxēs g'ig'ōkwē qaxs lā a'waxē-
ūlsa lax L!āl!āsanā'yasēs g'ig'ōkwē qaxs ēk'aēda 'nāla. Wā, k'lēs-
45 'em'lawisē ālaem gēx'gas a'wāqwalas laasa gēmōt!eg'a'lēda ālanem
lāx 'nalēnagwisasa g'ōkūla. Wā, lā'laē ēdzaqwa gēmōt!eg'a'lēda
gālanemē lāxa ālanā'yasa g'ōkūla. Wā, lā'laē ēdzaqwa emōt!e-
g'a'lēda ālanem laxa āpsōtasa 'wa lax nexk'!ōtasa g'ōkūla.
Wā, lā'laē ēdzaqwa g'emōt!eg'a'lēda ālanem lāx g'ildzagwas-
50 dāsa g'alē gēmōt!āla. Wā, lā'laē q!ēnema la 'nemādzaqwa gēmō-
t!alēda alanema. Wā, laem'laē senbendxa 'nāla lē'wa gānolē
gēmōtēda q!ēnemē ēalanema. Wā, laem'laē q!ayaxēda bēbe-
gwanemas hēg'ilas gwēk'lālē qaxs hāē gwēx's dādag'iltslēda ēala-
nemaxa g'ōkūlāxa gānolē. Wā, laem'laē 'nāx'wa ts!endek'ēda g'alā
55 'ne'mēmotsa Ts!ōts!ēnāsa g'āxē xenlela 'nexwābalēda q!ēnemē
gēmōt!āla ēalanem lāx ālanā'yasa g'ōkūlāxa gānolē. Wā, lā'laē
'nāx'idxa gaāla, lā'elase lāwelsēda 'nemōkwē begwānem lāxēs
g'ōkwē. Wā, lā'laē dōx'walelaxa q!ēnem ēalanem lax 'nalēna-
gwēsasa g'ōkūla g'ilemg'ilisela lāq. Wā, g'āx'laē g'ilōlt!ālisēda
60 'wālasē ālanem k!waxlaatālaxa begwānemē. Wā, hēx'idaem-
lāwisa begwānemē la gwayc'ēl!esxēs g'ōkūlōtē qā dōx'widēsēq.
Wā, g'il'em'lawisē g'āx 'wī'la hōqūwelsēda bēbegwānemē lē'wis
ts!ēdaqē, wā, laem'laē dōx'walelaxa 'wālasē ālanemaxs k!wax-

sitting | behind his head, and many wolves walking around him. || G'ilālālit was the name of the great wolf | behind whose head the 65 man was sitting. Then they recognized | that the man was Q!ēgēd, who was singing a sacred song. Then the old people | told all the men and women to purify themselves at once. | Then all the men and || women broke off hemlock branches back of the | houses, and 70 went into the water in front of the houses, and | all washed themselves with hemlock branches. The great wolf | G'ilālālit was standing still as though he was watching the | many wolves, what they were doing. After the people had finished purifying themselves || and had gone out of the river, they sat down in front of | the house 75 of Q!ēgēd. They were watching what was going to happen. | They cleared the house of Q!ēgēd. | When Q!ēgēd saw the men sitting on the ground, he got off from the neck | of G'ilālālit, and stood on the beach. Then || G'ilālālit and the many wolves went back into the 80 woods. Q!ēgēd stood on the beach | singing his sacred song, and all the men made ready | to catch him. When the men | went towards Q!ēgēd, who was standing on the beach, he pointed with the | thing that he held, which was like a baton, towards the mountain on the other side of the river. || And immediately the mountain caught fire. 85

laatālaḡa begwānemē. Wē, hēmēlāwisa q!ēnemē ēalanem g'il-
le'stālaq. Wā, hēm lēgades G'ilālālitēxa ēwālasē ālanemxa k!wax- 65
laatālaḡa begwānemē. Wā, laemēlaē ēmālt!eg'aa!ēlēda be-
gwānemē, hēmē Q!ēgēdēda yālaqūla. Wā, laemēlaēda q!ūlsq!ūl-
yakwē ēnēx' qa āmēs hēx'idaem ēwīla q!ēqelax'idēda ēnāḡwa bē-
begwānem lēwis ts!ēdaqē. Wā, hēx'idaemēlawisa ēnāḡwa bēbe-
gwānem lēwis ts!ēdaqē la l!ex'wid lāxa q!wāxē lax ālanā'yasēs 70
g'ig'ōkwē, qa's lā hōxsta lāxa ēwā neqemalisasēs g'ig'ōkwē. Wā,
laemēlaē ēnāḡwa q!waxēta. Wā, āemēlāwisa ēwālasē ālanemxa
G'ilālālitē g'ilēs hē ḡwēx's x'its!ax'ilax ḡwēḡwālag'ilidzasas lēwa
q!ēnemē ēalanema. Wā, g'ilēemēlāwisē ḡwāla q!ēqelax'idē lāālasē
hōx'wūsta lāxa ēwā. Wā, lāx'da'x'laē k!ūs'ēlsa lax l!āsanā'yas 75
g'ōkwas Q!ēgēdē. Wā, laemēlaē doqwaḡaxēs ḡwa'yī'lālasla. Wā,
hēx'idaemla ēx'wētse'wē g'ōkwas Q!ēgēdē, wā, laemēlaē dōqū-
la'ema k!ūts!esē bēbegwānem lāx Q!ēgēdāxs laē lāxa lāx ōxlaatā-
'yasa G'ilālālitē. Wā, āemēlāwisē la lā'wēs lāālaḡasē g'il'yag'ida
G'ilālālitē lēwa q!ēnemē ēalanema. Wā, laemēlaē Q!ēgēdē lā'wis 80
yālaqūla. Wā, laemēlaēda ēnāḡwa bēbegwānem xwānaḡela qa's lā-
lag'ē dāq. Wā, g'ilēemēlāwisē ēwīla qās'idēda bēbegwānem ḡwe-
'yōḡela lāx lā'widzasas Q!ēgēdē laālasē Q!ēgēdē nōx'witsēs daa-
kwē hē ḡwēx's t!emyayō lāxa neg'ā lāx āpsōtasa ēwa. Wā, hē-
x'idaemēlāwisē ēnāḡwa x'ix'ēdē ōḡūma'yasa neg'ā. Wā, lā'laē 85

86 Then | he pointed his fire-bringer to the mountain up the river, |
 while he was standing on the beach, and continued singing his
 sacred song. Then | the mountain caught fire. Then | the ances-
 tors of the numaym Ts!ōts!ēna were afraid on account of what was
 90 done by Q!ēgēd. || The old men encouraged all | the men, and told
 them not to be afraid. Then all | the men stood in a row, and walked
 together. |

When they came near him, the | line of men bent around Q!ēgēd;
 95 and as soon as the || ends of the line of men passed Q!ēgēd, who was
 standing on the beach, | they encircled him. Then Q!ēgēd was in the
 middle of the circle. When | the ring of men was getting small
 Q!ēgēd disappeared and | stood on the beach farther up the river
 from those who tried to catch him. In vain | the men surrounded
 100 him again. He did the same || as he had done before. Then an old
 man spoke, | and said, "O Tribe! let us go home for a while." |
 Then all the men agreed | to what he said, and they all started and |
 5 went into the house of Q!ēgēd. As soon as they were all in || the old
 man spoke, and said, | "Let them call the women to come quickly,
 and the virgins." | At once four young men | went out of the house

86 ēt!ēd nōx^wītsēs xūmtxūmtagrila lāxa neg^ä, lāx ^ēnāla^yas lāwi-
 dzasas lāxēs hēmendzaqūlaēnēmē yālaqūla. Wā, laemxaē xⁱx-
^ēdē ōgūma^yasa neg^ä. Wā, laem^ēlaē k^ēk^ālēx^ēidēda g^ālā ^ēne-
^ēmēmotasa Ts!ōts!ēnās gwālag^īlidzasas Q!ēgēdē. Wā, lā^ēlaēda
 90 q!ūlsq!ūlyakwē aem lēlāk!ūlax nēnāqa^yasa ^ēnāxwa bēbegwānēm
 qa k^ēlēsēs k^ēlēla. Wā, laem^ēlāwisē yīpemg^ālisēda ^ēnāxwa bēbe-
 gwānema. Wā, lā^ēlaē ^ēnemāx^ēid qās^ēida.

Wā, g^īl^ēem^ēlāwisē ēx^ā^ēnakūla lāqēxs laē wāg^ē^ēnakūlēda ^ēwās-
 gemg^ītelasasa bēbegwānēmēx Q!ēgēdē. Wā, g^īl^ēem^ēlāwisē
 95 hā^yāqē ^ēwāx^sba^yasa bēbegwānēmāx lā^ēwidzasas Q!ēgēdāxs laē
 k^ēemēsge^mlisaq. Wā, laem^ēlaē nexts!ālisē Q!ēgēdē. Wā, g^īl-
^ēem^ēlāwisē t!ōxts!^ā^ēnakūlēda bēbegwānēm, laē x^īs^ēdē Q!ēgēdē
 qa^s lā lāx^ēwalis lāx ^ēnālalisasa k^ēem^yāq; wā, laē wāx^ē ēt!ēdēda
 bēbegwānēmē k^ēemēsge^mlisaq. Wā, āem^ēlaxaāwise hē gwēx^ēidēs
 100 g^īlx^ēdē gwēx^ēidaasa. Wā, lā^ēlaē yāq!eg^ālēda q!ūlyakwē begwā-
 nema. Wā, lā^ēlaē ^ēnēk^ā: "ēya, g^ōkūlōt, lālag^āemaslens nā^ēna-
 kwa," ^ēnēx^ēlaē. Wā, lā^ēlaē hēx^ēida^ēma ^ēnāxwa bēbegwānēm ēx^ā-
 k^ēex wāldemas. Wā, lāx^ēda^xlaē ^ēwī^ēla qās^ēida qa^s lā ^ēwī^ēla
 hōgwēl lāx g^ōkwās Q!ēgēdē. Wā, g^īl^ēem^ēlāwisē ^ēwī^ēlaēlexs laē
 5 yāq!eg^ālēda q!ūlyakwē begwānema. Wā, lā^ēlaē ^ēnēk^ā: "Hā-
 g^āx^ī Lē^ēlālasē^ēwa ts!edāqax qa g^āxēsō ^ēwī^ēla lē^ēwa k^ēlē^ēyālāx
 hā^ēnak!wāla," la ^ēnēx^ēlaē. Wā, hēx^ēidaem^ēlāwisa mōkwē hā^yāl^ā
 la hōqūwels lāxa g^ōkwē qa^s lā Lē^ēlāla ^ēwī^ēlaxa ts!ēdaqē lē^ēwa k^ēlē-

and called all the women and the | virgins, and when they had come, the || old man spoke, and said, "Listen why I | call you, women. I suppose 10 that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q!ëgēd, who has a supernatural treasure." Thus he said. || And immediately 15 the menstruating women took off their cedar-bark napkins; and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. || They were going to try to catch Q!ëgēd; and | when 20 they came to the place where he was standing on the beach, they surrounded him. Then they put fire | to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q!ëgēd, and his || fire-bringer and death-bringer disappeared. 25 Then Q!ëgēd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q!ëgēd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, || as they had been thrown away by four grizzly bears. 30

k'!E'yāla. Wä, g'āx·da^x·laē 'wī·laēla. Wä, lā'laē yāq!ëg'a'ēda q!ūlyakwē begwānema. Wä, lā'laē 'nēk'a: "Wëg'a hōlēlaxen 10 lāg'ila 'nēx· qas laōs lē'lālase^{wa} yūL ts!ēdaq qaxg'in k'ōta^{mēg'in} lōl 'nāxwa āxēlaxēs ēēdemaōs. Wä, la^{mēsen} wālaqēlōl ēxenta yūL k'!ēk'!eyal, yīxg'en 'nē^{nak'ēlek} qens lālag'i nē^{wēxsēstents} ēēdemaqōs lāxa 'wālasē lōgwalē Q!ëgēdē," 'nēx·laē. Wä, hēx·idaem^{lāwisa} ēēxenta ts!ēdāq āxālxēs k'ādzekwē ēēdem qas 15 āxālīlēlēs. Wä, lā'laēda k'!ēsē ēēxenta la hōqūwels lāxa g'ōkwē qas lā āxēdxēs ēēdemōte laxēs g'ig'ōkwē, qaxs ēaxēla^{maaq}. Wä, g'āx·da^x·laē dālaq. Wä, g'il^{em}·lawisē g'āxexs laē 'wīla ēt!ēdē hōqūwelsēda bēbegwānem lē^{wa} ts!ēdaqē lē^{wa} k'!ēk'!E-yāla. Wä, laem^{laē} 'wīla lāl k'em^{yaLEX} Q!ëgēdē. Wä, g'il^{em}·lā- 20 wisē lāg'aa lāx lā^{widzasas} laē x'emē^{stendeq}. Wä, lā'laē menqasē^{wa} ēēdemasa 'nāxwa ts!ēdaqa. Wä, g'il^{em}·lāwisē gū^{nēx}·widaxs laē 'nāxwa k'ūs^{ālisēda} 'nāxwa bēbegwānem lē^{wa} ts!ēdaqē. Wä, g'il^{em}·lāwisē lāg'aēda gū^{nēqula} lāx Q!ëgēdē, laē x'is^{idē} dāakwas-xa xūmtxūmtag'ila hālāyā. Wä, lā'laē Q!ëgēdē yāq!ëg'a'ēla. Wä, 25 lā'laē 'nēk'a: "Wëg'a q!wāg'elis qens lālag'i nā^{nakwa} qaxs lē^{maaqōs} bāxus^{idamas} g'āxen," 'nēx·laē. Wä, la^{mē} lālanemē Q!ëgēdē lāxēq. Wä, g'il^{em}·lāwisē laēL lāxēs g'ōkwaxs laē ts!E-k'!ālēlasa ālanemaxs hē^{maē} la māmensgemax 'nāxwa wīwelx'·lālās, yīxs laē ts!eqemē^{stāla}·yōsa g'ila mōwa. Wä, lā'laēda āla- 30

- 31 The wolves | had taken him into their house, and put together the
 picces of his body. | Then four wolves had been sent to take the one |
 leg that had been buried by the tribe; and when | they had come
 35 back bringing the one leg, they stuck it on || where it had been
 before; and after they had done so, they sprinkled water of life over
 him. | Then Q!ēgēd had come back to life after that. As soon as |
 night came, they had called all kinds of animals | to come and see
 Nūng'äxtä'yē, the 'wālas'axaak', that night. | It was not long
 40 before the four men || who were wolves had come back. They had
 been | all around the world, and it was not long before | all kinds of
 animals had come into the large house. And when | all were in, the
 song-leaders had beaten time on the | time-beating boards. Then
 45 one hundred men || with wolf-head fore-head-masks had come out of
 the rear of the house. The masks were made like the heads of |
 wolves. Then they had gone around the fire in the middle of the
 house; and | when all had come out, the song-leaders had sung
 four | songs. And after the last | song had been ended by the song-
 leaders, they had gone back into the sacred room on which was
 50 painted || G'ilälalit. After they had finished, the speaker of the
 house had spoken, | and said, "Are you watching, | friend Q!ēgēd?

- 31 nēmē laēlas lāxēs g'ōkwē qa's lä äxōdälax wīwelx'lalas. Wä,
 g'āx'laē 'yālagema mōwē ēālanem qa g'āxēs äx'ētsē'wa äpsōtsi-
 dza'yē g'ōgūyōsxa wūnemtasē'wasēs g'ōkūlōtē. Wä, g'il'ēm'lāwisē
 la aēdaaqa dāg'ilqelaxa äpsōtsīdza'yē g'ōgūyōs laē k'ūt!älēlōdayo
 35 lāxēs äxalaasē. Wä, g'il'ēm'lāwisē gwālexs laē xōs'ētsōsa q!ūla'sta
 'wāpa. Wä, laēm'laē q!ūlāx'īdē Q!ēgēdē lāxēq. Wä, g'il'ēm'lā-
 wisē gānol'ida laē qāsasē'wēda 'nāxwa ōgūq!ēmas g'ilg'aōmas qa
 g'āxēs x'its!ax'ilax Nūng'äxtä'yē; yīxs 'wālas'axaakwēlaxa gānolē.
 Wä, k'les'lat!a gālaxs g'āxaē aēdaaqaxa mōkwē la'naxwa bēbē-
 40 gwānemxs ālanem'maalal. Wä, laēm'laē 'nēk'exs la'mēx'dē
 lä'stālīsxens 'nālax. Wä, k'les'lat!a gālaxs g'āxaē hōgwēlēlēda
 'nāxwa ōgūq!ēmas g'ilg'aōmas, lāxa 'wālasē g'ōkwa. Wä, g'il'ēm'lā-
 wisē 'wī'laēla, wä, hēx'idaēm'lāwisē lēxedzōdēda nē'nāgadāxēs
 lēxedzowē saōkwa. Wä, g'āx'laē hōx'wūlt!alītēda lāk!endē bēbē-
 45 gwānem x'ix'ēsēwālaxa x'isēwa'yēxa nānaxts!ēwa'max x'ōmsasa
 ālanem. Wä, laēm'laē lä'stalīlaxa lāqawalīasa g'ōkwē. Wä,
 g'il'ēm'lāwisē 'wī'lōlt!alīla laē denx'ēdēda nē'nāgadē. Wä, mōs-
 gem'laēda q!ēmq!ēmdemas. Wä, k'les'ēm'lāwisē q!ūlbēda elx!a'yē
 denx'ēdayāsa nē'nāgadāxs laē lats!ālīl lāxa mawītē k'ladēdzālaxa
 50 G'ilälalit. Wä, laēm'laē gwāla lāxēq. Wä, lā'laē yāq!eg'a'lē
 yāyaq!entemēlasa g'ōkwē. Wä, lā'laē 'nēk'a: "Lē'mas dōqwa'aa,
 qāst, Q!ēgēdē. Laems lāl lōgwalaLEXa 'wālas'axaak'; wä, hē'misa

Now you will obtain the ^εwalas^εaxaak^u and | the name Nūng'äxtâ^εyē. 53
 This will be your name, and you will have the | fire-bringer and
 death-bringer. You shall not || stay here long, only until the end 55
 of the year. Then we shall | take you home, friend." Thus he had
 said. Thus said Q!ēgēd while he was telling his | tribe what had
 happened. Now this is imitated when they | give a winter dance,
 and that is why the Awa^εILEla own the ^εwalas^εaxaak^u. | That is the
 end of this.¹||

lēgemasē Nūng'äxtâ^εyē. Wä, laems lēgadelts. Wä, gra^εmēsēgra 53
 xūmtxūmtag'ilak hālāyâ. Laemxaak lā lāl, qāst. Wä, k'!ēsLES
 gälal lāq^u. ÂemLES dzēdzekūgwila l yū lōx, qāst, qenu^εxō lāl 55
 taōdLOS, qāst," ^εnēx^εlaē, ^εnēk^ε Q!ēgēdāxs laē ts!Ek'!ālelaxēs
 g'ōkūlōtē. Wä, â^εmēsē la nānaxts!E^εwax gwēg'i^εlālasas laē yāwi-
 x'Ela. Wä, hēem lāg'ilasa Awa^εILEla āxnōgwatsa ^εwālas^εaxaakwē.
 Laem lāba lāxēq.ⁱ

¹ For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

CUSTOMS RELATING TO EATING

- 1 This is the size into which the salmon is broken when a chief-
tainsness gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

DISTRIBUTION OF PORPOISE

- The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at || great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

DISTRIBUTION OF SEAL¹

- The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and || the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people

CUSTOMS RELATING TO EATING

- 1 Wä, hēem k'!ōpēsa mōdzilasa g'igāma^εyaxs hāmg'ilaaxa be-
gwānemē. Wä, lāla āwāwastowē k'!ōpa^εyasa gēnemasa begwā-
nemax'sala.

DISTRIBUTION OF PORPOISE

- Wä, hēem yāq!wēmasa g'ig'egāma^εya lāg'a^εyē lē^εwa bāsbelē laxa
5 ^εwālasē sakwēlaxa k'!ōlōt!ē. Wä, hē^εmis yāq!wēmasa xamage-
ma^εyē g'igāma^εya hāq!wayāsa k'!ōlōt!ē. Wä, lā yāx^εwidayuwa
ōgwida^εyē lāxa bēbegwānemq'lālamē. Wä, laem g'wāl laxēq.

DISTRIBUTION OF SEAL¹

- Wä, hēemxaēda mēgwatē q!ōl^εalelatsa begūlida^εyaxēs āwālox^ε-
ūnasē qaēda g'ig'egāma^εyaxs yāgwadaasa hāq!wāyowē lē^εwa
10 lās'lāla lāxa g'āgēlē. Wä, ā^εmesē la yeyāqwax's^εalayo ōgwida^εyasa
mēgwatē lāxa begūlida^εyasa lēlqwalala^εyē. Wä, lā yāx^εwidayowē

¹See also p. 544, lines 206-209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
 feast of short and long | cinquefoil-roots; for when a man who
 gives || a seal-feast with many seals hates another man, he gives him 15
 a piece of blubber from the body, | although he may be of noble
 descent; and they do the same with the short cinquefoil-roots. |
 That is all about this. |

FEAST OF CURRANTS

As soon as everything has been brought out and put down, (the
 woman) sends two young men | to go and invite her husband's
 tribe. They go; || and after they have gone into all the houses of the 20
 village, they come back. They are also | sent to draw water; and
 immediately each takes a | large water-bucket in each hand, and
 they go down to draw water. When they come back, they pour | a
 little into each dish that stands on the floor. When the buckets are
 empty, | they go to draw more water in the same four large || buck- 25
 ets. When they come back, carrying the bucket with water one in
 each hand, | the two water-carriers are told to put down the buckets |
 and to call those who are to eat the currant cakes. | They go into all
 the houses, and then they come back again; and when | they come
 back, the two young men who act as messengers are told to || spread 30
 the long mats around the house in which the currants are to be eaten. |

L!ōdzayoxsda^εyasa mēgwatē lāx bekwaxa. Wä, hē^εmis lāg'ilas 12
 q!ūnāla xōma^εelasa sakwēlaxa mēgwatē lē^εwa t!eqwēlāxa t!EX^u-
 sōsē lē^εwa laxapēlāxa laxabālisē qaxs g'il^εmaē l!el!asālēdā
 sakwēlaxa q!ēnemē mēgwata qa^εs lāsa ōgwidēdzēsē xūdžē laxa 15
 wāx^εem g'ēqamēna, wä, lāxaē hēem g'wēg'ilayowa t!EX^usōsē.
 Wä, laem g'wāl lāxēq.

FEAST OF CURRANTS

Wä, g'il^εmēsē g'āx ^εwī^εla gwāx'g'ülilēxs laē ^εyalaqasa hā^εyā^εa
 ma^εlōkwa qa lās lē^εlālax g'ōkūlōtasēs lā^εwūnemē. Wä, lāx^εda^εxwē.
 Wä, g'il^εmēsē ^εwilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wä, lāxaē 20
^εyālagem qa^εs lā tsāx ^εwāpa. Wä, hēx^εida^εmēsē ^εwāx^εsen^εx^εwīdxa
 āwāwē naengats!ā qa^εs lā tsēx^εidxa ^εwāpē, qa^εs g'āxē gūxts!ālasa
 hōlalē lāxa lōelq!wāxs laē mexēla. Wä, g'il^εmēsē ^εwilg'ilts!āwēda
 naengats!āxs laē ēt!ēdex^εda^εx^u tsēx^εida yīxaasa mōsgēmē āwā
 naengats!ā. Wä, g'il^εmēsē g'ax ^εwāx^εsenkūlaxa ^εwābets!āla naen- 25
 gats!ēxs laē āxse^εwēda ma^εlōkwē tsētseyīlg'is, qa^εs hanemg'alilēs,
 qa^εs lā ētsē^εstaxa t!ext!āqlaxa q!ēdzedzowē t!eqa. Wä, g'il^εem-
 xaāwisē ^εwilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wä, g'il^εmēsē
 g'āx aēdaaqēda ma^εlōk^u etsē^εstelg'is hā^εyā^εaxs laē āxk^ε!ālasō^ε, qa^εs
 lēp!ālilēlēsa g'ilsg'ildedzowē lē^εwa^εya lāx āwī^εstalilasa t!ext!agats!ē- 30

- 32 Immediately they obey the order of the | host who is about to give
a feast of currant cakes. When this is done they really | go to call
again. Now they stay longer in each house while they are calling, |
and some of the guests begin to come when they are called this time.
35 After they have gone through || the whole village, they go back again;
and now the two messengers | take the fire-wood and put it on the
fire. After they have done so, | they are sent by the host who is
about to give the currant-feast to [look for faces] call a fourth time. |
They go out, enter all the houses, | and say the following as they go
in: "[We are] looking for a face, [we are] looking for a face." When
40 they find a || man or a woman, both say at the same time, | "Wo,
wo, wo, wo! Get up and go to the feast!" This is the way | they
speak when it is winter-dance season; but they do not say this
during the secular | summer season, for in summer they just say,
when they go the fourth time calling, | "We come back to call you,
the only one (who has not come yet);" and they just stand waiting
45 for the one for whom || they went to get ready; and when he finishes,
the | messengers go back with him. When they come in, (it is seen
that) | it is generally the son (or daughter) of a chief who is ashamed
because of it. | As soon as he sits down, he asks the song-leader to sing |
his feast-song; (he continues) "for it is obtained by me because my child
50 did not come earlier." || Thus speaks the one who has been called last;

- 31 Laxa q'lēdzēdzowē g'ōkwa. Wä, hēx'ida^ēmēsē nānagēg'ēx wāldemasa
q'lēselalaxa q'lēdzēdzowē t!eqa. Wä, g'il^ēmēsē gwālexs laē ālak^u
ētsēsta. Wä, la^ēmē gageg'ililēla lāx g'ig'ōkwasēs ētsēstase^ēwē.
Wä, la^ēmē g'āxamenqūlē ētsēstase^ēwas. Wä, g'il^ēmēsē lābelsaxa
35 g'ōx^udemsaxs g'āxaē aēdaaqa. Wä, lāx^{da^ēx^u}mēda ma^ēlōkwē ētsē-
stēlg'is āx^ēēdxa leqwa qa^ēs leqwēlax^ēidē. Wä, g'il^ēmēsē gwālexs
laē yālagēmsa q'lēselalaxa q'lēdzēdzowē t!eqa, qa^ēs lā dadōqūma.
Wä, hēx'ida^ēmēsē lāx^{da^ēx^u}wa, qa^ēs lā lā!esēla lāxa g'ōkūla.
Wä, hē^ēmē la wāldemxte^ēwēsē "dadōqūmai'." Wä, g'il^ēmēsē q'lāxa
40 ēnemōkwē begwānema lō^ēma ts!edāqē, laē ēnemāx^ēid ēnēk'a:
"Wo, wo, wo, wo! Lāx^ēwid qa^ēs laōs k!wēla." Wä, hēem gwē-
k'lālatsēxs ts!ēts!ēqaē. Wä, lā k'lēs hē gwēk'lālaxs bāxūsaaxa
hēenxē, yīxs ā^ēmaē ēnēx^{xa} hēenxaxs laē mōp!ōnēsta ētsēsta:
"G'āxmēnu^ēx^u ēnenqema ētsēstōl." Wä, lā āem lāxwēmīxēs
45 ētsēstānemaxs laē xwāna^ēida. Wä, g'il^ēmēsē gwālexs g'āxaēda
ētsēstēlg'isē qāqelaxēs ētsēstānemē. Wä, g'il^ēmēsē wī^ēlaēlexs
laē q'lūnāla māx^{ts!ēda} alēlē ētsēstānemxs nāxsālaē bek!wēna^ēyas.
Wä, g'il^ēmēsē k!wāg'alilēxs laē āxk'lālaxa nāgadē, qa denx^ē-
dēsēsa k!wēlayalayowa q!emdem, "qa gwānemsen gēnēt lēna^ēyē,"
50 ēnēk'a ālēlx^{sda^ēyē} ētsēstānema. Wä, hēx'ida^ēmēsē denx^ēedayowē

and immediately they sing his | feast-song. When the guests stop 51
singing, | he calls a speaker from his own numaym, | who can speak
well; and as soon as the speaker arrives, the one who came late tells
the one whom he called | to promise a feast, and to say that he will ||
sell a canoe for it; for generally they say that they will sell a canoe, 55
and this is the way they do in summer. | It is somewhat different
during the winter-dancing season, when the messengers go back to
look for those who have | not come in yet before the cannibal dancers
and the Seal Society come in; and if | they do not find the one whom
they want, and particularly a (chief's) beloved daughter, | if she
stays away too long and does not come home, then they give up
waiting, || and they just go and call the cannibal dancer and the Seal 60
Society. | As soon as they come in and sit down in the rear of the
house where the cakes of currants | are to be eaten, after making a
speech in praise of them, (the messengers) | go out of the house.
Then he sees the one for whom they went, | and who has arrived on
the beach after having paddled. Then they go back into the house,
and || tell the host that the one whom they could not find has arrived. | 65
Then at once she is called in by the two | messengers; and when they
come to the one whom they are calling, the two | messengers say,
"Only you have been awaited! Come! We have been | sent for
you by the host to bring you in." Thus they say || to her. Then 70
she puts on a good blanket, and, | after doing so, she walks among

k!wēlayalayâs q!Emdema. Wä, g'il'mēsē q!wēl'idēda k!wēlalāxs 51
laē lē'lālaxa ēg'ilwatē lāx yāq!Ent!ālaxa elkwē g'ayōl lāx 'nē'mē-
motas. Wä, g'il'mēsē g'āxa laēda gēnētē lāxēs lē'lālasēwē, qā's
āxk'lālaq, qā qāsowēs hāmāxasa xwāk!ūna, qaxs hē'maē q!ūnāla
lēx'ētsō'sa qāsowē. Wä, hēem g'wēg'ilasxa hēenxē. Wä, g'il'mēsē 55
ts!ēts!ēqaxs laē aōgū'qēla, yīxs laē dādoqūmēda ētsē'sta, yīxs
k'lēs'maē g'āx hōgwīla hāāmats!a lē'wa mēemgwatē. Wä, g'il-
'mēse k'lēs q!āxa lēlwēgemē la'wēnē ts!Edāqa, yīxs laasnokwaē.
Wä, g'il'mēsē xēnlela gāla k'lēs g'āx nā'nakūxs laē pēx'idayā.
Wä, ā'misē la ētsē'stase'wēda haāmats!a lē'wa mēemgwatē. Wä, 60
g'il'mēsē g'āx hōgwīlaxs laē k!ūs'ālīla lāxa neqēwalīlasa q!ēsq!a-
dzats!ēlaxa q!ēdzēdzowē t!ēqa. Wä, g'il'mēsē g'wāla ts!ēlwaqāqēs
laas lāwēlsē lāxa g'ōkwē. Wä, lā dōx'walelaxa yālē ētsē'stasō'xs
g'āxaē g'āx'alisax sēx'wīdēx'dē. Wä, lā ēdēla lāxa g'ōkwē qā's
lā nēnlelaxa k!wēlasaxs g'āx'maē nā'nakwa la 'yāg'īls ētsē'sta- 65
sē'wa. Wä, hēx'ida'mēsē la ētsē'stasō'sa ētsē'stelg'īsē ma'lōkwa.
Wä, g'il'mēsē lāg'aa lāxēs ētsē'stase'waxs laē 'nēx'da'xwēda ma'lō-
kwē ētsē'stelg'īsa: "Āems la ēts!ēltsē'wa. Gēlag'a, g'ax'mēnu'x"
'nēnqema 'yālāgēmsa k!wēlasē, qēnu'x" g'āxē ētsē'stōl," 'nēx'da'-
xwēq. Wä, hēx'ida'mēsē la āx'ēdxēs ēk'ē nēx'ūnā'ya qā's nēx'ūn- 70
dēs. Wä, g'il'mēsē g'wālexs laē qāgēxa ētsē'stānēmaq. Wä,

72 those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ||
 75 the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ||
 80 and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

HUCKLEBERRY FEAST

1 When this has been done,¹ the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be
 5 eaten and also oil. | The woman puts them down, while || the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men

72 hē^εmis g'alag'iwa^εyēda ma^εlōkwē ēetsē^εstēlg'isa. Wā, g'il^εmēsē laē^εl-
 da^εx^u lāxa t'lēx'ilāsa k'wēladzats'lē g'ōkwa, laē ^εNEMāx^ε·id ^εNEK'a:
 "Wāg'a, dōqwalālā g'āx^εEmg'a." Wā, g'il^εmēsē laē^εlēda ts!Edāqaxs,
 75 laē ^εNāxwa^εma k'wēlē ^εNEK'a: "Gēnēt, gēnēt, gēnēt." Wā, ā^εmēsēda
 ts!Edāqē qāsa, qa^εs lā lāx^εūlil lāxa ōgwiwalilasa g'ōkwē, lāx
 L'āsalilasa k'wēlē lāx āwāgawalilās L^εwa laqwāwalilē. Wā,
 hēx^εida^εmēsē ōmpas lāx^εūlilā, qa^εs wāxēxa nēnāgadē, qa-
 denx^εēdēsēs q!Emdemasēs xūnōkwē. Wā, hēx^εida^εmēsē denx^εē-
 80 dēda k'wēlē. Wā, lā yēx^εwidēda ts!Edāqē. Wā, g'il^εmēsē q!wē
 f'idēda denxelāxs laē k'waqēda ts!Edāqaxēs ts!Edāqwūtē. Wā,
 la^εmē qāsowē ōmpas qaēs g'ōkūlōtē.

HUCKLEBERRY FEAST

1 Wā, g'il^εmēsē g'wālexs¹ laē hōgwīlēda ha^εyasek'āla qa^εs lā k'!E-
 nemg'alilaxēs g'watgūdats!ēlē lōēlq!wa; wā, hē^εmisa k'āk'ets!Enaqē
 qa^εs g'āxē mex^εālilēlas lāx g'emxōtstōlilāsēs g'watēlats!ēlē g'ōkwa.
 Wā, hē^εmisa L^εna. Wā, hē^εmēda ts!Edāqē g'ax āx^εālilēlas, yīxs
 5 lā'alēs lā^εwūnemē ēkwaxēs g'watēlats!ēlē g'ōkwa. Wā, lāxaē
 LEP!ālilēlasa lēelwa^εyē qa k'wadzōltsēs g'watēlag'ilaxa g'wādemē.
 Wā, g'il^εmēsē g'wā^εalilēxs laē L^εlāxēs g'ōkūlōtē, qa g'āxēs gū-
 g'wādemg'exa g'wādemē. Wā, g'il^εmēsē ^εwilxtōlsaxa g'ōkūlāxs
 g'āxaē aēdaaqa. Wā, laem g'āx lāg'aya gayōlē lāx ^εNE^εmē-

¹When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the 10
 huckleberry feast, he says, | when he first invites the tribe, "I invite
 you to | come and eat the huckleberries of Breakfast-Food-Giver."
 Then he sends the two | young men to call again; and they say,
 "We come to call you again | to eat the huckleberries of Breakfast-
 Food-Giver;" for this name belongs to the huckleberry feast || when 15
 they are given at a feast to many tribes. They have to call | four
 times for a huckleberry feast. When | the people come in, the host
 who gives the huckleberries at once gets ready, | and at the same
 time the guests begin to sing the songs. | Then they put the huckle-
 berries into the dishes, so that they are half full. || They take oil and 20
 pour it over them, so that it is one | half huckleberries and one half
 oil. After doing so, | they distribute the spoons; and when every
 one has his spoon, they put the | huckleberry-dishes one each in
 front of six men; | and after they have been put down, they || all eat 25
 with their spoons, and they eat the huckleberries covered | with oil;
 and they do not stop until they have eaten all the huckleberries | and
 oil. After they have been eaten, they all go | out of the house. |

VIBURNUM-BERRY FEAST

Now I shall talk about viburnum-berries, which are given at a 1
 feast, | for this feast is next in greatness to the oil feast, | which is

motasxa ma^lōkwē hă^yā^lēa. Wă, hē^mis wāldemsa gwatēla- 10
 laxa g^wādēmaxs g^ālaē la lē^lālaxēs g^ōkūlōtē: "Lē^lālēnlōl, qā^s
 layōs g^wāt^gūt lāx Gamōlsēlas." Wă, lă ēyālaqasa ma^lōkwē hă^yā-
 lēa qā lās ētsē^ēsta. Wă, lă ēⁿēk^a: "La^ēmenu^ēx^u ētsē^ēstaai qāens,
 g^wāt^gūdāslē Gamōlsēlas," qāxs hē^māē g^ēga^ēya g^wādēmaxa lē^gad-
 g^īlē k^lwēladzema lāxa q^lēnemē lēlq^wālala^ēya. Wă, lāxaē mōp^lē- 15
 nē^ēsta ētse^ēstase^ēwēda g^wāt^gūtlaxa g^wādēmē. Wă, g^īl^ēmēsē g^āx
 ēwilaēlexs laē hēx^ēida xwānal^ēidēda g^wātēlalaxa g^wādēmē, yīxs
 laāla^l denxelasa k^lwēlayalayōwa g^wāt^gūtlaxa g^wādēmē. Wă,
 la^ēmē k^lats^lālāsa g^wādēmē lāxa lōelq^lwē, qā naengoyoxsdālēs.
 Wă, lă āxēdxā l^lē^ēna, qā^s k^lūng^īlēyīndēs lāq. Wă, la^ēmē nāx- 20
 saaplēda g^wādēmē lē^ēwa l^lē^ēna. Wă, g^īl^ēmēsē g^wālexs laē ts^lē-
 wanaēdzema k^ākets^lēnaqē. Wă, g^īl^ēmēsē wīlxtōxs laē k^āēdze-
 ma g^wēg^wāt^gūdats^lē lōelq^lwa lāxa q^lēq^lēlōkwē bēbegwānem lāxa
 ēnāl^ēnēmēxla lōq^lwa. Wă, g^īl^ēmēsē ēwīl^galīlexs laē hēx^ēidaēm
 ēnaxwa ēyōs^ēitsēs k^āk^ēts^lēnaqē, qā^s g^wāt^gūt^lēdēxa t^lēp^lēgēlī- 25
 saxa l^lē^ēna g^wādēma. Wă, āl^ēmēsē g^wālexs laē ēwī^laxa g^wādēmē
 lē^ēwa l^lē^ēna. Wă, g^īl^ēmēsē ēwī^laqēxs laē hēx^ēidaēm la ēwī^lā hō-
 qūwēlsa.

VIBURNUM-BERRY FEAST

Wă, la^ēmēsen g^wāgwēx^ēsex^ēīdel lāxa t^lēlsaxs laē t^lēlsēlēda 1
 t^lēlyadāsa t^lēlsē, yīxs hē^māē mā^kīlaxa l^lē^ēnag^īlāxa l^lē^ēnāxs ēwā-

the greatest feast given to many tribes. Next to the | viburnum-
 5 berry feast is the seal feast, which is given to many tribes. || These are
 put into house-dishes, the killer-whale | dish, hair-seal dish, whale
 dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and |
 Dzō'noq!wa dish, and also into the double-headed | serpent dish.
 These which I name are the dishes out of which they eat at great
 10 feasts, || and belong to the various numayms of the different tribes.
 When they have a winter dance in winter, they come together to
 have a great dance, | all the tribes. They are invited by the one who
 is going | to give a viburnum-berry feast. When they go the first
 time to invite, | they put down all the berry-boxes on the left-hand
 15 side of the door of the || feasting-house inside, and also oil-boxes.
 Generally | there are two boxes full of oil to be poured into ten
 boxes | of viburnum-berries, when these are given at a feast. There
 are also the various kinds of house-dishes. | There are always four
 20 kinds. These are | left outside the feasting-house. The || small
 long dishes for feasting are placed behind the boxes containing the
 berries and the | oil-boxes, and the spoon-baskets are also | put
 where the small dishes are. Mats are then spread all round the
 house | for the guests who are to eat the viburnum-berries to sit
 down on when they come. When | those who are to eat the
 viburnum-berries have come in, after having been called four times, ||

3 lasaē k!wēladzema lāxa q!ēnemē lēlqwālaLa^{ya}. Wā, hē^{mē} gwāsa
 t!ēlsa mēgwatēlāxa mēgwataxs sakwēlag!īaēda q!ēnemē lēlqwāla-
 5 La^{ya}. Wā, hā^{staem} lex^{ts!}ōyo lāxa lēlōqūlilēxa māx^ēnoxwē
 lōqūlila lē^{wa} mēgwatē, lē^{wa} gwe^{yimē}, lē^{wa} l!ēxenē lōqūlilē
 lē^{wa} ts!āwē lōqūlila, lē^{wa} nānē, lē^{wa} ālanemē lōqūlila, lē^{wa}
 dēdēlāgēsēwē dzōnoq!wa lōqūlila; wā, hē^{misi}lēda wāx^sgemlilē
 sīseyōla. Wā, hā^{staem} ha^{maats!}ēxen lā lēlēqelase^{wa} lāxa
 10 āxnōgwadās lāxa nā^{ne}mēmasasa ōgūxsemakwē lēlqwālaLa^{ya}.
 Wā, hē^{maaxs} laē ts!ēts!ēqa la ts!āwūnxa, laē ts!ēts!āqewēda
 lēlēlāxa nā^{xwa} lēlqwālaLa^{ya}. Wā, lā lē^{lālase}wa yīsa t!ēlsēla-
 laxa t!ēlsē. Wā, g!īl^{mēsē} lā g!ālēda g!ālēsta lē^{lālaxs} g!āxaē
 mex^{alilēlayewa} t!ēt!ēlyats!ē lāxa gēm^{xōtstālī}las t!ēx!lāsa t!ēls-
 15 t!ayats!ēlē g!ōkwa; wā, hē^{misa} dēdengwats!ē l!ē^{nāxs} q!ū-
 nālaē mā^{ltsema} dēdengwats!ē l!ē^{nāxs} k!ūngēm^{axsēsa} neqasgemē
 t!ēt!ēlyats!ēyē k!wēladzemasā begwānemē. Wā, hē^{misa} lōqūlilē-
 laxs hēmenālaē mowēxla lāxēs gwēgwēx^sdēmē. Wā, hēem
 mexesa l!āsanā^{yasa} t!ēlst!ayats!ēlē g!ōkwa. Wā, hē^{mislā} wī-
 20 lā mexōlila lēlogūma alalilasa t!ēt!ēlyats!ē lē^{wa} dēdengwats!ē
 l!ē^{na}; wā, hē^{misa} k!ēk!ayats!ē g!āx hāx^{hānēla} lāx mēmexōlilē-
 lasasa lēlōgūmē, yīxs lē^{maaxat!} lēpsēstalēkwa g!ōkwasa lēlwa^{yē}
 qa k!ūdzedzewiltsōltsa t!ēlst!aslaxa t!ēlsē. Wā, g!īl^{mēsē} wī^{lā}
 laēlēda t!ēlst!aslaxs laē mōp!ēnēsta ētsēstase^{wa}, lā hēx^{idaem}

they sing the great feasting-songs, and | all the members of the 25
numaym of the host sit down together. After | singing, the mem-
bers of the numaym of the host get up. | The young men go out of
the house and take hold of the four house-dishes, | which they bring
in. They put them down all heading to the rear of the feasting-
house. || They take hold of each corner of a berry-box and pour | the 30
viburnum-berries into the house-dishes. Then they go and | pour
one box of berries into each of the house-dishes; and as soon as this
has been done, | they take the small feasting-dishes and put them
on the edge of the other berry-box. | They take a long-handled ladle
and dip it into the berries. || When it is full, they empty it into each 35
one of the small dishes; | and when the viburnum-berries are in
them, they put the dishes on the floor, just behind the | house-
dishes. Generally they do not touch two of the berry-boxes, | and
they give large spoons to the chiefs of the guests who have been
invited to eat viburnum-berries. | When the berries have been put
into the small dishes, they pour much || oil over them. They take a 40
long-handled ladle, dip it | into the oil, and fill it. Then they pour
the oil over the berries in the house-dish. | They also take one ladleful
of oil, which they | pour into each of the house-dishes. After this
has been done, | the speaker of the host stands up and speaks. || He 45
asks the chiefs of all the tribes to take care | and to try to eat all the

denx^εitsa wālayalayo men^εlāla q!emdema. Wā, â^εmēsē k!ūsāla 25
nāxwēda nē^εmēmōtasa t!elselāxa t!elsē. Wā, g!l^εmēsē gwāl
denxelaxs laē q!wālēx^εlilē nē^εmēmōtasa t!elsēlāxa t!elsē. Wā,
la^εmē hōqūwelsēda hā^εyā^ε, qa^εs lā dādebendxa mewēxla lēloqūlila,
qa^εs g^εāxē mex^εālilēlas gwēgwēgemāla lāx ōgwiwalilasa t!elst!aya-
ts!ēlē g^εōkwa. Wā, la dādanōdxa t!elyats!ē, qa^εs lā gūqāsasa 30
t!elsē lāxa lōqūlilē. Wā, lāx^εda^εx^εmē nā^εnēm^εsgem t!elyats!ē
gūqādzemas lāxa nā^εnēm^εxla lēloqūlila. Wā, g!l^εmēsē gwālēxs
laē āx^εēdxa lēlōgūmē qa^εs lā hāng^εagents lāxa waōkwē t!ēt!el-
yats!ā. Wā, lā āx^εētse^εwēda tsēxla, qa^εs lā tsēstanō lāxa t!elsē.
Wā, lā nā^εnēm^εxla qōqūt!a lāxa nā^εnēm^εxla lēlōgūma. 35
Wā, g!l^εmēsē lā t!elts!ālaxa t!elsaxs laē mex^εālilēlayo lāx ālalilasa
lōelqūlilē. Wā, la hēmenālaem k!ēs lābalaxa ma^εttsemē t!ēt!elya-
ts!ā, qa^εs t!ēqūlāxa g!g^εegāma^εyasēs t!elsēlag!ilaxa t!elsē. Wā,
g!l^εmēsē wīwelts!ewakwēda lēlōgūmaxs laē k!ūnq!eqasa q!ēnemē
l!ē^εna lāq. Wā, lā āx^εēdex^εda^εx^ε wālasē tsēxla, qa^εs tsēx^εīdēs 40
lāxa l!ē^εna, qa qōt!ēsēxs laē gūq!eqas lāxa lōqūlilts!āla t!elsa.
Wā, laemxaē nā^εnēm^εxlēda tsēxla qōqūt!a lāxa l!ē^εnāxs laē
gūq!egem lāxa nā^εnēm^εxla lōqūlila. Wā, g!l^εmēsē gwālēxs laē
lāx^εūlilē elkwāsa t!elst!ayasaxa t!elsē, qa^εs yāq!eg^εa^εlē. Wā, laem
nēx^ε qa wēg^εēs yāl!ewila g!g^εegāma^εyasa wī^εwelsgemakwē lēlqwā- 45

47 viburnum-berries in the house-dishes. | He calls the young men of
 his numaym to carry the | house-dishes and to put them down in
 front of the tribe first in rank of those who are to eat the berries.
 50 Then | the young men arise and take off their || blankets, for they
 do not want to have them in the way if they should get twisted
 around their feet | when they lift the house-dishes. As soon as the
 blankets are off, | one of them, the oldest one, speaks, and tells | the
 young men to take hold of each end | of the house-dishes; and
 they all go and take hold of each end, and others take hold of the
 55 sides. Then || the eldest one shouts while he is standing in the house,
 "Wooyē!" | and the young men also ery all at the same time,
 "Wooyē!" | After they have done so four times, they lift the house-
 dish and | put it down in front of the tribe highest in rank among
 the tribes. These are the Mamalēleqāla; | that is, if the Kwāg'uł
 60 give the viburnum-berry feast. || Then the oldest one of the young
 men follows them; and as soon as they put the dish down in front
 of the guests, he says, | "This dish is for you, Mamalēleqāla, for two
 of you, also for the Qwēq^usōt!ēnox^u." | Then they shout as they did
 before, "Wooyē!" for the dish which they give to the Nimkish[~] | and
 Ławēts!ēs. There are again two (tribes), and they receive one house-
 dish. Then they go to the | other house-dish and they ery "Wooyē!"
 65 and they put it down before the Maāmtag'ila || and Gwawaēnox^u.

46 laLa^εya, qa^εs gūnx^εidēl^ε wā^εwilaalxa^ε t!ēlse grēts!āxa lōElqūlilē.
 Wā, lā lē^εlālaxa hā^εyāl^εāsēs^ε nē^εmēmōtē, qa lālag'is k'ax'dzamotsa
 lōElqūlilē lāxa mekwētema^εyasa t!ēlst!asLaxa t!ēlsē. Wā, hē^εmis
 la q!wag'ililatsa hā^εyāl^εa. Wā, laem nā^εxwa xānēm^εgalilēlaxēs
 50 nā^εenx^εū^εna^εyē, qaxs gwāq!ēlaē aōdzek'!ālaq qō x'īlpsēs^εlax laqēxs
 laē wig'ēlilaxa lōElqūlilē. Wā, g'il^εmēsē nā^εxwa la xā^εenā^εlaxs
 laē yāq!ēg'a^εlēda nē^εmōkwē lāx q!ūlyak!ūga^εyas. Wā, la^εmē wāxaxa
 hā^εyāl^εa qa wēg'is dādebendxa lōqūlilē. Wā, lā nā^εxwa dāde-
 bendēda hā^εyāl^εāq. Wā, lāxaē dēdag'āga^εyēda waōkwaq. Wā, hē-
 55 mis la nē^εg'atsa q!ūlyak!ūg'ayasēx ā^εmaē Ławīla: "Wooyē!" Wā,
 lā nā^εxwa nē^εg'abā^εya hā^εyāl^εa nē^εmādzaqwa: "Wooyē!". Wā,
 hēt!ala mōp!ēndzaqwa wooyēxaxs laē wēg'ililaxa lōqūlilē qa^εs lā
 hānx'dzamōlilas lāxa mekūmā^εyasa lēlqwālaLa^εyēxa Mamalēleqāla,
 yīxs Kwāg'ułaēda t!ēlst!^εyasaxa t!ēlsē. Wā, lā lasgemē q!ūlya-
 60 k!ūga^εyasa hā^εyāl^εa, wā, g'il^εmēsē hānx'dzamōlilema laē nē^εk'a:
 "Łōqūlas Mamalēleqāla mā^εltaLES Lō^ε Qwēq^usōt!ēnoxwē". Wā, lā
 ēt!ēd hēem gwēk'!ālaxs wooyēxaē, qa lōqūlās nē^εmgesē Lō^ε Ławē-
 ts!ēsaxs ma^εltaē Lē^εwē lāxa nē^εmēxla lōqūlila. Wā, lā ēt!ētsa
 nē^εmēxla lōqūlila wooyēxaxs laē k'ax'dzamōlilas lāx Maāmtag'ila
 65 Lō^ε Gwawaēnoxwē. Wā, lā ēt!ētsa elxŁa^εyē wooyēxaxs laē k'ax'-

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the Dzāwadēēnox^u and Hăxwāmis. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosqu!" They shout all at
the same time, "Woosqu!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

dzamōlīlas lāx Dzāwadēēnoxwē lē^{wa} Hăxwāmisē. Wā, laem 66
ēwilg·alīla lōelqūlīlaxs laē ēnāxwa^{ma} hă^{yā}lā^a k'ik·ag·īlīlaxa lōel-
gūmē, qa^s lā k'ax·dzamōlīlēlas lāxa maēmokwē bēbegwānema
lōxs q!lēq!alāēda waōkwaxa āwāwē lōelgūma. Wā, g·īl^{mēsē}
ēwilg·alīlēxs laē lāx^ūlīlē Elkwāsa t!Elst!ayasaxa t!Elsē, qa^s wāxēxa 70
t!Elst!aslaxa t!Elsē, qa wāg·ēs t!Elst!as^{īda}. Wā, hēx^{īda}ē^{mēsa}
g·īg·egāma^{yasa} maēmaltsemakwē q!wāg·īlīla lāxēs k'lēts!ēna^{yē}
ēnaen^xūnālaxēs naen^xūna^{yē}, yīxs ā^{maē} x'ix·īlgēlālaq lāxēs
k!ūdzēlasdē, qa^s lā k!ūsāgelīlaxēs lōqūla t!ēt!Elsts!āla lōelqūlī-
laxs laē ēyōs^{ītsēs} k'ak!ets!ēnaqē, qaxs la^{mēx}·dē ts!ēwanaē 75
dzem lāq. Wā, lāxaēda bēbegūlīda^{yas} ōgwaqa ēyos^{ītsēs} k'āk·E-
ts!ēnaqē lāxēs lēlōqūlēda lōelgūmē. Wā, g·īl^{mēsē} ēyōs^{īda}, laas
yāq!eg·a^{lē} elkwāsa t!Elst!ayasaxa t!Elsē. Wā, laem wāxaxēs
ēne^{mēmōtē}, qa q!ap!ēg·īlīlē, qa^s k!wamēlalē denxela. Wā,
hē^{mis} la l!āsg·īlī^{lats} xūnōkwasa t!Elst!ayasaxa t!Elsē. Wā, g·īl- 80
ē^{mēsē} denx^{īdē} ēne^{mēmōtasēs} laē yīx^{wīdē} ts!Edāqē xūnōx^{us}.
Wā, g·īl^{mēsē} nexsemalīla yīxwāxs laē woosqu^u, ēnēk·ēda t!Elst!a-
saxa t!Elsē. Wā, la^{mē} ēnemādzaqwa woōsqwaxa. Wā, hē^{mis} la
dāx^{īdaatsa} ma^{lōkwē} māx·meg·īl lēlēlā^{lāsa} t!Elsēlāxa t!Elsaxa
ēnāl^{nēmē} āwā g·īlsg·īlt!EXlāla tsētsēx^{lā}, qa^s wēk·īlēqēxs laē 85
yāwas^{īd} yex^{wīdē}. Wā, g·īl^{mēsē} g·wālēxs laē qās^{īdēx}·da^{x^u},

87 as | the ladles are full, they go to stand in front of a | chief, of one
 90 who belongs to the Mamalēleqāla, and the other one || in front of one
 who belongs to the Qwēq^sōt!ēnox^u; and they say when they give
 them | to them, "Now, chief, draw in your breath!" Then the one
 to whom it is given stands up, | takes the spoon, and drinks the juice
 of the berries; | and when he has had enough, he pours what is left
 over into the house-dish, | while the daughter of the host is still
 95 dancing. || The two men continue doing this with the two | long-
 handled ladles; and when the boxes are empty, they stop. Then the
 guests go out | when this is finished. When those who have eaten
 the viburnum-berries go out, | then the members of the numaym
 take the house-dishes that have been given | to the head chiefs of the
 100 various tribes, || and they divide (the contents of each between) the
 chiefs of the tribes that have been eating together; and when | all
 the small dishes have been taken out, they keep quiet. That is all
 about this. |

SALMON-BERRY FEAST

1 As soon¹ as all the salmon-berry pickers have brought their salmon-
 berries, | and when (the host) has poured them all into the oil-box—
 for sometimes | five salmon-berry boxes half fill the oil-box | which

87 qa^s lā tsēx[·]id lāxa k[·]lēsem lābał t!ēt!ēlyats!ā. Wā, g[·]il[·]mēsē
 qōqūt!ēda tsēxlāxs laē qās[·]idēx[·]da[·]xwa, qa^s lā lāxūmlilāxa
 g[·]ig[·]egāma[·]yē [·]nēmōk[·] g[·]ayōl lāxa Mamalēleqāla; wā, lā [·]nēmōkwa
 90 g[·]āyōlē lāxa Qwēq^sōt!ēnoxwē. Wā, la [·]nēx[·]da[·]xwa laē ts!ālas
 lāq: "Laem xwot!ēdlōlē g[·]igāma[·]yē," [·]nēk[·]ixs laē lāx[·]ūlilēda tsēqa-
 se[·]wē, qa^s dāx[·]idēxa tsēxlā, qa^s nāx[·]idēx [·]wāpalāsa t!ēlsē.
 Wā, g[·]il[·]mēsē hēlak[·]!esexs laē qepts!ōtsēs ānēx[·]sāyē lāxa lōqūli-
 laxs hē[·]maē ālēs yāla yīxwē xūnōkwasā t!ēlst!ayasaxa t!ēlsē.
 95 Wā, la[·]mē yāla hē gwēg[·]ilēda ma[·]lōkwē bēbegwānēmsa ma[·]lē tsē-
 tsēxlā. Wā, g[·]il[·]mēsē [·]wī[·]laxs laē gwāla. Wā, ā[·]misē la hōqūwel-
 sexs laē gwāla. Wā, g[·]il[·]mēsē la [·]wī[·]lewelsēda t!ēlst!asdāxa
 t!ēlsaxs laē k[·]ēk[·]aodalē [·]nē[·]mēmōtasa t!ēlsilāxa t!ēlsēxa lōēlqūlilē
 lāxa xamāgēma[·]yē g[·]ig[·]egāmēsa [·]nāl[·]nēmmsgēmākwē lēlqwāla[·]ya.
 100 Wā, lā āem ma[·]lts!ēq lō[·] g[·]igāma[·]yasēs ma[·]ltsemakūlōtaq. Wā,
 g[·]il[·]mēsē [·]wī[·]lewelsēda hēlogūmaxs laē selt!ēda. Wā, lāem gwāla.

SALMON-BERRY FEAST

1 Wā,¹ g[·]il[·]mēsē g[·]āx [·]wilg[·]alīsa hāmsāx[·]dāxa q!ēmdzekwaxs, laē
[·]wī[·]laem la gūxts!ālas lāxa dēdengwats!ēmōtē, yīxs [·]nāl[·]nēmplē-
 naē sek[·]!asgēma q!ēmdzegwats!ē naeng[·]oyāla dēdengwats!ēmōt

¹ Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has everything || in the box that the engaged women have picked, he calls | his 5 tribe, for salmon-berries are only given to one's own tribe. | They go at once and bring the oil, which is | placed on the floor. Now, I do not want to talk about it again, | for it is all the same as is done with the viburnum-berries || when they are eaten, as I first described when 10 they are put into house-dishes, | and it is done in the same way with salmon-berries in house-dishes. I have seen here | the Kwakiutl when they do this, when they are eating salmon-berries | and oil out of house dishes. They first give to the Maāmtag'ila, | and with them are the G'ēxsem; and the next are the Kūkwāk'lūm, together with the Sēnl'em; || and to the Lāyalalawa, together with the 15 Laālax's'endayo. | Each of these had one carved dish; that is, when a salmon-berry feast is given by the Q'ōmoyâ'ē, | and it is done in the same way when a salmon-berry feast is given by the Walas Kwakiutl: | for it is the same way for the viburnum-berry feast and for the salmon-berry feast. | There is only very little difference, for the oil is given in large ladles to the chiefs || to drink in the salmon- 20 berry feast. That is all about this; | for there is no way in which they are cooked. | They have too much juice to be dried into cakes. That is the end. |

q!Emdze kwēlasōsa 'nemōkwē begwānema. Wā, g'il'mēsē 'wī'laēlē hāmyānemas ts!ēdāqē hē'lānemaxs laē hēx'idaem lāda lē'lālāx 5 g'ōkūlōtas, qaxs ā'maē t!ensēlayowēda q!Emdze kwē lāxa g'ōkūlōtē. Wā, laemxaē hēx'idaem la āxwūltalēlema L'ē'na, qa's g'āxē hā'nēla. Wā, wēlmēsen 'nēx' qen ēdēlts!axstalē gwāgwēx's'āla laqēxs ā'maē lā naqemg'iltawi'lālax gwayi'lālasasa t!elsēlāxs laē t!elst!asa lāxen g'ālē gwāgwēx's'ālasa lōqūlits!ōlēda t!elsē. Wā, 10 lā hēemxat! gwēg'ilēda lēx'ts!ōdāxa q!Emdze kwē, yīxen dōgūlē laxg'ada Kwāg'ulek'; yīxs hāē gwēg'ilaxs lēx'laqwaaxa q!Emdze kwē L'ē'naqela. Wā, hēem g'il k'āx'itsō'sēda Maāmtag'ila. Wā, lā ma'ita lō' G'ēxsemē. Wā, lālasa Kūkwāk'lūmē ma'ita lō' Sēnl'emē. Wā, lālasa Lāyalalawa ma'ita lē'wa Laālax's'endayo lāxa 15 'nā'ne mēxla lēlōqūlila, yīxs hāē q!Emdze kwīlanōkwa Q'ōmoyâ'ē Wā, lāxaē hēem gwēg'ilaxs hāē q!Emdze kwīlanōkwa 'wālasē Kwāg'ula, yīxs 'nemmaēs gwayi'lālasē lē'wa t!elsaxs lēx'ts!oyâē. Wā, lā hālēbīda'wē ōgūx'ida'yās, yīxs L'ē'naēda la tsēqelaxa g'ig'igā-ma'yasa q!Eq!Emdze gwāxa q!Emdze kwē. Wā, laem lāba lāxēq, 20 qaxs k'leāsaē hānx'lēndaēnēq, qa L'ōbatsa q!Emdze kwē. Wā, laxaē q!Eq!ēk'īnē saaqas lāx t!Eqag'ilase'wē. Wā, lawēsḷa lāba.

CRABAPPLE FEAST

1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||

5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the
10 same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |

Now I will talk about the invitation to a crabapple-and-water
15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the
20 young men go to get a dead cedar. || They do not go to get fire-wood

CRABAPPLE FEAST (Tselxwēläxa tselx^usta)

1 Wä, laem L!äyowē lēgēmasa q!ōlkwē tselxwaxs laē g'its!ā lāxa tselwats!ē dengwats!emōta, yixs laē ts!āwūnx^ēēda. Wä, laem lēgades tselx^usta, yixs hē^ēmaē ^ēnē^ēnak'ilqēxs tselxwa lē^ēwa ^ēwāpē; lāg'ilas tselx^ustaxelase^ēwa.

5 Wä, la^ēmēsen g'wāgwēx^ēs'alal laqēxs laē tselx^ustag'ilēda g'igā-ma^ēyē qaēda q!ēnemē lēlqwāla^ēya, yixs q!ūnālaē neqasgema tselx^ustaats! lōx g'il^ēmaē lāwisa g'igāma^ēyaxs laē ma^ēltsemg'ōstōwa tsētselx^ustaats!ē, yixen ^ēnē^ēnak'ilaxs naenqaxsaxwaasa p!elxelasgema ^ēnemsgēmē tselx^ustaats!ēxs k'ilxwase^ēwaē ^ēnemāx'is lō^ē
10 neqasgem dzāk!ēma lāqēxs ^ēnemsgēmaēda tselx^ustaats!ē. Wä, hēemxaāwis lax^usa t!elsaxs ^ēnemsgēmaē t!elyats!ā, yix sēsek!asgēmts!āēda ^ēnemsgēmē tselx^ustaats!ēxa koninats!ē k!ēwelx^usema. Wä, hē^ēmis wāyats!ōltsa begwilēda^ēyasa g'ig'igāma^ēyē la^ēxwas.

Wä, la^ēmēsen wāg'il g'wāgwēx^ēs'alal lāqēxs laē lē^ēlalēda tselx^u-
15 stag'ilalaxa tselx^usta, yixs hē^ēmaē^ē g'il āx^ēētsōsēs lōelqūlilē, qa g'āxēs mexes lāx L!āsanā^ēyasēs tselx^ustag'ilats!ē g'ōkwa. Wä, lāxaē ^ēyālaqasa ma^ēlōkwē hā^ēyāl^ēa g'ayōl lāxēs ^ēne^ēmēmōtē, qa lās ānēqax leqwā, qa^ēs tselx^ustag'ilax'dema legwila. Wä, la^ēmē āx^ēēdxa xwēdekwe xwāk!ūna, qa^ēs ānēgats!ēxa L!ēdzekwēda
20 hā^ēyāl^ēa. Wä, laem k!ēs hē ānēqaxa leqwēda L!ēma^ēisē, yixs hāē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood || which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, || and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the || young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then || the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

lēda āL!āsa maemk'āla, qaxs k'!ēsaē āLalēs L!ēdzekwē. Wä, 21
k'!ēst!a gā!axs g'āxaē aēdaaqamā!axa temg'!kwē L!ēdzekwa. Wä,
g'!ēmēsē g'āx'alis lāx L!ema'isasa g'ōkwaxs laē lālālē 'ne'mēmotasa
tselx"stag'ilalaxa tselx"sta, qa's lā wāwig'alaxa ānēganemē L!ē-
dzekwa, qa's lā wēx'wüsdēselaq lāxa L!ema'isē, qa's lā wix'elsaq 25
lax L!āsanā'yasa tselx"stag'i'lats!ē g'ōkwa. Wä, g'!ēmēsē 'wī'lōs-
dēsēxs laē. Lē'lalēda ma'!ōkwē lōxs mōkwaēda hā'yā!ēa g'ayōl
lāx 'ne'mēmotas. Wä, g'!ēmēsē lā 'wīlxtōlsaxa g'ōkūlāxs g'āxaē
aēdaaqa. Wä, la'mē hānōlt!alilēlaxa tsētselx"staats!ē, qa g'āxēs
hāx'hānēl lāx gēmxōtstā!ilas āwēlēlās t!ex'!lāsa tselx"tsawats!ēLē 30
g'ōkwa. Wä, g'!ēmē neqasgēma tsētselx"staats!āxs laē sek'!asgēma
dēndagwats!ē k!ūngēmaxsēs L!ē'na. Wä, hē'mis g'ax 'wī!la hāx'hā-
nē!ē. Wä, hē'misa mewēx!a āwā tsēqēla tsētsēx!a g'āx q!ūlālēl
lāx āpsōstā!ilasa t!ex'!la. Wä, g'!ēmēsē 'wī!la la g'wālilēxs laē
wēg'!lēlēda hā'yā!ē'āxa temg'!kwē L!ēdzek" leqwa, qa's laqolilēxa 35
āwāgawalī!asa tselx"tsawats!ēLē g'ōkwa. Wä, g'!ēmēsē g'wālēxs laē
x'!qostāwēs laqolilā'yaxs laē ētsē'sta. Wä, la'mē mōp!enē'staxs
g'āxaē 'wī!lāēlēda tselx"tsax"laxa tselxwē. Wä, g'!ēmēsē 'wī!lāē-
lēxs laē k!ūstā!il lāxēs k!wa'yēxa k'!ēsē Lēqwi'lāla. Wä, hēx'!i-
da'mēsē lāyowa menats!ē lāq, qa dēnx'!dēsēsa k!wēla'yāla q!ēm- 40
dēma. Wä, la'mē hē g'!l dēnx'!dayōsē k!wēla'yāla q!ēm dēms

42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |
 erabapple feast. After this song is ended, the Qwēq^usōt!ēnox^u |
 45 sing their feasting-song; and when || that is done, the Nimkish | sing
 their feasting-song; and when they end their song, | the Ławēts!ēs sing
 their feasting-song; and when | they are through singing, the Maām-
 tag'ila sing their | feasting-song; and when the songs are ended, they ||
 50 take the drum and put it down near the door of the house. | Immedi-
 ately they go and take the house-dishes from outside of the | house,
 and put them down with the head towards the rear of the | house.
 They take one of the crabapple-boxes and pour | the contents into
 55 the house-dish for the Mamalēleqāla and Qwēq^usōt!ēnox^u. || When
 the crabapple-box has been emptied, they put it | out of the house.
 Then the young men take another | box of crabapples and pour them
 into the house-dish for the Nimkish. | Then they put the empty box
 60 out of the | house. The young men come and take another || box of
 erabapples and pour them into the house-dish for the Ławēts!ēs, |
 and they go again and put the empty box out of the house. | Then
 they take another box of crabapples and pour them into the | house-
 dish for the Maāmtag'ila, and then they put the empty box | out of
 the house. Then they come in again, and take many small dishes, ||

42 g'īgāma'yasa mekwētema'yēxa Mamalēleqālāxs Kwāg'ulaēda tselx^u-
 stag'ilāxa tselxwē. Wā, g'ilēmēsē q!ūlbē den^xēna'yasēxs laē
 denxⁱdēda Qwēq^usōt!ēnoxwasēs k!wēla'yālayo q!emdema. Wā,
 45 g'ilēmxaāwisē q!ūlbē den^xēna'yasēxs laē denxⁱdēda ^enemgēsasēs
 k!wēla'yāla q!emdema. Wā, g'ilēmxaāwisē q!ūlbē den^xēna'yasēxs
 laē denxⁱdēda Ławēts!ēsasēs k!wēla'yāla q!emdema. Wā, g'ilēm-
 xaāwisē q!ūlbē den^xēna'yasēxs laē denxⁱdēda Maāmtag'ilāsēs
 k!wēla'yāla q!emdema. Wā, g'ilēmēsē q!ūlbē q!emdemasēxs laē
 50 āx^eētse^wēda menats!ē, qa's lā hāng'alilem lāxa ōstālilasa g'ōkwē.
 Wā, hēx'ida^emēsē la āx^eētse^wēda loelqūlilē lāxa L!āsanā'yasa
 g'ōkwē, qa's g'āxē mex^eālilem gwēgūgemāla lāx ōgwiwalilasa
 g'ōkwē. Wā, lā āx^eētse^wēda ^enemsgēmē tselx^ustaats!ē, qa's lā
 gūxts!ōyō lāx lōqūlalasa Mamalēleqāla Łē^ewa Qwēq^usōt!ēnoxwē.
 55 Wā, g'ilēmēsē ^ewilg'ilts!āwēda tselx^ustaats!āxs laē hānwildzem
 lāx L!āsanā'yasa g'ōkwē. Wā, g'āxaēda hā'yā!ēa āx^eēdxa ^enems-
 gemē tselx^ustaats!ā, qa's lā gūxts!ōts lāx lōqūlalasa ^enemgēsē.
 Wā, lāxaē hānwilsasa lōlapmōtē tselx^ustaats!ē lāx L!āsanā'yasa
 g'ōkwē. Wā, g'āxaēda hā'yā!ēa, qa's āx^eēdxa ^enemsgēmē
 60 tselx^ustaats!ā, qa's lā gūxts!ōts lāx lōqūlalasa Ławēts!ēsē.
 Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!āsanā'yasa g'ōkwē. Wā,
 lāxaē āx^eēdxa ^enemsgēmē tselx^ustaats!ā, qa's lāxat! gūxts!ōts lāx
 lōqūlalasa Maāmtag'ila. Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!a-
 sanā'yasa g'ōkwē. Wā, g'āxē ēdēlexs laē āx^eēdxa loelgūmē

and put the crabapples into them so that they are all | half full. 65
 They do not empty all the boxes containing crabapples, | but they
 keep one of them, which | they do not touch. Then they take the
 four boxes of oil and | pour the oil over the crabapples until there is
 half as much oil as crabapples || in the carved dishes and small 70
 dishes. After this has been done, | they distribute the spoons; and
 when every one has his spoon, | the speaker of the host stands up and
 gives out | one of the house-dishes containing crabapples and water
 to the Mamalēlaqāla and Qwēq^usōt!ēnox^u. | Then the young men go
 to each side of the carved dish || and shout four times, "Wooyē!" as 75
 they lift it up. Then they go and put it down | immediately in
 front of the Mamalēlaqāla and Qwēq^usōt!ēnox^u; | and as soon as they
 put it down, one, the oldest of the young men, | says, "This house-
 dish is for you, Mamalēlaqāla, for two tribes, for you and the
 Qwēq^usōt!ēnox^u. | Now, eat!" Then the young men go and || stand 80
 on each side of another house-dish, and they shout again four times,
 "Wooyē!" | and lift it up. Then they go and put it down in front
 of the Nimkish; and the | one who gives out the dishes says, "This
 house-dish is for you, Nimkish. Now, eat!" | and they shout also in
 the same way for the house-dishes of the other chiefs of the Ławēts!ēs |
 and Maāmtag'ila. As soon as the four house-dishes have been put
 down || the host picks out the one who had given before a crabapple feast 85

q!ēxla qa's tsēts!ālēsa tselx^usta lāq. Wä, la^{em}mē 'nāxwaem naengo- 65
 yoxsdālaxa tselx^usta. Wä, lä k'!ēs 'nāxwa 'wīlg'ēts!āwēda tsētselx^u-
 staats!āxa tselx^usta. Wä, lä āxēlaxa 'nemsgēmē tselx^ustaats!ä. Wä,
 laem k'!ēs lābalaq. Wä, lä āxēdxa mōsgēmē dēdengwats!ä, qa's
 klūngeqēs lāq. Wä, laem nāxsaaplēda l!ē'na lē'wa tselx^usta
 laxa lōēlqūlīts!āla lē'wa lēlōgūmts!āla. Wä, g'il'mēsē gwālēxs laē 70
 ts!EWanaēdzema k'āk'ēts!ēnaqē. Wä, g'il'mēsē 'wīlxtōxs laē lāxū-
 līlē elkwasā tselx^ustag'ilāxa tselx^usta. Wä, la^{em}mē k'āk'!ēg'ātsa 'ne-
 mēxla tselx^ustats!ā la lōqūlīl lāxa Mamalēlaqāla lē'wa Qwēq^usō-
 t!ēnoxwē. Wä, la^{em}mēsa hā'yā!ēa lāx 'wāx'sanōdza'yasa lōqūlīl.
 Wä, lä mōp!ēna wooyēxaxs laē wēg'ilīlaq, qa's lä k'āx'dzamōlīlas 75
 lāx nēxdzamōlīlasā Mamalēlaqāla lē'wa Qwēq^usōt!ēnoxwē. Wä,
 g'il'mēsē k'āg'alilemxs laē 'nēk'ēda 'nemōkwē q!ūlyak!ūgēsa hā'yā-
 f'a: Łōqūlas Mamalēlaqāla, ma'htafts lō' Qwēq^usōt!ēnoxwē. Wä,
 laems hāmx'ēdlōl." Wä, lä aēdaaqēda hā'yā!ēa, qa's lāxat!
 q!wāgāgendxa 'nemēxla lōqūlīla. Wä, lāxē wooyēxa mōp!ēnaxs 80
 laē wīg'ilīlaq. Wä, lä k'ax'dzamōlīlas lāxa 'nemgēsē. Wä, laē 'nēk'ēda
 k'āk'!alēlgi'sē: "ŁōqūlaLēs 'nemgesē. Laems hāmx'ēdlōl." Wä,
 lāxaē hēem gwēk'!ālax lōqūlāsa waōkwē g'ig'egāmēsa Ławēts!ēsē
 lē'wa Maāmtag'ila. Wä, g'il'mēsē 'wīlg'alīlēda mēwēxla lōēlqūlīlēxs
 laē k'ak'ōqewasa tsētselx^ustaats!ē lāxēs lēlēlwīgēmē lāx g'ig'egā- 85

86 to him, | which he is now paying back with his own crabapples
that he has in the boxes; | for thus it is made clear, who was
the one who had given a crabapple feast before. | Then the one who
gives out the dishes says, as he | puts down the box with crabapples
90 in front of the chief: "This dish is for you, Lēlēgēmlīla. || It is
difficult for me to take this from you, chief." [I just use | this name,
Lēlēgēmlīla, for his name, in order to show plainly what they say |
when they give out the house-dishes and the crabapple-boxes]. As
soon as all | have been put down, they take the small dishes and put
them | in front of the common people of the chiefs; and when they
95 all have them, || then they eat with their spoons. They eat the
crabapples. | The young men build up the fire with the dead cedar-
wood to make the guests feel uneasy; | and when the fire in the middle
of the feasting-house burns up well, | the speaker stands up and calls
100 his | numaym together to assemble close to the door of the || feast-
house. Then he tells them to go ahead and | sing the new feasting-
songs, for they have new songs made for a | crabapple feast the same
way as they do for an oil feast or a viburnum-berry feast. | They all
stand together in a circle. | Only the near relatives of the host and ||
5 the host's daughter do not go there, because she | will dance. Now
they sing the new feasting-song, | and immediately the daughter

86 ma^εyasa ālōgūxsemakwē lēlqwālala^εyaxa wāx^εmē k'!ēs q!lēq!ets!āxa
tselx^usta, yīxs hē^εmaē āwelx^uisilase^εwēda tsētselx^ustag'ilaēnoxwē lā
lēlogwatsa tsētselx^ustaats!ē. Wā, g'a^εmēs wāldemsa k'ak'!alēlg'isaxs
lēahāngēmlīlema tselx^ustaats!ēlāxag'igāma^εyē: "Lōqūlalēs Lēlēgē-
90 līla. Yū^εmen laxūmx^εitsewo! lāl g'igāmē." (La^εmen āem lēk'āne-
max Lēlēgēmlīlasē qens lēqelase^εwa, qa āwelg'iltisilēx gwēk'!ālasasa
k'ak'!alēlg'isē lēloqūlīle, lē^εwa tsētselx^ustaats!ē.) Wā, g'il^εmēsē ^εwil-
g'alilēxs, laē āx^εētse^εwēda tsētselx^ustats!āla lōelgūma, qa^εs lā k'ax'dza-
mōlīlēlayō lāxa begūlīda^εyasa g'ig'egāma^εyē. Wā, g'il^εmēsē ^εwilxtōxs
95 laē ^εyōs^εitsēs k'āk'ets!Enaqē. Wā, la^εmē tsettselx^ustaagūx^εida. Wā,
la^εmē ālax^εid lēqwēlax^εidēda hā^εyaf^εāsa L!ēdzekwēleqwa, qa ōdzēlqē-
lēsa tsettselx^ustaagwāxa tselx^usta. Wā, g'il^εmēsē ālax^εid la x'ix^εē-
dēda k'!wēlasdema legwīlēxs laē lāx^εūlīlēda elkwē, qa^εs lē^εlālēxēs
^εne^εmēmōtē, qa g'āxēs q!ap!ēg'ilīl lāxa māx^εstālīlas āwīlēlāsa tse-
100 tselx^ustagaats!ē g'ōkwa. Wā, la^εmē wāxaq qa wēg'is k'!wāmīlāla
denx^εētsa āltsemē k'!wēla^εyāla q!emdema, qaxs q!Emdadeg'ilaēda
tselx^ustāxs k'!wēladzemaē hē gwēx^εsa L!ē^εnag'ila lē^εwa t!Elstag'ilāxa
t!elsē. Wā, la^εmēsē ^εwi^εla q!wāg'alīla lāxēs k'īlx'alaēna^εyē. Wā, la^εmē
lēx'āem k'!ēs lā max^εmeg'ilē lēlēlālasā tselx^ustag'ilāxa tselx^usta.
5 Wā, hē^εmisē ts!edāqē xūnōx^usa tselx^ustag'ilāxa tselx^usta, qaxs hē^εmaē
yīxwalē. Wā, la^εmē denx^εitsa k'!wāmīlālayowē āltsem q!emdema.
Wā, hēx^εida^εmēsē lā lōlt!ālēlēda ts!edāqē xūnōx^us, qa^εs yīx^εwidē.

comes out and dances. | She is followed by four men who carry on 8
 their shoulders | each a long-handled ladle. They separate in twos
 as they dance, || two on each side of the woman. The four men do 10
 not | dance long. Then they leave the woman, who is still dancing. |
 Two men go to the box containing the crabapples, | dip the long-
 handled ladle into it, and the other two men dip theirs | into the oil.
 Then the two go and give it to drink to || the chiefs who have given a 15
 crabapple feast before; and the two others give | the oil to the chiefs
 who have given an oil feast before; and this is | what they say, stand-
 ing before the one | who is going to be given to drink, "Now, chief, |
 draw this in!" Then the chief stands up, | takes hold of each end of
 the ladle, and drinks; and when he has had enough, || he pours 20
 what is left over into the house-dish. As soon as the crabapples are
 nearly | gone, the two men dip up the whole of what is left, | and
 two other men do the same | with the oil. The woman is still
 dancing; and then | the four men who are giving to the chiefs to
 drink (for that is the name of the work that they are doing) || dance. 25
 They do not dance very long before they pour the contents of the
 two | long-handled ladles with crabapples and with oil into the |
 fire; and after they have done this, the guests | shout, "Woosq!"
 That is as though | they would say, "The food that we are eating is

Wä, â'mēsē elxīlāxaxa mōkwē bēbegwānem wīwēx'seyap'alaxa 8
 'nāl'nēmēxla tsēxlaxs laē 'wax'sē'sta, qa's lä ōgwaqa yīx'wīd lāx
 'wāx'salīlāsa ts!edāqē yīxwa. . . + . . . Wä, k!ēst!ē gēg'ilīl 10
 men woman men

yīxwēda mōkwē bēbegwānemxs laē bāsa ts!edāqaxs yālux'sā'maē
 yīxwa. Wä, la'mēda ma'lōkwē bēbegwānem lāxa tselx'ustaats!ē, qa's
 lä tsēx'itsēs tsēxlā lāq. Wä, laxaēda ma'lōkwē bēbegwānem tsēx'īd
 lāxa L!ē'na. Wä, la'mē lāl nāqamaslēda ma'lōkwasa tselx'usta lāxa
 tsētselx'ustag'ilaēnoxwē g'īg'egāma'ya. Wä, lāda ma'lōkwē nāqamasl- 15
 tsa L!ē'na laxa L!ēL!ē'nag'ilaēnoxwē g'īg'egāma'ya. Wä, g'a'mēs
 wāldemsēxs laē lāxūmālīxēs nāqamatsōlē: "Wä, g'īgāma'yē,
 laems xūt!ēdLōL." Wä, hēx'ida'mēsē lāx'ūlīlēda g'īgāma'yē, qa's
 dādebendēxa tsēxlā qa's nāx'īdēlaq. Wä, g'il'mēsē hēlak!ēsēxs
 laē âem gūqeyīntsēs ānēx'sâyē lāxēs lōqūla. Wä, g'il'mēsē elāq 20
 'wīlēda tselx'ustāxs laē 'wīla tsēx'īdēda ma'lōkwē bēbegwānem
 lāxa tselx'usta. Wä, lāxaē hēem gwēx'īdēda ma'lōkwē bēbegwā-
 nem lāxa L!ē'na, yīxs hē'maē ālēs yīxwēda ts!edāq. Wä, lāx'da-
 'xwa mōkwē bēbegwanemxa t!ēqūlg'isē, qaxs hē'maē lēgēmsē cāxē-
 na'yas, yīx'wīda. Wä, k!ēst!ē gēg'ilīlēxs laē gūxlēntsa mālexla 25
 tsētselx'ustats!āla tsēxlā lē'wa mālexla L!ēL!ē'nats!āla tsēxlā lāxa
 lēgwīlē. Wä, g'il'mēsē gwāl hē gwēx'īdēxs laē 'nemādzaqwa ha-
 sēla 'nēk'ēda tselx'ustag'āxa tselx'usta woosq". Wä, la'mē 'nemā-
 x'is Lō' 'nēk'ēda tselx'ustag'āxs ēx'p!asē'waē lāxēs hā'maēna'yē.

30 sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

1 When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he
5 has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them
10 with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young
15 men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

30 Wä, g'il'mēsē q!wēl'idēda k!wamēlala denxelāxs laē gwāl tse-tselx^ustag'ēda k!wēlē. Wä, la'mē yaēq!ent!alēda āyilkwasa 'wā-'wax'sawā. Wä, g'il'mēsē q!wēl'idēxs laē hōqūwelsa. Wä, la'mē k'aōdalayowē lēloqūläsa k!wēldē yīs 'ne'mēmotas. Wä, laem gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

1 Wä, hē'maxs lōmax'idaē 'nēk'ēda g'igāma'yē, qa's ts!endeg'imē 'wālas k!wēlasa, wä, lä k'ilx'widxa q!lēmē tsētselx^ustaats!ä lē-'wa q!lēx'sayōkwē t!Eqā. Wä, hē'mislēda l!ē'na. Wä, g'il'mēsē 'wī'la lālēqēxs laē āx'ēdxa ām'āmāyē xwāxūxwagūma, qa's aēk'!ē
5 ts!ōxūg'indeq. Wä, g'il'mēsē ēg'ig'axs laē lēlēlēlaq lāxēs g'ōkwē. Wä, lä genemas x'ōx'widxēs t!lēt!eqaats!ē xāxexatsema, yīxs 'nāl-'nemp!ēnaē sek'lāsgema lōx lāl'maax ma'lgūnāltsema t!lēt!egats!ē xāxexatsema, yīxs q!lēmemaē dādek'asasa g'igāma'ya qa's k'ilōmq. Wä, hē'mis lā āxwūts!ālasōsa ts!edāqē, qa's lā pelx'ālexselas
10 lāxa xwāxwagūmē. Wä, la'mē 'nemsgema t!egats!ē xaxātsem laxa 'nemts!aqē xwāxwagūma. Wä, g'il'mēsē 'wī'la lā pāgexdze-kwa xwāxūxwagūmasa t!eqāxs laē ha'yālaax hā'yā'ās 'ne'mēmō-tasēs lā'wūnemē, qa lās tsāx q!lēmema 'we'wap!ēma. Wä, lāx'da-'xwē 'nāx'ema hā'yā'ā 'wī'wax'sgemxa naengats!āx laē tsä, qa's
15 g'āxē gūx'ālexselas lāxa pēpegwats!āxa t!Eqā xwāxūxwagūma. Wä, g'il'mēsē t!Epeya 'naḡwēda t!eqāxs laē gwāla. Wä, la'mē hēx'sāl

they stop. They leave them there | a whole day and a whole night, 17
soaking the salal-berry cakes, for | the chief is going to give a feast
to many tribes. In the morning, when day comes, | they bring into
his house the house-dishes and || the small dishes and the spoons. 20
They also | bring dead cedar-wood. Now it is already piled up
crosswise in the middle | of the house. When everything is in
readiness, they take a rest; | and in the evening the chief calls his
numaym | to a meeting. When they are all in, the chief tells them
to take care || and to be ready to help him if | some of the guests 25
should try to put the fire out, and he tells his numaym what he is
planning to do. | He calls the names of those who are to speak |
when the house-dishes are being handled, and who are to speak for the
small canoe which is to be a feasting-dish. | Then he asks the song-
leader to sing || a feasting-song. Then the song-leader sings | the 30
song which he kept to himself. Now they learn the song; | and when
his assistants can sing the tune of the song, | then (the men) put the
words into it, whatever they wish to say, | and whatever they heard ||
the rival chief say against the chief who is going to give the great 35
feast. When | they can sing this song, the chief sends the young
men | the night (before the feast) to call the tribes, when it is secular
season. | Immediately the young men go and | call the names of all

gwaēlxa ʔnāla ʔēwa ʔnēnɪksa gānola pēxʰstalilēda tʰeqa, qaxs ʔēmaē 17
k!wēlasla gʻīgāmaʔyas lāxa q!ēnēmē lēlqwālālēxa lāla ʔnāxʰidēlxa
gaāla. Wä, āʔmisē ʔnāxwaem gʻax gʻwāxʰgūlilēda lēlōqūlilē ʔēwa
ʔlōgūmē ʔēwa kʻākʰets!ēnaqē lāx gʻōkwās. Wä, hēʔmisa ʔlē- 20
dzekwē leqwa. Laemxaē gʻwālala gēgʻustālakwa lāx āwāgawali-
lasa gʻōkwē. Wä, gʻilʔmēsē ʔnāxwa gʻwāxʰgūlilexs laē xʰōsʔid ʔwīʔla.
Wä, gʻilʔmēsē dzāqwaxs laē ʔlētʰs!ōdēda gʻīgāmaʔyaxēs ʔnēʔmēmōtē,
qa gʻāxēs ʔwīʔlaēlela. Wä, gʻilʔmēsē ʔwīʔlaēlexs laē haʔyal!ōlēda
gʻīgāmaʔyaq, qa ʔnāxwaʔmēs gʻwālala, qaʔs gʻōxʰwidēlaxeq, qō kʻil- 25
xasōlaxsēs ʔlēʔlānēmlē. Wä, laem nēxʰalilelas gʻwālaasasēs nā-
qaʔyē lāxēs ʔnēʔmēmōtē. Wä, laʔmē ʔlēʔeqelaxa yāq!ent!ālila
qaēda lēlōqūlilē. Wä, hēʔmis yāq!ent!ālala qaēda lēlōqūlilē xwā-
xūxwagūma. Wä, hēʔmis lā hēlatsēxa nāgādē, qa denxʰēdēsēs
menʔlaʔlayā k!wēlaʔyāla q!ēmdema. Wä, hēxʰidaʔmēsē denxʰē- 30
dēda nāgādāsēs q!ēmdemgʻilts!āla. Wä, laʔmē q!ēmdēla. Wä,
gʻilʔmēsē q!ēda ʔnāxwa k!wēk!wanōlemēx āyasa q!ēmdē-
maxs laē ʔnāxwaʔma bēbegwānēmē qāyasentsēs ʔnēnkʰlēgaʔyē
qaʔs lā wāldemkʰlndayōxa q!ēmdēmē, ʔēwis wūlēlē wāt-
dems āpsēkʰlesasa ʔwālaslē k!wēlasa gʻīgāmaʔyē. Wä, gʻilʔmēsē 35
q!āxa q!ēmdēmaxs laē ʔyālaqēda gʻīgāmaʔyasa hāʔyāʔa, qa lās
lēlēlk!ūsaxa lā gānula lāxa ʔnāxwa lēlqwālalaʔya lāqēxs bāxūsaē.
Wä, hēxʰidaʔmēsē lāda q!ēmāla hāʔyāʔa, qaʔs lā ʔwāʔwīxtewa

40 the men in each of the || houses. When they have ealled all the names of those | who live in each of the houses, the young men shout, together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who eall says, "We come | to eall you," ealling the name of the man; and he con-
 45 tinues || saying this, ealling them, until they reach the end of the houses. Then they all | seatter and go home to their houses. All the tribes | go to bed early; for they do not know what the ehief is planning, | and they are afraid of the feast of salal-berry eakes and crabapples | and oil, if there is mueh of it, because it makes one feel
 50 squeamish. Therefore || all the ehiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as
 55 they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faees. There are four of these, | and they paint their faces as though they were angry. The ehief who is host does the same | if he is going to break a eopper for a erosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

l̥eqelax l̥eq̣egemasa ʔnāxwa bēbegwānem lāxa ʔnālʔnemsgemsē
 40 gr̥ig̣ōkwa. Wā, g̣il ʔnāxwaʔmēsē ʔwiltōdex l̥eq̣egemasa g̣ōkwa-
 x̣ila lāxa ʔnemsgemsē g̣ōkūxs laē ʔnēḳ ʔnemādzaqwēda ḥāyālʔa,
 qa Pōlelasā. Wā, lā hōqūwelsa, qaʔs lā lāxa āpsālasē g̣ōkwa.
 Wā, lāxaē ʔnēḳēda ʔnemōkwē lāxa ḥāyālʔa l̥ēl̥al̥elg̣isa: "Laʔmenuʔx"
 l̥ēl̥al̥olaiʔ," l̥ēx̣ēdex l̥eq̣egemasa begwānemē. Wā, ḥēx̣ṣāʔmēsē
 45 g̣wēḳl̥al̥axs l̥ēl̥al̥aē. Wā, g̣ilʔmēsē l̥āxtōlsaxa g̣ōkūl̥axs laē ʔnāxwa
 g̣wēl̥f̣ida qaʔs lā nāʔnaḳ l̥āxēs gr̥ig̣ōkwē. Wā, laʔmē ʔnāxwaem
 gax̣staēla l̥ēl̥q̣wāl̥alaʔyē, yīxa ḳl̥ēsē q̣l̥al̥elax nāqaʔyasa gr̥ig̣ā-
 maʔyē, qaxs ḳl̥ēmaēda malaqela ṭl̥eq̣a l̥ēʔwa tseḷx̣sta. Wā,
 ḥēʔmēṣl̥ēda l̥l̥ēʔnāxs q̣l̥ēnemaē, yīxs tṣl̥enḳl̥ūlemaē. Wā, ḥēʔmis
 50 l̥ālaēṣelayōsa ʔnāxwa gr̥ig̣ēg̣āmaʔyē l̥ōʔmēs begūl̥idaʔyē. Wā, lāxaē
 ḳl̥ēās g̣wēx̣ēidaas ḳl̥ēs la ḳl̥wēla g̣wāq̣l̥elaē q̣l̥emg̣ilayōs ʔnēʔmē-
 mōtasa ḳl̥wēlaṣl̥ē. Wā, laʔmē gag̣ostāwēda ḳl̥wēlaṣl̥ē, qaʔs lā xamē-
 ḷl̥eṣela g̣wāxēs ʔnēʔmēmōtē qa g̣āxēs tāg̣wēkwa l̥āx g̣ōkwas.
 Wā, g̣ilʔmēsē g̣wālexs laē q̣l̥wālax̣ēid ʔwīla. Wā, laʔmē tṣl̥ōtṣl̥ē-
 55 tṣl̥ēhemakwa tṣētsatṣl̥ēxṣil̥al̥axa tṣēx̣l̥a, yīxs mōkwaē. Wā, lāʔmē
 l̥ēlwēṣemakwa. Wā, ḥēʔmisa gr̥ig̣āmaʔyē, yīxa ḳl̥wēlaṣl̥ē, yīxs
 g̣ilʔmaē yāg̣ūnōliṣl̥axa l̥l̥āqwa. Wā, lāxaē tṣl̥ōtṣl̥ēhemda. Wā,
 laeṃxaē l̥ēlwēṣemakwa. Wā, ḥēʔmiṣl̥a elkwās ḥēṃxaē g̣wāl̥ē
 q̣l̥wālax̣aʔyas. Wā, l̥āl̥ē ʔnāxwaem q̣l̥wāḷenḳwē ʔnēʔmēmōtas.

done. Now all the members of the numaym are dressed; || and after 60 this, they send out four men to go and call again, | for the first calling of the tribes has been given the night before. | As soon as the messengers come back, they take a paddle and | stir with it the soaked salal-berries; and as soon as all the water | has been soaked into the salal-berries, they are mushy. Then the four men take || long-handled ladles and dip them | into the crabapples, and pour 65 these on the soaked salal-berries. | They do not stop until all the crabapples have been put on the salal-berries. Then | they take the house-dishes and put them down heading | towards the rear of the house, and they stir the || salal-berries mixed with crabapples. When 70 they are mixed, they | dip them out with their ladles from their small canoe into the house-dishes. Then they put them into the | house-dishes. When these are half full, there is enough in them; | and after they have done so, they take small dishes and put them down at | one side of the door. After doing so, they go again calling (the guests); || and when the people come who have been called, the 75 speaker of the host stands up | and calls out to those who are coming in, and assigns to them their seats. Then he | says, "Walk on, chief, to your seat that belongs to your position!" | Every man knows his seat, | and they go right to it and sit down. As soon as || all are in, they give the drum to the head tribe, | the 80

Wä, g'il^mmēsē gwā^falīla laas 'yālagēmeda mōkwē, qa^s lä ētsē^ssta, 60
qa laēnē^mma^las lēl^lēk!ūsasē^wwēda lēlqwālala^yaxa gān^ulē. Wä,
g'il^mmēsē g'āx aēdaaqēda ētsē^sstāxs laē āx^eēdxa sē^wwayowē, qa
xwētega^yēs lāxa pēq!ūgēlīlē t!eqa, yīxs laē 'wī^wwēlaqēda 'wāpē
lāxa t!eqa. Wä, hē^mis lāg'ilas la gēnk'ē. Wä, lä āx^eēdēda
tsētsatsēxsēl^gisē mōk^u bēbegwānēmaxēs tsētsēx^lla, qa^s tsēxⁱ 65
dēs lāxa tsel^x^usta, qa^s lä gūq!eqas lāxa pēgēkwē t!eqa. Wä,
ā^fmēsē gwā^fexs laē 'wī^wwēlaqēda tsel^x^usta lāxa t!eqa. Wä, lāxāē
āx^eēdxa lēlōqūlīlē, qa^s g'axē mex^eālīlēlas. Wä, la^mmē gwēg^wē-
gēmlīl lāxa ōgwīwalīlasa g'ōkwē. Wä, lāx^{da}xwē xwēte^lgēndxa
mālaqēla t!eqa lē^wwa tsel^x^usta. Wä, g'il^mmēsē lēlgoxs laē tsē- 70
xⁱtsēs tsētsēx^lla xwāxūxwagūmē lōqūlīla, qa^s lä tseyāselas lāxa
lēlōqūlīlē. Wä, g'il^mmēsē naengoyoxsdālaxs laē hā^yyā^lats!ā. Wä,
g'il^mmēsē gwā^fexs laē āx^eēdxa lēlōgūmē, qa g'āxēs mexēl lāxa
āpsōstālīlasa t!ex'ila. Wä, g'il^mmēsē gwā^fexs laē ēt!ēd ētsē^ssta.
Wä, g'il^mmēsē g'āxē ētsē^sstānēmas laē lāx^ulīla elkwāsa k!wēlasē, 75
qa^s q!āx^sīdza^yēx hōgwīlēlaēna^yasa bēbegwānēmē. Wä, hēem
'nēg^ratsē: "Qāsak^as g'īgāma^yä laxs g'īgīlasaōs k!wa^yya g'īgā-
ma^yya." Wä, lä 'nāxwa^mma bēbegwānēmē q!ā^laxēs k!wa^yyē.
Wä, la^mmē hēⁿnākūlaem lāq, qa^s lä k!wāg^alīl lāq. Wä, g'il^mmēsē
'wī^flaē^lexs laē hēxⁱidaem xēmsasōsa menats!ē lāxa mekūmā^yya 80

82 Mamalēleqāla, to sing their song. | You know how the drum is passed
to every one of the tribes, | (beginning at the head tribe), for each one
85 has | a song for the feast. When || they have all sung their feast-
songs, the drum is put away and placed | at one side of the door.
Then they go and distribute the | house-dishes; and when this has
been done, they carry the canoe which serves as a house-dish | and
put it down in front of the one who has given a feast of salal-berry
cakes | and crabapples before, for this is to show who has given such
90 a feast: the giving of the || small canoe. Then they call out the name
of the former host, | and then he speaks proudly. As soon as |
everything has been distributed, they pass about the small dishes
among the common people of the | chiefs. When everything has
been given out, they eat with the spoons, for these | have been dis-
95 tributed already. Now the speaker rises || and calls his numaym to
assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-
berries and crabapples in the house-dishes. As soon as | the song-
leader has sung the first song, the daughter of the host comes out, ||
100 carrying in one hand the copper; and when the numaym | of the
young woman's father sings, she dances, holding | the copper the
lower end up in the right hand. Then | four men come out, carrying

81 Mamalēleqāla, qa denx^ēēdēsēs k!wēlayalayewē q!emdema. Wä,
laemlas^ē nāxwa q!älax läxtōdalaēna^ēyasa menats!ē läx gwälitelā-
ēna^ēyas^ē wāxasgemagwasasa lēlqwälala^ēyē, yīxs^ē nāxwa^ēmaē k!wēl-
g^ēa! denx^ēētsēs k!wēk!wēla^ēyāla q!emq!emdema. Wä, g'il^ēmēsē
85^ēwīlā k!wēlg^ēa!exs laē āx^ēētse^ēwēda menats!ē, qa^ēs lä xemstolī^ēlem
läx āpsōstālīlasa t!ex^ēīla. Wä, la^ēmēsē hēx^ēidaem k'āx^ēidayowēda
lēlōqūlīlē. Wä, g'il^ēmēsē^ēwīlaxs laē lelemg'ilīlema lēlōqūlīlē xwā-
xūxwagūma, qa^ēs lä k'ax^ēdzamōlīlema laxa k!wēlēselāxa mālaqela
t!eqa lē^ēwa tselx^usta, qaxs hē^ēmaē āwelx^ēīsalayosēda lēloqūlīlē
90 xwāxūxwagūma. Wä, hē^ēmē la lēqelase^ēwē lēgēmasa k!wēlē-
selā. Wä, hē^ēmis la lemqlālāg'ilīlats yāq!ent!ālaē. Wä, g'il^ēmēsē^ē
wīlg'alīlexs laē k'āx^ēidayowēda lēlōgūmē laxa begūlīda^ēyasa g'īg^ē-
gāma^ēyē. Wä, g'il^ēmēsē^ēwīlg'alīlexs laē yōs^ēīda, qaxs la^ēmēx^ēdē
ts!ewanaēdzema k'ak^ēets!ēnaqē. Wä, la^ēmē lax^ēūlīlēda elkwē.
95 Wä, la^ēmē lē^ēlālaxēs^ē nē^ēmēmōtē qa q!ap!ēg'ilīlēs qa wāg^ēēs k!wa-
mēlg^ēa! denx^ēēda.

Hēxōlēn lēlēwēse^ēwa lē^ēnāxs la^ēmēx^ēdē k'lūnx^ēīdayō laxa mā-
laqelats!ālāxa t!eqa lē^ēwa tselx^usta lēlōqūlīla. Wä, g'il^ēmēsē^ē
dōqālēda nāgadāxs g'āxaē lāl^ēlālīlē ts!ēdāqē xūnōx^ēsa k!wēlasē
100 dāk^ē!ōlts!ānaxa l!āqwa. Wä, g'il^ēmēsē^ē nāxwa denx^ēēdē nē^ēmē-
motas ōmpasa ts!ēdāqaxs, laē yīx^ēwīda. Wä, la^ēmē ēk^ē!axsda-
lēda l!āqwāxs dālaasēs hēlk^ē!ōts!āna^ēyē lāq. Wä, hē^ēmis g'āx

on their shoulders the empty | ladles. They dance on each side of the woman while || she is dancing, two on each side of her. | The 5 four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then | they go, so that the oil drips out, and they give it to the chiefs, || and the chiefs stand up. 10 They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, | "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it | into the feast-dish. 15 They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and || they treat it roughly when they go to the 20 place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. || Then some men of 25

hōx^εūlt!alilatsa mōkwē bēbegwānem wīwix^εseyap!ālaxa lōpemts!ā- 3
wē tsētsēx^εlā, qa^εs yīx^εwidē lāx ^εwāx^εsagawalīlasa ts!ēdāqaxs
yīxwaē. Wā, la^εmē maēma^εlōkwa bēbegwānemē lāx ^εwāx^εsagawa- 5
līlas. Wā, k^ε!ēst!ē gēgīlil yīxwēda mōkwē bēbegwānemxs laē
ālē^εsta lāx hāx^εhānī^εlasasa dēdengwats!ē, qa^εs lā ^εnāxwaxs mōkwaē
tsē^εstasēs tsētsēx^εlā lāxa L!ē^εna. Wā, lā ālak^ε!āla tsētse^εxūlaxs laē
qās^εidēda ts!ēts!aoqūlx^εlālaxa L!ē^εnāxs laē tsēqelilax g^εig^εegāma^εyē.
Wā, hēx^εida^εmēsē lāxūmg^εīlīlēda g^εig^εegāma^εyē, qa^εs dādebēndēxa 10
tsētsawēk^εīlāxa L!ē^εna tsēx^εlā. Wā, hē^εmis la ^εnēg^εatsa tsatsēxsīlēlg^εisē
begwānema: "Wa, g^εigāma^εyā, laem xumt!ēdlōlai'," lēx^εēdex lē-
gēmas. Wā, la^εmē ālax^εid nāx^εidēda nēnaqlēnoxwaxa L!ē^εna. Wā,
g^εil^εmēsē wāyats!āla nāqēda waōkwē g^εig^εegāma^εya laē āem hām-
g^εāgēndxa tsētsawēk^εīlāxa L!ē^εna tsēx^εlā, qa^εs lā gūqeyīnts 15
lāxēs lōqūla. Wā, la^εmē hēx^εsāem gwēg^εilaxs wāx^εmaē lālāl
q!wē^εidēda k!wame^εlāla denxēla. Wā, g^εil^εmēsē lāg^εaa tseqlēna-
^εyasēsa L!ē^εna lāxa hāyōtasa k!wēlasasa nālaqēla t!ēqa lē^εwa
tselx^εstāxs laē ālax^εid la qōt!amasxa tsēx^εlāsa L!ē^εna. Wā, lā
ēāltsilaxs laē gūyōtēla lāx k!waē^εlasas, qa tsawēk^εīlēsa L!ē^εna. 20
Wā, lā ēsbōla dōqūlaqēxs k!waēlaē. Wā, hē^εmis lā tsawēx^εale-
latsa L!ē^εna lāxa g^εigāma^εyaxs k!waēlaē. Wā, hē^εmis la lāx^εūlī-
^εlatsē, qa^εs yāq!ēg^εa!ē. Wā, la^εmē ^εyālaqasa g^εayōlē lāx ^εnē^εmē-
mōtas, qa lās gēmxaxa lāk^ε!endē p!ēlxelasgēma lōxs ma^εlp!ēnya-
g^εaē. Wā, lā hēx^εida^εmēsē la hōqūwelsē ^εnē^εmēmōtas. Wē, laem 25

26 his numaym at once go out, but | he never takes the ladle, and the
one who handles the ladles | returns with it. Then he tells his
numaym to take care not | to let their fire be put out by the fire of the
rival chief; and while he says this, he pours into the fire | the oil
(that was to have been drunk); and then he says to the fire, "Now, ||
30 spirit of the fire, open your mouth, son, so that you get enough to
eat!" |

Then those who went out to get the blankets come in, | and then
the members of the numaym of the rival chief each takes hold of
an end of the | blankets and spread them over the fire of the host. |
35 Now they put it out, and then the host goes and takes more || salal-
berries and erabapples, and the copper which his daughter was car-
rying | when she was dancing, and he pushes it under the feast-fire. |
At the same time the four young men who handle the ladles dip them
into the oil; and when they are | full, they pour the oil into the
fire; | and then those who try to put out the fire run away on account
40 of the heat, for || the oil and the blankets are burning together; and
then | the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the
fire with seven canoes, | and he had the oil poured on his face by the
great host of the Ławēts!ēs. Besides, | he put on four hundred
45 blankets. The house was nearly || burned. All the roof-boards were

26 hēwāxa dādalaxa L!ē'nats!āla tsēxŁa. Wā, ā'mēsēda tsatsēxsilelg'isē
g'āx aēdaaqas. Wā, la'mē ha'yāL!ōlaxēs 'nē'mēmōtē, qa k'!ēsēs
k'!ilx'idē legwilasēs g'igāma'yē. Ā'mē 'nēk'ixs laē gūxlentsa
L!ē'na lāxa legwilē. Wā, hē'mis la 'nēg'atsēxa legwilē: " Wā,
30 k'!wax'Łālā, āqālāla, wisā, qa's pōlelaōs."

Wā, g'āx'mē hōgwilelēda lāx'dē gēmxa p!elxelasgēmē. Wā,
hēx'ida'mēsē g'āg'alap!ē 'nē'mēmōtasa g'ēqēm'x'idē dādenxaxa
p!elxelasgēmē, qa's lā leplālas lāxa k!wēlasdema legwila. Wā,
laem k'!ilxaq. Wā, hē'mis la āx'ēdaatsa k!wēlasasa mālaqelā
35 t!eqa lē'wa tselx'ustāxa L!āqwa, yix daax'dāsēs xūnōkwaxs
g'āxēx'dē yixwa, qa's lāyabōdēs lāxēs k!wēlasdema legwila; wā,
lāda mōkwē tsētsaxsilelg'is tsēx'id lāxa L!ē'na. Wā, lā 'nāxwa
qōqūt!axs laē 'nemāx'id gūxlents lāxa k!wēlasdema legwila.
Wā, hē'mis la yāwas'id bāwatsa k'!ilxāxa L!ēsalāsa legwilē, qaxs
40 laē x'ix'aqūwēda L!ē'na lē'wa p!elxelasgēmē. Wā, hē'mis la
gūqelgendaatsa k!wēlasē g'igāmēsa L!ē'na lāxēs hāyōtē.

Yix Nōlisdē lāx 'yilīsē laē k'!ilxasa ālēbōts!aqē xwāxwāk!ūnaxs
laē gūqemtsōsa L!ē'nāsā 'wālasē k!wēlatsa Ławēts!ēsē. Wā, hē-
'misa mōp!enyag'ē p!elxelasgēma; wā hē'misa g'ōkwax hālsela-
45 'maē k'!ēs 'nāxwaem xūmt!ēdēs sāla. Wā, hē'men dōgūl āla k'!il-

burned. And this is the most real attempt at | putting out the fire 46
of a feast that I have seen. The feastgiver of the Ławēts!ēs had
two hundred | blankets and five canoes, | and also small coppers.
This is the | worst thing that chiefs do when they really get angry,
and || at such a time the house-dishes are scorched by the fire. | 50

When all this is done, they go out. Then | the floor of the house
is soaked with oil. | The numaym of the host go out and carry the
house-dishes and the small | canoe that served as a feast-dish to those
to whom they belong; and as soon as they have been carried out, it is
finished. || That is all about this. | 55

FEAST OF QŌT!XOLĒ

Now, when the winter comes, the owner of the qŏt!xolē | intends 1
to give a feast to his people of berries mixed with oil. | Then he sends
out the young men belonging to his numaym to | call his guests; and
as soon as they go, his wife takes the || dishes and puts them down 5
next to her place, and also her spoons, | and shredded cedar-bark to
wipe out the dishes | and spoons. Now she wipes them out while
her | husband is clearing out the house. He also spreads down |
mats for his guests to sit on; and he takes out the || box containing 10
the berries and oil, which is put down at the left-hand side of the |
door of the house. As soon as the young men have called four

x^ēdāmasxa k!wēlasdema legwīla. Wā, lā ma^ēlp!enyag^amē p!ēl- 46
xelasgemasaxa k!wēlasē Ławēts!ēsa; wā, hē^ēmisa sek!ats!aqē xwā-
xwāk!ūna; wā hē^ēmislēda L!āl!agūmē. Wā, hēem ālak!āla
^ēyax^ssem gwēg'ilatsa g'ig'egāma^{yē}, yīxs ālak!ālaē laelwis^ēīda. Wā,
hē^ēmis la ^ēnāxwaem la k!wēk!ūmelx^ēīdaatsa lēlōqūlilē. 50

Wā, g'il^ēmēsē gwāl^ēexs laē hōqūwelsa. Wā, la^ēmē ^ēnāxwaem
la LEqē āwīnagwīlasa g'ōkwasa L!ē^ēna. Wā, ā^ēmise la ^ēwī^ēla la
k'āōdalē ^ēne^ēmēmotasa k!wēlasaxa lēlōqūlilē LE^ēwa lēlōqela xwā-
xūxwagūm lāx k'ik'āk'ēlaq. Wā, g'il^ēmēsē ^ēwī^ēlawelsexs laē gwāla. 55
Wā, la^ēmē gwāl lāxēq.

FEAST OF QŌT!XOLĒ

Wā, la^ēmēs ts!āwūnx^ēīdexs laē ^ēnēnk!ēx^ēīdēda qōdadāsa qŏt!- 1
xolē, qa^ēs wāg^ē qŏtqwatāmasxēs g'ōkūlōtē lāxa L!ākwē qŏt!xolā.
Wā, la^ēmēsē ^ēyālaqasa hā^ēyāl^ēa g'ayōl lāxēs ^ēne^ēmēmotē, qa lās
Lē^ēlāla. Wā, g'il^ēmēsē lāxs laē hēx^ēīda^ēmē g'enemas āx^ēēdxēs lōel- 5
q!wē, qa^ēs g'āxē mex^ēalilēlaq lāxēs k!waēlasē LE^ēwis k'āk'ets!ē-
naqē LE^ēwa q!oyaakwē k'ādze^ēkwa qa^ēs dēdeg'ig'anōxēs lōelq!wē
LE^ēwa k'āk'ets!ēnaqē. Wā, la^ēmē dēdeg'ig'as lāq, yīxs lāalēs lā-
^ēwūnemē ēkwaxa āwī^ēstalīlasēs g'ōkwē. Wā, lāxaē LEp!alilēlaxa
lēl^ēwa^ēyē, qa k!wādzewēsōlts Lē^ēlānemlas. Wā, hē^ēmisa L!agwa-
ts!ē qŏt!xolē lāwatsāxs g'āxaē hānsfōlīlas lāx gemxōtsālīlas t!ēx^ēī- 10
lās g'ōkwās. Wā, g'il^ēmēsē mōp!ēnē^ēstēda hā^ēyāl^ēa la ētsē^ēstaxs

12 times, | the guests come in; and when they are in, they sing | an
ordinary song, not a feast-song. | After having sung four songs, the
15 young men take the dishes and || put into them the oil and berries.
They do not put much in, | because it is difficult to eat and to
swallow. Therefore | they put a little into the dishes. After this
has been done, they put them down, one dish in front of each |
four men. At the same time when they put down the dishes, | the
20 spoons are distributed; and when everything has been placed, || the
guests begin to eat the oil and berries. They never | eat it all,
because it is hard work to eat it. When they | have finished, they
go out. That is all about this. |

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Generally the princess of | Chief *ᵐāxūyalidzē*
gets married at once when *K'!ēdēlēlak^u* | comes out of the place
where she has been sitting still. As soon as the princess is married,
she | has the name *mōdzīl* (Keeping-up-the-Blanket), if she becomes
the *mōdzīl* of a real chief. ||
- 5 However, she remains a princess of the chief if her husband is a
common man. | Then she is never called *mōdzīl* as wife (of the com-

12 *g'āxaē ᵐwīlaēlē Lē!ānemē. Wā, g'ilᵐēsē ᵐwilaēlēxs laē denxⁱ-*
dēda k!wēlasa q!ēmdēmēxa k'!ēsē k!wēlayalayo q!ēmdema. Wā,
g'ilᵐēsē mōsgēmōdēxs laē āxⁱēdēda hā'yālⁱāxa lōelq!wē, qaxs lā
15 *tsēts!ālasa L!ākwē qōt!xolē lāq. Wā, lā k'!ēs q!ēq!ets!ā, qaxs ālaē*
lāxūml lāx qōtqwattseⁱwa L!ākwē qōt!xolā. Wā, hēⁱmis lāg'ila hō-
lāts!āwēda lōelq!wē. Wā, g'ilᵐēsē g'wālēxs laē k'āgēmīlēlas lāxa
maēmōkwē bēbegwānema. Wā, lā ᵐnemālag'īlīa k'āsa lōelq!wē
lēⁱwa k'āk'ets!ēnaqaxs laē ts!ēwanaēdzema. Wā, g'ilᵐēsē ᵐwīl-
20 *g'alīlēxs laē qōtqwat!ēdexⁱda^{x^u}xa L!ākwē qōt!xolā. Wā, lā k!ēts!ē-*
nox^u ᵐwīlaseⁱwa, qaxs ālaē lāxūml lāx hāⁱmāⁱyē. Wā, g'ilᵐēsē
g'wālēxs laē hōqūwēsa. Wā, lāⁱmē g'wāl lāxēq.

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Wā, lā q!ūnāla hēxⁱidaēm qādzēlēseⁱwē k'!ē-
dēlasa g'īgāmaⁱyē ᵐmāxūyalidzē, yīxa lalōsēla k'!ēdēltsē *K'!ēdē-*
lēlakwē. Wā, g'ilᵐēsē qadzēlēseⁱwēda k'!ēdēlē laē hēxⁱidaēm
lēgades mōdzēlē yīxs ālak!ālaē g'īgāmaⁱyēs mōdzēlidē.
- 5 Wā, wāxⁱmēsē k'ēdēltsa g'īgāmāⁱya lāⁱwadāsa begwānemq!ā-
lamē, wā, lā hēwāxaēm lēqalayuwē mōdzēlē lāx gēnemas. Wā,

¹ For additional matter see Addenda, p. 1333.

² Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is || called a 10
mōdzīt, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maāmtag'ila, | 'māxū-
yalidzē, whose princess is K' 'lédēlē'lak'. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband || of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the || anchor-line of many spoons; when all this has been 20
put | down Chief 'māxūyalidzē says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his || house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

lālē k' 'lédēltsāemsēs g'īgāma'yē ōmpa. Â'men 'nēx' qen g'wāgwēx'- 7
sex' 'idē lāxa begwānemq' lālamē.

Wä, la'mē lāwadēda k' 'lédēlasa g'īgāma'yē, wä, lä hēx' 'idaem.
lēgades mōdzilē, yīxs g'ālaē laēl lāx g'ōkwasēs lā'wūnemē, laxen 10
hēēna'yē g'wāgwēx's'alasē g'īgāma'yasa 'nē'mēmotasa Maāmtag'ila
lāx 'māxūyalidzē, yīxs k' 'lédadaasēs K' 'lédēlē'lakwē. Wä, k' 'lēst'la
g'āla lā'watsēs lā'wūnemē laē qōtēx'a ōmpas. Wä, lä lāk'eyalaxa
q'eyōxwē l'āqwa. Wä lēgemg'elx' lala qa lēgēms lā'wūnemawā-
sēs k' 'lédēlē lē'wa q'lēnemē ha'māyaaxses lō'ma xwāxwāk'lūnaxa 15
gwe'yāsa qōtēx'a k'lwaxsālats'lēsa k' 'lédēlē, yīxs q'lūnālaē māltsē-
g'ustāwa k'lwaxsālats'lē xwāxwāk'lūnas k' 'lédēlasa ālak'lāla g'īge-
ma'yā. Wä, g'īl'mēse 'wī'la g'āx āx'eldzemaxa l'lāl'laqwak'līnē
k' 'lōkūla lē'wa l'lāl'laxsemē; wa, hē'misa q'lēnemē lēlōq'wa lē'wa
mōgwanā'yā q'lēnemē k'āk'ats'lēnaqa. Wä, g'īl'mēsē 'wī'la āx- 20
'elsa laēda g'īgāma'yē 'māxūyalidzē 'nēk'a: "La'men lāl lē'lā-
laxen k' 'lédēla qa's g'āxlag'aōs dōx'walelaqē," 'nēk'exs laē laēl
lāxēs g'ōkwē. Wä, k' 'lēst'la g'āla'xs g'āxaē aēdaaqa g'ālag'i-
wēsēs k' 'lédēlē. Wä, la'mē lāx'ūlsēda g'īgāma'yē lāx l'āsanā'yasēs
g'ōkwē. Wä, g'āxē k' 'lédēlas lāwūnōdzelsaq. Wä, la'mē nex'ū- 25
nālaxa megesgemālāxa ēx'ts!emē. Wä, lāxaē 'nāxwaem ēx'ts!emē
ōsgēma'yas lētemlas. Wä, hēem lēgadē ēx'ts!emsgēmē 'nex'ū-
nēsēs ēx'ts!emāla ōmax'demk'!en nex'ūnē. Wä, lä lēgadē lētemlas

blanket," and her hat is called | "the-heavy-abalone-covered hat."
 30 Then the chief, || the father of K'!ēdēlēlak^u speaks, and says,
 "Come and look at this | weight which originates with our family
 history, when the chieftainess carried the copper. Now stand up, |
 son-in-law, I will dress you." Thus says the chief, and takes | the
 abalone-covered blanket of the chieftainess and her abalone-covered
 hat and | promises to give them to his son-in-law, and he takes his
 35 copper and gives || it also to his son-in-law. Then he calls his son-in-
 law to come and | take them. The son-in-law comes and stands in
 front of his | father-in-law and of his wife, the chieftainess. Then
 the | abalone-covered blanket is put on to him and the abalone-
 covered hat is put on to him, | and he is given the copper. Then the
 40 chief says to his || son-in-law, "O son-in-law! now I have changed
 your chief's dress, | son-in-law. Now go! It is finished. You have my
 chieftainess for your wife." Thus he says, | and takes off the large
 ear-ornaments of abalone shell on each ear of the chieftainess and
 the | nose-ornament of abalone shell and attaches the ear-ornaments
 to his son-in-law, and | he also puts the nose-ornament of abalone
 45 on to him. Then his son-in-law || goes back and stands where his
 numaym is standing, and he | speaks, and says, "Look at me,
 numaym! | Now my whole chief's dress has been changed by my
 father-in-law. | Now the chieftainess my wife, has no dress." Thus
 he says as he walks along | and goes into his house, and the property

yis ēx'ts!emāla ōmageml LETeml. Wä, la^{mē} yāq!eg'a^ēlēda g'īgāma^{yē}
 30 ōmps K'!ēdēlēlakwē. Wä, lä ^ēnēka: "Wäg'a, dōqwalaxgrada nō-
 yāmbālisek' ō^ēma lax dālaēda ō^{mā}xa L!āqwa. Wä, lāx^ēūls lāg'a
 negūmp, qen q!wā^ēlax^ēidaōL," ^ēnēk'ēda g'īgāma^{yaxs} laē āxōdex
 ēx'ts!emāla ^ēNE^xūnēsa ō^ēma lē^{wēs} ēx'ts!emāla LETeml. Wä, la^{mē}
 lāk'!eg'a^ēlts lāxēs negūmpē. Wä, lä āx^ēēdxa L!āqwa qa^s sāp!ēdēs
 35 lāxaaxēs negūmpē. Wä, lä Lē^ēlāxēs negūmpē qa hē^{mēs} g'āx
 āx^ēēdeq. Wä, g'āxē negūmpas lāx^ēūls lāx neqemālasasēs ne-
 gūmpē lē^{wis} genemas ō^ēma. Wä, la^{mē} ^ēNE^xūnyowa ēx'ts!E-
 māla ^ēNE^xūnē lāq. Wä, lāxaē LETemdayuwa ēx'ts!emāla LETeml lāq.
 Wä, lä ts!āya L!āqwa lāq. Wä, lä ^ēnēk'ēda g'īgāma^{yaxēs} ne-
 40 gūmpē: "Wa, negūmp, la^{men} L!āyewi^ēlāxōs g'ēxdemk'!īnaqōs,
 negūmp. Wä, hāg'a, laems g'wāl geg'adēsg'en ō^ēmak'," ^ēnēk'EXS
 laē āxōdex āwāwē xōgum ēx'ts!em ^ēwāx^ēsōdatewēsa ō^ēma lē^ēwa
 k'ēdzēlba^{yas} ēx'ts!ema, qa^s t!ēg'atōdālēs lāxēs negūmpē. Wä,
 lāxaē k'ēdzēlbentsa ēx'ts!emē lāq. Wä, lawisla negūmpas la
 45 qās'ida qa^s lä lāx^ēūls lāx lāx^ēwedzāsas ^ēNE^ēmēmotas. Wē, la^{mē}
 yāq!eg'a^ēla. Wä, la ^ēnēk'a; "Wäg'a, dōx^ēwid g'āxen, nōs ^ēNE^ēmē-
 mot. Laemg'a L!āyewi^ēlālasō^ēgūn g'ēxdemk'!eng'a yīsen negūmpē.
 La^{mē} āem la xānalalelsēda ō^ēmaxen genemē," ^ēnēk'EXS laē qās'ida

with which the marriage debt has been paid is carried || into his 50 house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as 55 she gets married, she is *mōdzīl* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chief-tainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzīl* is different, for she has only the 60 name *mōdzīl* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzīl* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzīl* of her husband. That is all. ||

Chieftainess.¹—It hurt (‘māxūlayūgwa’s) heart that she was never | 1 called the *mōdzīl* of (Wag’idis); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the 5

qa’s lā laēl lāxēs g’ōkwē. Wā, la’mē mewēlelayowa qōtēnayowē lāx g’ōkwas. Wā, g’ilēmēsē ‘wīlaēla laē yāx’wīdayo lāxa ‘nāxwa 50 lēlqwalala’yaxa la ‘nāx’ida. Wā; laem lāba lāxēq.

G’ilēm hēlē ōmps laē begwānem weq!was hēla k’!ēdades. Wā, la’mē weq!wanux’s qaxs la’mē k’!ēdēltsēs weq!waxēs la ōmpa, yīxs lē-x’a’maēda ‘nōlast!egema’yasa ‘nē’mēma la k’!ēdadesēs ts!ā’ya ts!ē-dāqa. Wā, g’ilēmēsē lāwada yīsa g’igāma’yē laē mōdzīltsēs lā’wūnemē. 55 Wā, hēmisē nōlās la qōtēx’ax lā’wūnemāsēs k’!ēdēlēs weq!wa lāqēxs hēwāxaē g’wāl lēgades k’!ēdēla ts!ēdāqē xūnōx’sa g’igāma’yē lāg’aa laqēxs laē ō’ma. Wā, g’ilēmēsē la ō’maxs laē g’wāl k’!ēdēla. Wā, la’mē lāsasēs k’!ēdēlē lēgem lāxēs xūnōkwē ts!ē-dāqa. Wā, lā ōgwaqalēda mōdzēlē yīxs lēx’a’maē lēgadaatsēs mō- 60 dzīlē, yīx lā’wadaasa g’igāma’yē. Wāx’ē k’!āsā lē’wēs lā’wūnemē laē hēx’idaem g’wāl lēgades mōdzīlasēs lā’wūnemē. Wāx’ē lā-‘wadex’ētsa ōgū’la ālak’!āla g’igāma’yā laē ēt!ēd la lēgades mō-dzīlasēs lā’wūnemē. Wā, laem lāba.

Chieftainess.¹—Wā, hēem ts!ex’ila lax nāqa’yas (‘māxūlayūgwa) 1 yīxs hē wāxaē lēqalasōs mōdzīlas (Wag’idis) lāx g’wēk’!ālasaxa gēne-masa ālak’!āla g’igāma’yā, yīxsg’ilēmaē qādzēlase’wa k’!ēdēlasa g’igāma’yē, yīsa ōgū’la g’igāma’yāē—ēx’emlenlō lēx’ēdex lēgēmas ‘nemōkwa g’igāma’yā qa’s q!ālaōsax g’wēk’!ālasax ātē gēnems,—yīx 5

¹ Continued from p. 1117, line 284.

6 new wife) *‘māxūyalidzē*. | And when *‘māxūyalidzē* has been married four days | to his wife, then all the men say, “Go on, let us | see the chieftainness of our chief *‘māxūyalidzē*,” | and they all go into the
10 door of the house. Then the || leader says, “We come to see the back of the chieftainness of | *‘māxūyalidzē*.” If she is a good chieftainness, she arises and | takes her belt. She lifts her blanket so that it is | just below her knees. Then she puts on her belt; | and after
15 doing so, she quickly spreads mats on the floor || for those to sit on who come to see her back. Then she | gets food for those who come to see the back of the chieftainness of *‘māxūyalidzē*. |

This is called by the Indians “a good chieftainness of the chief,” who does | this, and they call her *mōdzil* (=lifting-blanket-in-the house), because she lifts her | blanket, and puts on her belt. She is
20 a bad || chieftainness of the chief if she just sits down when those come in who come to see her back. | She just asks her husband’s young men to | take care of the food that she is going to give. After those have eaten who come to see her back, | they go out. Often the chief | tells his chieftainness to go away, and to go to her house,
25 because the chief is ashamed || if the chieftainness does not lead his tribe to their places when they | come into his house. That is all about this. |

6 *‘māxūyalidzē*. Wä, g’ilēmēsē mōp!enxwās qādzēlayag’ulē *‘māxūyalidzäxēs* genēmē laē *‘nāxwāma bēbegwānemē ‘nēk’a*: “Wēdzax’ins dōgwig’alilaxōx mōdzilaxsens g’igāma’yax laxōx *‘māxūyalidzäx*.” Wä, lāx·da·xwē hōgwīla lāxa t!ex’ilāsa g’ōkwē. Wä, lā
10 *‘nēk’ē* g’ālag’iwa’yas: “G’āxenu^x dōgwigwalilax mōdzilēxs *‘māxūyalidzē*,” *nēk’ē*. Wä, g’ilēmēsē ēk’a mōdzilē laē hēx’idaem lāx’ūlila qa’s dāx’idēxēs wūsēgranō. Wä, lā mōs’idxēs *‘nēx’ūna’yē* qa hālselaēmēs benāgawēs ōkwāx’a’yas laē wūsēg’o’yotsēs wūsēgranowē. Wä, g’ilēmēsē gwāla laē hānakwīla lep’ālilēlasa
15 lēl’wa’yē qa k!wadzāliltsōsa dōgwig’alilāq. Wä, laēmē la āx’ēdxa haēmālasa dōgwig’alilāx mōdzilas *‘māxūyalidzē*.

Wä, hēem gwē’yōsa bāk!umē ēx· mōdziltsa g’igāma’ya hē gwēx’sē. Wä, hēem lāg’ilas lēgades mōdzil, yīxs laē mōs’idxēs *‘nēx’ūna’yē* qa’s wūsēg’o’yodēsēs wūsēgrano. Wäx’ēda ‘yax’sēmē
20 mōdziltsa g’igāma’yē āmēsē k!wačlexs g’āxaē hōgwīlēda dōgwig’alilāq. Wä, āmēs la āxk’lālē lāwūnemasēxa hā’yāl’a qa hēmēs āaxsilax hāmgi layōlasēq. Wä, g’ilēmēsē gwāl hāmāpēda dōgwig’alilāq, laē hōqūwēlsa. Wä, lā q!ūnāla āemhēx’idaēma g’igāma’yē-qāyawelsaxēs mōdzil qa lās nānaku lāxēs g’ōkwē, qaxs māx’ts!aēda
25 g’igāma’yaxs k!ēsaē q!āx’sidza’yēs mōdzilaxēs g’ōkūlōtaxs g’āxaē hōgwīl lāx g’ōkwās. Wä, lawēsla lāba.

Endogamy.—I'll talk about Lālelīl!a, head ehief | of the numaym 1
 Dzēdzemēleqāla of the Nāk!wax'da^{ex}. | Now Lālelīl!a had for his
 wife the daughter of his younger brother YāxLEN, | whose name was
 HāmēLAS. The first wife of Lālelīl!a was his niece. || Then Lālelīl!a 5
 married again XwēlagēLAS, the | princeess of Hayalk'EN, chief of the
 numaym SēSEN!ē of the | Gwa^{se}LA. Then Lālelīl!a had two wives.
 His head wife was his niece | HāmēLAS, and his second wife was
 XwēlagēLAS. Then | HāmēLAS gave birth to a daughter, and she
 was named L!āqwag'ilayugwa. || Then his second wife gave birth to 10
 a boy, and | he had the name Sēwid. As soon as Sēwid was grown
 up, | he married L!āqwag'ilayugwa, and Sēwid and | L!āqwag'ila-
 yugwa were not married for a long time. L!āqwag'ilayugwa had a
 younger sister | L!āLAGA. Then L!āqwag'ilayugwa married Hēlāmas, ||
 the eagle of the numaym G'ēxSEM of the Nāk!wax'da^{ex}. | Then 15
 L!āLAGA married Gwālēs G'ēxk'ENDZē, head ehief of the numaym |
 SēSEN!ē of the Nāk!wax'da^{ex}. And | Hēlāmas and his wife L!āqwag'i-
 layugwa had not been married for a long time when she was with
 ehild, | and her younger sister L!āLAGA was also with ehild. And
 L!āqwag'ilayugwa had been with ehild for six || months her husband Hē- 20
 lāmas | became ill and after a short time he died. | He left his wife L!āq-
 wag'ilayugwa with ehild. Then L!āqwag'ilayugwa gave birth | to a boy,

Endogamy.—HēEMLEN gwāgwēx's'alasLē Lālelīl!axa xāmage- 1
 ma^{yē} g'īgāmēsa ^{ne}mēmōtasa Dzēdzemēleqālasa Nāk!wax'da^{ex}.
 Wā, lā^{laē} Lālelīl!a gēg'ades ts!edāqē xūnōkwasēs ts!a^{yē} YāxLEN-
 xa lēgādās HāmēLAS. Wā, hēEM g'il^{el} gēNEMS Lālelīl!axēs lōlē-
 gas. Wā, lā^{laē} ēt!ēdē Lālelīl!a gēg'adEX^{ides} XwēlagēLAS' yix 5
 k'!ēdēlas Hayalk'EN, yixa g'īgāma^{yasa} ^{ne}mēmōtasa SēSEN!a^{yasa}
 Gwa^{se}LA. Wā, la^{mē} ma^{lēlē} Lālelīl!a. Wā, la^{mē} gēqemalilē lōlē-
 gasasē HāmēLAS. Wā, lā alēle XwēlagēLAS. Wā, la^{mē} māyōl'idē
 HāmēLASasa ts!āts!adagem. Wā, la^{mē} lēgades L!āqwag'ilayu-
 gwa. Wā, lā māyōl'idē alēle gēNEMSēsa bābagūmē. Wā, la^{mē} 10
 lēgades Sēwidē. Wā, g'il^{mēsē} q!ūlsq!ūl^{yax}wida laē Sēwidē
 gēg'adEX^{ides} L!āqwag'ilayugwa. Wā, k'ēst!a gāla gēg'adē Sēwi-
 dās L!āqwag'ilayugwa, wā, laEM ts!ā^{yanokwē} L!āqwag'ilayugwās
 L!āLAGA. Wā, lā lā^{wadEX}id ēt!ēdē L!āqwag'ilayugwās Hēlāmasxa
 kwēkwasa ^{ne}mēmōtasa G'ēxSEMasa Nāk!wax'da^{ex}. Wā, lā 15
 lā^{wadEX}idē L!āLAGās Gwālēs G'ēxk'ENDZēxa g'īgāma^{yasa} ^{ne}mē-
 motasa SēSEN!ē yīsa Nāk!wax'da^{ex}. Wā, k'!ēst!a gāla ha^{yasek}ālē
 Hēlāmas lē^{wēs} gēNEMē L!āqwag'ilayugwa laē bewēx^{wida}. Wā,
 laxaē ōgwaqa bewēx^{widē} ts!ā^{yāsē} L!āLAGA. Wā, hē^{mēs} alēs q!E-
 L!ESgēm^{g'ilaxa} ^{mekūla} bewēkwē L!āqwag'ilayugwa laē yāwas^{id} 20
 ts!EX^q!EX^{idē} lā^{wūNEMasē} Hēlāmasē, laē wēk'!EX^{ida}. Wā, la^{mē}
 bewēgwil^āaxēs gēNEMx^{dē} L!āqwag'ilayugwa. Wā, lā māyōl'idē
 L!āqwag'ilayugwāsa bābagūmē. Wā, la^{mē} la lēgādēda bābagūmas

and the boy had the name | Hēlāmas. And L!ālagā also gave birth
25 to a girl, and || her name was Hă'yōsdēsēlas. And when Hă'yōs-
dēsēlas grew up, | she married Hēlāmas; and Hēlāmas had not been
married long | with his cousin Hă'yōsdēsēlas, when she was with
child, and | she gave birth to a | girl.

30 She did not live long before she died. Then || Hă'yōsdēsēlas gave
birth to a boy. He lived for twenty days. | Then he died. Then
she gave birth to another boy, | and he lived. His name was K'ēnē,
and he is now six | years old. |

35 I tried to learn why the relatives descended from || LālelīL!a do this,
and also the various tribes, | for many chiefs of the tribes do the
same. | They marry the daughters of their younger brothers. Then
the one whom I asked said to me | that they do this because they do
not want their privileges to go | out of their family. They keep their
40 privileges among themselves || by doing so.¹ |

1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
a chief who takes for his wife the princess of a chief | of another tribe.
This is called "taking a wife outside." | Then the wife "takes a hus-
5 band outside," for thus it is called when || they do this, as was done

Hēlāmasē. Wā, lāxaē mayōl'idē L!ālagasa ts!āts!adagemē. Wā,
25 laēmē lēgades Hă'yōsdēsēlas. Wā, g'ilēmēsē ēxent!ēdē Hă'yōsdē-
sēlas laē qādzēlasōs Hēlāmas. Wā, k'!ēst!a gāla ha'yasek'ālē Hēla-
masē lēwēs 'nemweyōtē Hă'yōsdēsēlasē laē bewēx'wida. Wā, lā
ma'yōl'itsa ts!āts!adagemē.

Wā, k'!ēst!a gaēl q!ūlaxs laē wēk'!EX'ida. Wā, lā ēt!ēd mayō-
30 l'idē Hă'yōsdēsēlasasa bābagūmē. Wā, g'ig'agālag'ilāxa 'nālā q!ū-
laxs laē wēk'!EX'ida. Wā, lā ēt!ēd mayōl'itsa babagūmē. Wā,
laēmē q!ūla. Wā, laēm lēgades K'ēnē. Wā, lak' q!EL!EX'ENXē
ts!āwenxas K'ēnē.

Wā, len q!āq!ēstaax lāg'ilas hē gwēg'ilaxa 'nemxlāla 'neēmē-
35 maxa g'a'yā lāx LālelīL!a lēwa al'ōgūxsemakwē lēlqwālaLa'yā
qaxs q!ēnemaē hē gwēg'ilasa g'ig'egāma'yasa lēlqwālaLa'yēxa
geg'adās xūnōkwasēs ts!āya. Wā, la 'nēk'EN wūlase'waqēxs
hāē lāg'ilas hē gwēg'ilaxs yax'stosaa lāts!āwēs k'!ēk'!ES'ō lāxēs
'nemxlālaēna'yē. Wā, lā ālaēm la āēm welx'elqelaxēs k'!ēk'!ES'ō
40 lāxēs gwēg'ilasē.¹

1 **Marrying outside of one's own tribe.**—Hēlen gwāgwēx's'alasla lē-
welgāma'yasa g'igāma'yaxs laē geg'adesa k'!ēdēlasa g'igāma'yasa
ōgūxsemakwē lēlqwālaLa'yā. Wā, hēēm lēgades geg'adext!a.
Wā, lā genemas lā'wadext!a qaxs hēmaē lēgēmsa hē gwēx'idē lāx
5 gwēx'idaasasen xūnōkwē 'nemōgwis, laē geg'adext!a lāxēs genēmē

¹ This form of marriage is called t!ent!ēgo. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ewanox'dzē of the Lāālx'ēsendayu, who married the daughter of his father and of his stepmother. His wife's name is L!at!aqol'ēlak'. See also Addenda, p. 1344.

by my son ^εnemōgwis when he took from outside his wife | L!āqwag'ila- 6
 yugwa. Then L!āqwag'ila^εyugwa, the princess of | Chief Gwēx'-
 sē^εselasemē^ε, took as her husband from outside my son | ^εnemōgwis.
 Now we are all related by marriage to the father of | L!āqwag'ila-
 yugwa and to all those to whom marriage presents were given by
^εnemōgwis. Now || L!āqwag'ila^εyugwa lived in marriage away from 10
 her house in the house of her husband ^εnemōgwis here in | Fort
 Rupert. Now L!āqwag'ila^εyugwa is called "obtained from far off
 outside | by ^εnemōgwis." Only the woman is called "obtained
 from far off outside." | "Obtained from far off outside" is not said
 of ^εnemōgwis when he takes a wife from outside | from another tribe.
 When || L!āqwag'ila^εyugwa wishes her husband ^εnemōgwis to give 15
 a feast, she says to her | husband, ^εnemōgwis, "Let us go to
 your father-in-law | Gwēx'sē^εselasemē^ε to get something out of his
 house, so that you may give a feast, for you | have taken me from a
 long way off." Thus she says. And immediately they start | to get
 something out of the house, and they go to Qālogwis, for Gwēx'-
 sē^εselasemē^ε is the head chief of the || numaym Šēsenl!ē^ε of the 20
 Łāwēts!ēs, and Gwēx'sē^εselasemē^ε | can not avoid giving a mar-
 riage gift of food to his | son-in-law, ^εnemōgwis, because the princess
 of the chief has been taken far away. | If Gwēx'sē^εselasemē^ε should
 not take notice of his princess when she | comes to get something
 out of the house of her father, then Gwēx'sē^εselasemē^ε || and his 25
 princess would be ridiculed by their tribe the Łāwēts!ēs, and

L!āqwag'ila^εyugwa. Wā, g'āxē L!āqwag'ila^εyugwa, yix k'!ēdelasa 6
 g'igāma^εyē Gwēx'sē^εselasema^εyē lā^εwadext!asen xūnōkwē ^εnemō-
 gwisē. Wā, lanu^εx^u ^εwīla la lāwalagāla lax ōmpas L!āqwag'ila^εy-
 u^εgwa lō^ε ^εnāxwē ts!ōts!akwas ^εnemōgwisē. Wā, g'āx^εmē hēsekwa^εlē
 L!āqwag'ila^εyugwa lāx g'ōkwāsēs lā^εwūnemē ^εnemōgwisē lāxg'a Tsā- 10
 xisek'. Wā, la^εmē lēgades L!āqwag'ila^εyugwas qwēsext!ānems ^εne-
 mōgwisē. Wā, la^εmē lēx'a^εma ts!edāqē lēqelasōs qwēsext!a. Wā,
 lā k'!ēs qwēsext!axelase^εwē ^εnemōgwisē qaēs laēna^εyē geg'adext!a
 lāxa ōgūxsemakwē lēlqwālala^εya. Wā, g'il^εmēsē ^εnēk'ē L!āqwag'i-
 la^εyugwa qa k'!wēlasēsēs lā^εwūnemē ^εnemōgwisē laē ^εnēk'a lāxēs 15
 lā^εwūnemē ^εnemōgwisē: "Lā^εwadext!ēg'en; wix'ens lāx negūmpaē
 Gwēx'sē^εselasema^εya qens lā g'ōkūnē, qaēs k'!wēladzemōs lē^εmaaqōs
 qwēsext!ānema g'āxen," ^εnēk'ē. Wā, hēx'ida^εmēsē la ālēx'widēda
 g'ōkūnē qaēs lā lāx Qālogwis qaxs hē^εmaē xāmagēmē g'igāmēsa
^εne^εmēmotasa Šisenla^εyasa Łāwēts!ēsē Gwēx'sē^εselasema^εyē. Wā, 20
 lā k'!eās gwēx'idaasa Gwēx'sē^εselasema^εyē k'!ēs wāwalqālaxēs ne-
 gūmpē ^εnemōgwisē qaxs qwēsext!ānemaax k'!ēdelasa g'igāma^εyē
 qō k'!ēslaxē Gwēx'sē^εselasema^εyē q!āselaxēs k'!ēdelaxs laē
 g'ōkūne lāxēs ōmpē lālaxē aemlala^εyōlaxē Gwēx'sē^εselasema^εyē
 lē^εwis k'!ēdelasēs gōkūlōtē Łāwēts!ēsē. Wā, la^εmē lēgadex'dē L!a- 25

26 L!āqwag'ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maāmtag'ila; namely, L!āqwag'ila, the prince | of 'māxūyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
5 Ō'maxt!ālaLē and all || the first ancestor of the different numayms. | Only 'māxūyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And 'māxūyalidzē tried to imitate this. There-
15 fore he is now the head || eagle of all the numayms of the Kwakiutl. |

And the Dzendzenx'q!ayu, the numaym of the Walas Kwakiutl, say | that Dōqwāyis first got the eagle, and the | numaym Maāmtag'ila say that they had the first | eagle, and the name L!āqwag'ila is
20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwās wēmē k'!ēdēltsēs g'igāma'yē ōmpa. Wā, laem lāba.

1 **The Eagles.**—Hē'maēs wūlāse'wa kwēkwē, yīx lāg'ilas kwēkwē g'alaxāsa 'ne'mēmotasa Maāmtag'ila yīx L!āqwag'ilāxs lēwēlge-ma'yaas 'māxūyalidzēxa 'nemōx'umē g'il g'ālēs g'igāmēsa 'nāxwa lēlqwālala'ya, yīxs wāx'maē g'ālagālaX Ō'maxt!ālaLēyē lō' 'nāxwē
5 g'ālemg'alisē g'ig'egāmēsa alogwaq'lūsē 'nā'ne'mēmāsa. Wā, lēx'aem'lāwisē g'il p!es'idē 'māxūyalidzē. Wā, hē'mis lāg'ilas g'ig'aēx'ēdēxs 'nemōx'umaē g'ilg'ilēnōx'sa lāx p'lāsap!a. Wā, lā g'ig'aēx'idxa kwēkwaxs 'nemaē ōgūniē lō' g'ālabē k'ilemsa 'nāxwāx ts!ēlts!Ek!wa. Wā, hē'mis lāg'ilas 'nēk' qā's kwēkwa qāēs g'ālaba-
10 'yaē p!esa. Wā, hē'mis lāg'ilas g'wālelaem ōgūmē k'ilem g'igē-ma'ya kwēx'sa 'nāxwa lēlqwālala'ya hē g'wēx'sa kwēkwaxs g'il q!elsaē lāxēs lēmēnsē lē'wēs xabānemē. Wā, ā'fēmēsē g'āxēda ālogū'la ts!ēlts!Ek!wa hāmge'lis lāx hēmaxlā'yasa kwēk'. Wā, hē'mis la nānaxts!ēwasōs 'māxūyalidzē; hē'mēs lāg'ilas la ōgūmēsa
15 kwēkwēkwasa 'nāxwa 'nā'ne'mēmāsa Kwākūg'ulē.

Wā, la 'nēk'ēda Dzendzenx'q!ayoxa 'ne'mēmotasa 'wālas Kwā-g'ulaxs hāē g'il āxnōgwatsa kwēk', yīx Dōqwāyisē. Wā, la 'nēk'ē ne'mēmotasa Maāmtag'ilāxs hē'maē g'il kwēkwē lāxēs laēna'yē kwēkwa. Wā, hēx'sā'fēmēsē L!āqwag'ila g'ālaXasa 'nāxwa kwēkwē-
20 kwasa 'nāxwa lēlqwālala'ya. Wā, laem lāba.

Names and Crests of the Maāmtag'ila.—This is when | the son of 21
 'māxūyalidzē, who had the name Yāqōḷas, began to be a prince; |
 that is, when he had a man's name, when the father of | Yāqōḷas
 gave a potlatch on account of the greatness of the name of his prince
 Yāqōḷas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25
 Yāqōḷas, | and also the eagle-name L!āqwag'ila; for that | was the
 name of 'māxūyalidzē, L!āqwag'ila, when he was an | eagle. When
 he made over his eagle(-seat) and the name | L!āqwag'ila that goes
 with it to his prince L!āqwag'ila, and when || L!āqwag'ila took the 30
 name of his father 'māxūyalidzē, he | himself gave a potlatch for
 his greatness—for he was now an eagle— | and on account of his
 name L!āqwag'ila. And all the | privileges were given to L!āqwa-
 g'ila by his father 'māxūyalidzē, the house with the carved | posts,
 the two speaking-posts in the form of men || at each side of the door, 35
 standing on top of the heads of grizzly bears, | and eagles sitting on
 top of the heads of the grizzly bear of the | post on each side of the
 rear of the house of 'māxūyalidzē. And large | coppers lay flat on
 the chests of the eagles on the posts in the rear of the | house. And
 the front of the house was painted with a copper, as it was first ||
 found by the ancestor of Chief 'māxūyalidzē at K'!ōdagala, for | that 40
 is where the ancestors of Chief 'māxūyalidzē lived, at K'!ōdagala |
 inside of Gwadzē; for 'māxūyalidzē's numaym were the Maām-

Names and Crests of the Maāmtag'ila.—Hēem g'āg'ilelats la 21
 ḷewelgāma'yē xūnōkwas 'māxūyalidzāxs laē ḷēgades Yāqōḷas,
 yīxs laē ḷēgades ḷēgēmasa begwānemē, yīxs laē p!esa ōmpas
 Yāqōḷas, qa ō'mayōs ḷēgēmasēs ḷewelgāma'yē Yāqōḷas. Wā,
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs ḷewelgāma'yē Yā- 25
 qōḷas ḷē'wa ḷēgēmasa kwēkwē, yīx L!āqwag'ila qaxs hē'maē
 ḷēgēms 'māxūyalidzē yīx L!āqwag'ila, yīxs hē'maē ātēs hē
 kwēkwē. Wā, g'īlēmēsē lāsasa kwēkwē ḷē'wa ḷēgēmē 'nami'lālōtsē
 L!āqwag'ila lāxēs ḷewelgāma'yē L!āqwag'ila; wā, g'īlēmēsē lāsa
 laē ḷēgadex'īdē ōmpas L!āqwag'ilās 'māxūyalidzē. Wā, la'mē 30
 xāmax'īd p!es'īdē L!āqwag'ila qa ō'mayosēs laēna'yē kwēkwa
 ḷē'wis la ḷēgēmē L!āqwag'ila. Wā, lāxaē 'wī'la lāyowa 'nāxwa
 k'!ēk'!es'ō lāx L!āqwag'ila yīsēs ōmpē 'māxūyalidzēxa k'!ēx'k'!ādze-
 kwas ḷēḷamē g'ōkwaxa ma'lōkwē bēbegwānem yēyāq!ent!eq
 ḷēḷām lāx wāx'sōtstāliḷasa t!ex'ila ḷēḷaxūtewēx x'ix'ōmsasa nē- 35
 nānē. Wā, la kwēkwēkwa k!wēk!ūdzetāyax x'ix'ōmsasa nēnānēxa
 ḷēḷāmasa 'wāx'sōtiwalīḷasa g'ōkwas 'maxūyalidzē. Wā, lā'laē āwā
 L!āl!eqwē pāqāla lāx ōbā'yasa kwēkwēkwē ḷēḷāmasa ōgwiwalīḷasa
 g'ōkwē. Wā, lā'laē k'!ātemālaxa g'ōkwaxa L!āqwa, yīxs g'ālaē
 ḷōgwēsa g'ālāsa g'īgāma'yē 'māxūyalidzē lāx K'!ōdagala, qaxs 40
 hē'maē g'ōkūlats g'īl'galisasa g'īgāma'yē 'māxūyalidzē K'!ōdagala
 lāx ōts'lāwas Gwadzē yīxs 'nē'mēmōdadaē 'maxūyalidzāsa Maām-

tag'ila. | The dull-white Seagulls were the ancestors of | Chief
 'māxūyalidzē. It was he who was named Mātmatale; namely, ||
 45 the dull-white Seagull. He is now called Mātag'ila. | Now Mātag'ila
 had many men who are now named Maāmtag'ila; for that | is the
 numaym of his children, when there came to be many of them. | That
 is what is said about the first one, the head of the | numayms, the |
 50 Maāmtag'ila. Now you know what I say. || That is all. |

1 **Names.**—Now I will talk about what I have been asked by you in re-
 gard to | the family names of the chiefs. I will talk about the chief |
 of the numaym Kūkwāk!um of the Kwēxa, Yāqoḷadzē. | He continu-
 ally changed wives, and with each one a name was given to him by
 5 his father-in-law, really || great names. He used these names given
 in marriage for a short time | when he gave a potlatch with the
 blankets which he obtained as a marriage-gift from (each of) his
 fathers-in-law; | and when he gave an oil feast with his marriage-
 gift, then he used the name given in marriage as a feast-name. |
 They desire to keep the feast-names obtained | from the father-in-law,
 10 for the feast-name is like the || winter-name. When the Kwakiutl
 first begin to perform the winter ceremonial, they all change their
 names | —men and women. Thus it is also with the | guests of a
 chief who gives a feast with oil, a great oil feast. | As soon as all the
 guests go into the house in which the oil feast is to be given, | the

43 tag'ilaxwa wēx'doxsemēx 'melsgem ts!ēk!wa, yīx g'ilg'alisasa
 g'igāma'yē 'māxūyalidzē; hēem lēgades Mātmatalexa wēx'dox-
 45 semē 'melsgem ts!ēk!wa. Wä, hē'mis la lēgades Mātag'ila. Wä,
 la q!lēx'id begwānemē Mātag'ila, lä lēx'ēdes Maāmtag'ila lāxēs
 'ne'mēmōtē, yīxs hē'maē la 'ne'mēmōtsēs sāsemē laē q!lēx'ida la
 begwānem. Wä, yūem gwālaats g'ilg'alisasa 'mekuma'yē 'ne'mē-
 motsa Maāmtag'ila. Wä, laemxaas q!lālxg'in lāx wāldema. Wä,
 50 laem lāba.

1 **Names.**—Wä, la'mēsen gwāgwēx's'āla lāxēs welāsewōsxa lēxle-
 gemēlasa g'igāma'yē. Wä, hēlen gwāgwēx's'ālaslēda g'igāma-
 'yas 'ne'mēmōtasa Kūkwāk!umasa Kwēxa, yīx Yāqoḷadzē, yīxs ge-
 g'ādelkwaē. Wä, lä q!waḷxōem lēgemg'elxlālē negūmpas, yīsa ālā
 5 āwā lēlēgema. Wä, ā'mēsē yāwas'id lēgadesa lēgemg'elxla'yaxs
 laē p!es'itsa p!elxelasgemē wāwaḷqālayōsēs negūmpaq; wāx'ē
 l!ē'na wāwaḷqālayo. Wä, lä lēgemg'elxlālaxa k!wēladzēxlāyo
 lēgema. Wä, hēem lālaḷūlaasō' lēgema k!wēladzēxlāyo lēge-
 masa negūmpa, yīxs hāē gwēx'sa k!wēladzēxlāyō lēgemasa ts!ē-
 10 ts!ēqa yīxs g'il'maē ts!ēts!ex'idēda Kwāg'uḷaxs laē 'wī'la l!āyu-
 xlāda bēbegwānemē lē'wis ts!ēdāqē. Wä, hē'misē gwēx'sa
 lēlanemasa g'igāma'yaxs k!wēlasaasa l!ē'naxa 'wālasē l!ē'nag'ila.
 Wä, lä g'il'mēsē 'wī'laēlēda lēlanemē lāxa l!ē'nag'i'lats!ē g'ōkwa
 laē lāx'ūlīfē elkwāsa g'igāma'yē qa's yāq'leg'a'fē. Wä, la'mē lēlēqe-

speaker of the chief rises, and speaks, and calls || the chiefs by their 15
 feast-names, those who have given an oil feast; | but he does not
 call the names of those, even if they are head chiefs, who have | not a
 feast-name. Then the chiefs are ashamed | because their names have
 not been called; and therefore coppers are generally broken | in oil
 feasts by the chiefs who are guests, in order to cover their shame, ||
 when their names are not called. This is called "extinguishing the 20
 fire of the | oil feast." When the feast is at an end, all the men go
 out; | and then they have no longer their feast-names, | but they
 are called by their potlatch-names after this, | which are the true
 family names; for the chiefs do not like to keep || the names obtained 25
 in marriage as their potlatch-names. Only when they first give
 away blankets do they | use the names which they obtained from the
 father-in-law. After they | have given away blankets, all the men
 go out. | Then the chief has no longer the name obtained from his
 father-in-law, for he | has again his name Yāqoḷadzē. He puts
 away the || name obtained in marriage. When his princess takes a 30
 husband, the name | given in marriage is given to the son-in-law;
 but no | family name can be given away in marriage to the | husband
 of a princess, because they keep their names and all the | privileges
 for the eldest son, because all the privileges belong to him. || That is 35
 the end. | ¹

lax k!wēk!wēladzEXLāyāsa g'īg'egāma^əyēxa k!wēk!ūlats!ēnoxwasa 15
 L!ē^əna. Wā, lā k!ēs lēqELASE^əwa wāx^əEM welgemē g'īgāmēxs
 k!ēāsaē k!wēlatsdzEXLāyō lēgema. Wā, lā max^əts!ēda g'īgāma-
^əyaxs k!ēsaē lēx^əētSE^əwa. Wā, hēEM lāg'ilas q!ūnāla k'ōqwasE^əwēda
 L!āqwa lāxa L!ē^ənag'ila yāsa g'īgāma^əyē k!wēlē yīxs mām^əx^əts!ESilaē
 qaxs k!ēsaē lēx^əētSE^əwa. Wā, hēEM lēgades k!lilxax legwīlasa 20
 L!ē^ənag'ila k!wēlasa. Wā, g'il^əmēsē g'wāla k!wēlasē, laē^əwī^əla hōqū-
 welsēda^ənāxwa bēbegwāNEM. Wā, la^əmē g'wāl lēgatsēs k!wēk!wēla-
 dzEXLāyō laxēq. Wā, la^əmē lēqELASō^əsēs p!ēp!EDzEXLāyō lāxēqxa
 āla lēXLEGEMēla qaxs k!ēsaē lāxūlanokwa g'īg'egāma^əyasa lē-
 gemg'ELXLē p!etsaas lēgema, yīxs g'il^əmaē yāx^əwitsa p!ElxELASgemē 25
 laē lēx^əēDES lēgemg'ELXLā^əyasēs negūmpē. Wā, g'il^əmēsē g'wāl
 yāqwasa p!ElxELASgemaxs laē hōqūwelsēda^ənāxwa bēbegwāNEM.
 Wā, lā g'wāl lēgadēda g'īgāma^əyasa lēgemg'ELXLā^əyē ēt!ēda qa^əs lā
 xwēlaqa lēgatsēs lēgemē Yāqoḷadzē. Wā, ā^əmēsē la g'ēxaxa
 lēgemē lēgemg'ELXLē. Wā, g'il^əmēsē lā^əwadē k!lēde^əlas laē lēgem- 30
 g'ELXLā^əlaxa lēgemg'ELXLē^ədē lāq, lāxēs negūmpē. Wā, lā k!ēās
 gwēx^əidaats āx^əēd lāxēs lēXLEGEMēlē qa^əs lā lēgemg'ELXLā^əlaq lāx
 lā^əwūNEMasēs k!lēde^əlē qaxs āxēlaaxa lēLEGEMē lē^əwēs^ənāxwa
 k!lēk!^əESō qaēs lēWELgema^əyē, qaxs^əwī^əla^əmaē hās laxa k!lēk!^əESō.
 Wā, laEM lāba.

35

¹ See Addenda, pp. 1345-1385.

SPEECHES DELIVERED IN FEASTS

- 1 When the chief of the numaym Sēn!ēm invites the | other
numayms of the Kwāg'u! to a feast, then as soon as | all the guests
come in the speaker of the chief arises and he | turns his face to the
5 place where his numaym Sēn!ēm are sitting next to the || door of the
feast house. Then the speaker of the chief speaks, | for the speaker
of the chiefs of the numayms always | first speak to the chiefs of the
numayms and their names | are called. And this is what (the
speaker) says to his numaym as he is | speaking: ||
- 10 "Indeed, Chief ēnemōgwis, indeed Hāmiselat, indeed | Mânakül,
am I not going to talk with gladness to the guests of my | chief, for
they have all come into this house, into this good house | of my
chief?" Thus he says, and turns his face to the guests. | Then he
says: ||
- 15 "Welcome, Chief Âwaxelag'ilis; welcome, Chief K'imk'eqewēd; |
welcome, Chief Ts!ex'ēd; welcome, Chief Hāwilkūlat; welcome,
Chief | L!āqwalat; welcome, Chief G'ēxk'enis, come now to | your
seats, to the seats of your late fathers, and just sit down | in your
seats, chiefs, which are prepared for you. Now sit down well,
20 chiefs, || and your people. You do not come here, chiefs, to | feel
badly in this house of my chief. Now, sing feasting-songs | to tell

SPEECHES DELIVERED IN FEASTS

- 1 G'il'em hē Lēlalē g'igāma'yasa ēnemēmotasa Sēn!ēmē-lāxa ālō-
gūq!Esē ēnāl'ēnemēmatsa Kwāg'u!ē qa lās k!wēla. Wā, g'il'mēsē
ēwīlaēlēda Lēlānemē laē lāx'ūlilē Elkwasa g'igāma'yē. Wā, lā
gwēgemāla lāx k!ūdzēlasasēs ēnemēmota Sēn!ēmē lāxa max'stā-
5 līasa t!ex'īlāsa k!wēladzats!ē g'ōkwa. Wā, lā yāq!eg'a!ē Elkwasa
g'igāma'yē qaxs hēmenalāmaēda ā'yīlkwasa g'ig'egāma'yē hē g'il
yāq!eg'a!tsewē g'ig'egāma'yasēs ēnemēmotē, yixs lālastewaē
Lēlēqelax Lēlēgemas. Wā, g'a'mēs wāldemsēxēs ēnemēmotaxs
laē yāq!ent!āla:—
- 10 "Qā!alen g'igāmē ēnemōgwis; qā!alen Hāmiselat: qā!alen
Mânakül. Ēs'maēlen wāg'il mōmelk'lāaltsōx Lēlānemaxsen
g'igāma'yēx qaōxs g'āxaē ēwīlaēla lāxwa lāx aēk!aakwa g'ōkwax-
sen g'igāma'yēx," ēnēk'exs laē gwēgemx'ēd lāxa Lēlānemē. Wā,
la ēnēk'a:—
- 15 "Gēlag'a g'igāmē Âwaxelag'ilis; gēlag'a g'igāmē K'imk'eqewēd;
gēlag'a g'igāmē Ts!ex'ēd; gēlag'a g'igāmē Hāwilkūlat; gēlag'a
g'igāmē L!āqwalat; gēlag'a g'igāmē G'ēxk'enis. Wa, gēlag'a lāxwa
k!wayaqōs lāxōx k!wēk!wa'yaxs ēaswūlaxōxs āmaqōs la k!wastōlī-
lase'wa g'ig'egāmē. La'mō aēk!aakwa. Wāg'a hē'alil laqō g'ig'e-
20 gāmē Lē'wōs g'igēdāqōs. Wā, hēwēts g'āxēlōs g'ig'egāmē, qa's
ēyax'q!esalaōs lāxōx g'ōkwaxsg'en g'igāmēk. Wā, wāg'il la k!wēlg'a!

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of
the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we
do in this house of our chief. Now give a | drum to our chiefs that
they may sing." Thus he says to the | young men of his numaym.
At once they take the drum to the rear | of the feasting-house, and
the three || numayms, the Maămtag'ila, G'ëxsem, and Lō'yalaławē, | 30
sing one song. As soon as the feasting-song is at an end, | the
Kūkwāk!um sing. And when their feasting-song is ended, | the
Sēnl!em sing. And when their feasting-song is ended, the | Laălax'-
s'endayo and the elgūnwē sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven |
numayms of the Kwāg'u! when they are invited by another | tribe.
After they have finished singing, a young man | takes the drum from
the rear of the feasting-house—some || Indians say instead of *k!wēla-* 40
dzats!ē, | *k!wēlayats!ē*, and both words are right—and he | puts it
down inside of the door. Then many | young men prepare the food
for the guests. And after they have done so, they put the | dishes

denx'ēde! qa's nēlaōsaxens 'nālax g'īg'egāmē," 'nēk'ēda elkwāxs 22
laē gwēgemx'ēd lāxēs 'ne'mēmōtē. Wā, lā 'nēk'a:

"Wā, 'ne'mēmōt la'mē lāg'alilē wāldemasens g'īgāma'yēx qaxs
le'maōlēx xūlt!alidzemsens g'alemg'alisa qens gwēk'lālas lāxens 25
g'āxēx gwaēlas lāxwa g'ōkwaxsg'en g'īgāmēk'. Wā, wāg'ats me-
'natslā lāxens g'īg'egāma'yē qa wāg'ēs k!wēlg'a! denx'ēda," 'nēk'ēx
hā'yāl'āsēs 'ne'mēmōtē. Wā, g'īl'mēsē layā me'natslē lāxa ōgwi-
walīlasa k!wēladzats!ē g'ōkwa, laē denx'ēdēda yūdux'semakwē
'nāl'ne'mēmasaxa Maămtag'ila lē'wa G'ëxsem lē'wa Lō'yalaławāsa 30
'nemsgēmē q!ēmdema. Wā, g'īl'mēsē q!ūlbē k!wē'lā'layās laē
denx'ēdēda Kūkwāk!umē. Wā, g'īl'mēsē q!ūlbē k!wē'lā'layās laē
denx'ēdēda Sēnl!em. Wā, g'īl'mēsē q!ūlbē k!wē'lā'layās laē denx-
'ēdēda Laălax's'endayo lē'wa elgūnwē, yīsa 'nemsgēmē k!wē'lā-
'layo q!ēmdema. Wā, g'īl'mēsē q!ūlbē k!wē'lā'layās, wā, la'mē 35
hāmōsgēmgowē k!wē'lā'layo q!ēmq!ēmdemē denx'ēdayāsa ālēbōs-
gemakwē 'nāl'ne'mēmatsa Kwāg'u!axs lē'lānemaasa ōgūxs'emakwē
lēlqwālala'ya. Wā, g'īl'mēsē 'wī'la gwāl denxelaxs laēda hē'ā
āx'ēdxa me'natslē lāxa ōgwiwalīlasa k!wēladzats!ē g'ōkwa,—yīxs
'nēk'aēda waōkwē bāk!uma yīxs lēx'ēdaaxa k!wēladzats!ē g'ōkwa, 40
k!wēlayats!ē g'ōkwa, wā, lā 'nāxwaem neqa laxēs wāldemē,—qa's
lā hāng'alīlas lāxa āwīlēlāsa t!ex'īla. Wā, lā aaxsilēda q!ēnemē
hā'yāl'āxa ha'mālasa k!wēlē. Wā, g'īl'mēsē gwālā laē k'āgemlīlē-

45 before the guests. As soon as all has been put down, || the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maāmtag'ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

“Indeed, Chief Âwaxelag'îlis; indeed, Chief K'îmk'eqewēd; ||
50 indeed, Chief Ts!ex'ēd; indeed, Chief Hāwilkūla!; indeed, | Chief L!āqwalat; indeed, Chief G'ēxk'enis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief 'nemōgwis?” Thus he says, and turns his face to the door. | Then he says: ||

55 “Sit still, great numaym, you Sēnl!em, and listen | to me. Welcome, Chief 'nemōgwis; welcome, Chief | Hāmesela! . Indeed, I shall say this, Chief Mā'nakūl. Oh, welcome, | welcome! you have done this well. Keep on, | Chief 'nemōgwis, look out and do not let
60 the fire of || your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | 'nemōgwis. Thank you, Chief, for your kindness to your | people, Chief.” Thus he says, and turns his face to his
65 numaym. || And he says, “Let us say this, chiefs, Wa wa!” After |

lasa lōelq!wē lāxa Lē'lānemē. Wā, g'il'mēsē 'wīl'galīla laasē 'wīla
45 hāmx'īdēda Lē'lānemaxa la k'āgēmalīleq. Wā, g'il'mēsē nexseg'ilālīla la hāmāpaxs laē yāq!eg'a'la elkwāsa 'ne'mēmōtasa Maāmtag'ila. Wā, laemxaē hē g'il yāq!ent!ālasō'sēs k!wēlwūtē. Wā, lā 'nēk'a 'wā'wax'sgāmi'lāla lāxēs k!wēlwūtē. Wā, lā 'nēk'ēda elkwē:—

“QālaLEN, g'igāmē Âwaxelag'îlis; qālaLEN g'igāmē K'îmk'eqe-
50 wēd; qālaLEN g'igāmē Ts!ex'ēd; qālaLEN g'igāmē Hāwilkūla!; qālaLEN g'igāmē L!āqwalat; qālaLEN g'igāmē G'ēxk'enis; ēs'maēlens wāg'il mōmelk'!āla'tsōx g'āxa qens gwaēlas lāxwa 'wālasēx g'ōx^u sa g'igāma'yē 'nemōgwisē,” 'nēk'exs laē g'wēgēmx'īd lāxa t!ex'ila. Wā, la 'nēk'a:—

55 “Wēg'a, selt!ēdex 'wālas 'ne'mēm, yūL Sēnl!em qa's hōlēlaōs g'āxen. Wā, g'ēlag'a g'igāmē 'nemōgwis. Wā, gēlag'a g'igāmē Hāmesela!, qālag'en wāldemlek' g'igāmē Mā'nakūl. Wa, gēlag'a. Wa, gēlak'as'ō lāx'a ēg'emaxs g'igāmē yīxs hēmenāla'maaqōs g'igāmē 'nemōgwis q!āq!a'lāla qa k!ēsēsōx k!ex'alīlōx legwīlaxsōs
60 g'ōkwaqōs, g'igāmē qag'as g'ōkūlōtg'ōs, g'igāmē qenu'x^u g'āxē ēk!ēqela lāxōs g'ōkwaqōs, g'igāmē. La'menu'x^u ēx'plase'wa, g'igāmē. Wēg'a āem qāsax lāx t!ex'īlāsa g'igāmēgilā, g'igāmē 'nemōgwis. Wā, gēlak'as'la, g'igāmē qaōs ēk'ēx 'nāqē qag'as g'ēgēdg'ōs, g'igāmē,” 'nēk'exs laē g'wēgēmx'īd lāxēs 'ne'mēmōt. Wā,
65 lā 'nēk'a: “Qens 'nēk'ē g'igēgāmē. Wa, wa.” Wā, g'il'mēsē

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: || 'Keep on walking the trail of the chief- 70 maker, Chief.' That | is what my chief, ^εnemōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak'!alasō^ε, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, || ^εnemōgwis. This is a hand- 75 some chief. That is what I say, numaym | SēnL!em. Now, I will press down the food eaten by the chiefs invited | by our chief." Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ||

"Go on, go on, Chief Âwaxelag'ilis; go on, Chief | K'îmk'eqewēd; 80 go on, Chief Ts!ex^εēd; go on, Chief Hăwilkūla; | go on, Chief L!āqwalat; go on, Chief G'ēxk'enis; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his || numaym, the SēnL!em, and 85 says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

gwā!alil yāq!ent!āla laē lax^εūlilē Elkwāsa k!wē!lasē qa^εs yāq!eg'a^εlē. 66
Wā, lā ^εnēk'a:—

"Qāla wāldemasa yāq!ent!āla ālasēs wāldemōs yixen q!āsgemā-liltse^εwē ^εmek'lūgēlilasa wāldemasa q!ūlyakwē, yixs laaqōs ^εnēk'a: 'wēg'a âem qāsax lāx t!ex'ilāsa g'igāmēg'ilā, g'igāmē.' Wā, hēm k' 70 gwālag'en g'igāmēk', yixg'a ^εnemōgwisek', yix'āk' lāxēs qā^εnakūla-ēna^εyē qā!axs qastā^εyaax t!ex'ilāsēs gagempē Hēnak'!alase^εwēxa Lē!elaēnoxwē ^εwālas g'igāma^εyaxa L!ē^εnag'ilaēnoxwēxa q!elt!ēnoxwē. Wā, yō^εmēs t!ex'ila qaqesēltsg'in g'igāmēk' laxg'a ^εnemōgwisek' laxg'ada ēx'stōk^u g'igāma^εya, qens ^εnēk'ē, ^εne^εmēmōt 75 SēnL!em. Wā, la ^εmēsen lāgūnsatxens g'ig'egāma^εyēx Lē!lānemasens g'igēma^εyēx," ^εnēk'ē. Wā, lā gwēgemx^εid lāxa k!wēlē, wā, lā ēdzaqwa yāq!eg'a^εla. Wā, lā ^εnēk'a yixs laē gwā! ^εwīla ha^εmāpēda k!wēlē:—

"Wāk'as, wāk'as g'igāmē Âwaxelag'ilis; wāk'as g'igāmē K'îm- 80 k'eqewēdē; wāk'as g'igāmē Ts!ex^εēd; wāk'as g'igāmē Hăwilkūla; wāk'as g'igāmē L!āqwalat; wāk'as g'igāmē G'ēxk'enes. Wāk'as lag'aqō Lē^εwōs g'igēdāqōs, g'ig'egāmē. La^εmō aēk'!aakwaxōs g'āxēlaqōs Lē!lānemsg'en g'igāmēk'," ^εnēk'exs laē gwēgemx^εid lāxēs ^εne^εmēmōta SēnL!emē. Wā, lā ^εnēk'a: "Wa, ^εne^εmēmōt, la^εmē 85 lāg'alila xūlt!alēdzemasens g'alemg'alisē qens gwēk'!ālas lāxens gg'āxēxwaēlasa," ^εnēk'ē. Wā, laem lāba.

- 1 Now you will see that the names | of the chiefs of the numaym SēnL!em are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of he chiefs, 5 ēnemōgwis, is called. Then he || names the one next to ēnemōgwis, Hāmeselał. Then he names next to | Hāmeselał, Mānakūla, for that is the order of the three chiefs of the | numaym SēnL!em; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym SēnL!em give a feast. And even 10 when a || common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. || 15 And when the speech to his numaym the SēnL!em is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maāmta-g'ila, Āwaxelag'ilis; and next, | K'îmk'eqewēd, who is the head chief 20 of the numaym G'ēxsem. Then he names || Ts!exēd, the head chief of the numaym Lō'yalaława. Then he names | Hāwilkūlał, the head chief of the numaym Kūkwāk!um. | Then he names

- 1 Wā, laems dōqūlaqēxs hēx'sāēmaē g'il lēlēqalasōsa elkwē g'ig'egāma'yasēs ēnēmēmota SēnL!em yīxs laē q!āq!agēm!aq qa ēnāxwaēmēsē hōlēlax wāldemi!ālās. Wā, hēem g'il lēxēētsōsē lāxuma'yas g'ig'egāma'yas yīx ēnemōgwis. Wā, lā lēxēēdxa mā- 5 k'ilāx ēnemōgwisē Hāmeselał. Wā, lā lēxēēdxa mak'ilāx Hāmeselałē Mānakūla, qaxs hēmaē gwālaatsa yūdukwē g'ig'egāmēsa ēnēmēmotasa SēnL!emē, yīxs ts!ā'yaxaēnakūlaē g'āg'elela lāxa ēnōla lā lēxēēdxa māk'ila, wā, lā lēxēēdxa āmāyēnxa'yē, yīx hāē k!wēlasa ēnēmēmotasa SēnL!emē. Wā, wāxēmēsē hē k!wēlasa 10 begwānemq!alamē, lā hēx'sāem lēqelasewēda yūdukwē g'ig'egāma'yas. Wā, lā hēwāxaem lēxēētsewēda k!wēlasē begwānemq!alama yīsa elkwāxs laē q!āq!agēm!axēs ēnēmēmotaxs yāq!ent!ālēlē laqēxs g'ālaē wēlaēlē lēlānemasā k!wēlasē lōxs laē lāgūnsaxa k!wēlaxs laē gwāł hāēmāpa. 15 Wā, lā q!ūlbē wāldemasēxēs ēnēmēmota SēnL!em laē gwēgem-x'ēid lāxa lēlānēmē qa's ēnāēnemōk'olelē lēqelax lēlāxuma'yasa ēnāēnēmēmasē. Wā, hēmis g'il lēxēētsōsē lāxuma'yasa ēnēmēmotasa Maāmtag'ila, yīx Āwaxelag'ilisē. Wā, lā māk'ilē K'îmk'eqewēdē, yīx lāxuma'yasa ēnēmēmotasa G'ēxsem. Wā, lā lēxēēdex 20 Ts!exēd, yīx lāxuma'yasa ēnēmēmotasa Lō'yalaława. Wā, lā lēxēēdex Hāwilkūlał, yīx lāxuma'yasa ēnēmēmotasa Kūkwāk!um. Wā, lā lēxēēdex l!āqwalāł, yīx lāxuma'yasa ēnēmēmotasa Laālax'sēn-

L lāqwalał, head chief of the numaym Laǎlax's^εEndayo. | And last he names G'ēxk'enis, head chief of the | numaym elgūnwē^ε. That is when the speaker of the chief of the || numaym SēnL!EM is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

dayo. Wä, lä elxɬala lēx^εēdex G'ēxk'enis, yix lāxuma^εyasa ^εne- 23
^εmēmotasa elgūnwa^εyē, yixs yāq!ent!ālaē elkwāsa g'igāma^εyasa ^εne-
^εmēmotasa SēnL!EMē. Wä, la^εmē hēwāxa lēx^εēdxa begwānem- 25
q!ālaxs k!wē^εlasaē.

Wä, hēt!ēda elkwāsa k!wē^εlekwē ts!elwaqaxa begwānemq!ālāxs k!wē^εlasaē. Wä, g'aem g'wēk!ālatsa elkwāsa k!wēlasē lō^ε elkwāsa k!wē^εlōkwē. Wä, laem lāba.

SWEAR-WORDS (HĀNKWA)

1. Hāstēlōł, GO AND DIE. Generally used by women in friendly banter.
2. Łaŋē^εlaa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. HānŁaŋēlōł, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. Łē^εlwēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. Łē^εldzēwēst!a āxa, YOU GREAT ONE ARE DEAD THERE. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Łē^εldzāmasa, INDEED, YOU ARE DEAD THERE. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X'istōlił lāq^u, SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaemlnēsɬas laxēs wāldemōs g'āxen. Wāwanemg'ilagas. I HOPE WHAT YOU WISH WILL HAPPEN TO ME WILL HAPPEN TO YOU, DEATH-BRINGING-WOMAN. Retort to 6.
- 6b. Wādzō, Wāwanemg'ilagas, GO AWAY, DEATH-BRINGING-WOMAN! Sometimes used like the preceding.
7. X'idził lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!exstolił lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. Łē^εlx's^εōł lōx, DIE HERE ON THE GROUND.

- 8a. Hāxen!elōl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8.
Used by men only, particularly men of high rank, in quarrels over social matters.
9. Yāgwīl lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 9a. Yaq!ūs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9.
Used in a similar way as the preceding.
10. Yaxstōlīl lāq^u, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 10a. Yaxwelsnēs!as qa^s !e!laōs lāxs !ādzasēx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10a) are never used by women, but particularly by chiefs.
11. Wēxen!as yāxwels qa^s !e!laōs lāq^u, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.
- 11a. Sō! !e!l qa^s q!ūlēgemālamaōs lāxēs wāldemōs g!āxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.
12. Wēxen!as !e!g!aela laxōs !ādzasaqōs qa^s hā!ax!idaōs k!leā-gwaela, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.
13. Hāsk!ā, DIE WITH YOUR TEETH IN YOUR HEAD.
- 13a. Ladzā!mas !e!la q!aq!axstālanemamī!g!enlō! qa^s hālabala-mēlōs !e!l, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the Denax!da^{xu}.

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.
- 14a. P!ōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.
There is one particular swear-word of the Denax!da^{xu} against the A!wailela numaym K!lek!aēnox^u.
15. K!mlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax!da^{xu} by cutting his face with an adz.

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